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O Sacrament most holy! O Sacrament divine!
All praise and all thanksgiving be every moment thine.

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Blessed Sacrament Book

BY

Rev. F. X. Lasance

Author of "My Prayer-Book," "With God," etc.

"*Memoriam fecit mirabilium Suorum misericors et miserator Dominus: Escam dedit timentibus Se.*

"*He hath made a remembrance of His wonderful works, being a merciful and gracious Lord: He hath given food to them that fear Him.*"

Psalm CX. 4, 5.

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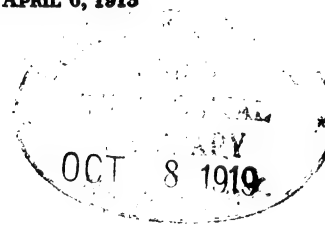
✠ JOHN CARDINAL FARLEY,

Archbishop of New York

NEW YORK, APRIL 6, 1918



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Adoremus in Aeternum Sanctissimum Sacramentum

O Sacrament most holy! O Sacrament divine!
All praise and all thanksgiving be every moment Thine!

Corpus Christi Invitatory

O come and let us worship Christ,
Of all the nations Lord,
Who doth to them that feed on Him
The Bread of Life afford.

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Introduction

O SACRAMENT most holy!
O Sacrament divine!
All praise and all thanksgiving be every moment Thine!
Sacred Heart of Jesus, Thy kingdom come!

These indulgenced ejaculations express admirably the scope and purpose of the present work.[1] We hope and pray that by the grace of God it may serve to glorify the Blessed Sacrament, and to bring souls to the feet of Jesus, the divine lover of souls.

The one idea that runs through this whole work—the one predominating prayer—is the same that is expressed in the grand act by which Pope Leo XIII consecrated mankind to the Sacred Heart of Jesus: "Have mercy on all, most merciful Jesus, and draw all to Thy sacred Heart. Be Thou king, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee; grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger. Be Thou king of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbor of truth and unity of faith, so that soon there may be but one flock and one shepherd. Be Thou king also of all those who sit in the ancient superstition of the Gentiles, and re-

[1] The indulgenced prayers which the present work contains are taken, partly, from *The New Raccolta*, 1903 edition; mostly, however, from *The Raccolta*, 1910 edition, by Ambrose St. John.

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fuse not Thou to deliver them out of darkness into the light and kingdom of God. Grant, O Lord, to Thy Church assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one cry: Praise to the divine Heart that wrought our salvation; to it be glory and honor forever."

While the *Blessed Sacrament Book* is adapted to serve as a book of devotions for the faithful *in general*, it is designed *especially* as a *Vade Mecum* for daily attendants at Mass, for frequent communicants, and above all for the members of our various Eucharistic associations while engaged in performing the Holy Hour or the Hour of Adoration.

One day Our Lord said to His followers: "Every scribe instructed in the kingdom of heaven is like to a man that is a householder, who bringeth forth out of his treasure *new* things and *old*" (*Matt.* xiii. 52).

The present work contains many of the *old* forms of prayer that have become indispensable favorites, it seems, with devout souls, besides numerous *new* features of devotion which, we trust, will appeal to all whose delight is to visit Jesus in His Prison of Love and to make Him some return of love for abiding with us *all days*.

"Jesus, highest heaven's completeness,
Name of music to the ear;
To the lips surpassing sweetness,
Wine the fainting heart to cheer,
Jesus, all delight exceeding,
Only hope of heart distrest;
Weeping eyes and spirit mourning
Find in *Him* a place of rest."—*Annus Sanctus.*

Of things both old and new which we thought might be productive of sweet and wholesome fruits of devotion we have to the extent of our opportunity given the measure described by Our Lord—"good measure and

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pressed down and shaken together and running over" (*Luke* vi. 38).

We call particular attention to the numerous devotions for *Mass*, for *Holy Communion*, for the *Forty Hours*, of which the complete liturgy is given; then again to the many *Little Offices* and *Pious Practices and Reflections* for visits to the Blessed Sacrament, and above all to the variety of *methods* for keeping the Hour of Adoration.

The following associations, whose special aim is to cultivate devotion to the Blessed Sacrament and to the Sacred Heart of Jesus, have received due attention with reference to their organization, conditions of membership, pious practices, and spiritual advantages:

1. *The Peoples Eucharistic League.*

2. *The League of the Sacred Heart—The Apostleship of Prayer.*

3. *The Tabernacle Society*, or, *The Association of Perpetual Adoration and of Work for Poor Churches.*

4. *The Confraternity of the Blessed Sacrament.*

5. *The Archconfraternity of Perpetual Adoration, under the Patronage of St. Benedict, for the Relief of the Suffering Souls in Purgatory.*

6. *The Archconfraternity of Prayer and Penance in Honor of the Most Sacred Heart of Jesus.* (Montmartre, Paris, France).

We direct the reader's particular attention to our article on the last-mentioned association, the *Archconfraternity of Prayer and Penance.* The special and distinctive practice of the members of this pious organization is one that commends itself to all who are devoted to the interests of the Eucharistic Heart of Jesus. We refer to the *Day of Reparation*, or *Day of Expiation*, a day of prayer and penance, observed once a week, or once a fortnight, or at least once a month, in honor of the most sacred Heart of Jesus for the welfare of the Church, for the propagation of the Faith, and for the salvation of souls.

Incident to, and in connection with, devotion to

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the sublime mystery of the Altar, the *Blessed Sacrament Book* aims at fostering devotion to the Holy Ghost, to the Passion of Our Lord and His most precious Blood, to the Sacred Heart of Jesus, to the Blessed Virgin Mary, Our Lady of the Most Holy Sacrament, and to the poor souls in purgatory. Another very distinctive feature of the *Blessed Sacrament Book* is this:

It aims to cultivate the spirit of the *contemplative life*, that is, the spirit of prayer and penance and sacrifice, for the interests of our holy mother the Church, for the sanctification and salvation of souls, for the spread of Christ's kingdom among the nations of the world. It is the spirit of the brave and zealous apostle, the cry of whose loving heart was: "*Da mihi animas!*" "*Give me souls!*"

Ask what Thou wilt,
O dearest Lord,
Nought, nought will I deny,
But only give me countless souls
For Thee, before I die.
Let others pray about themselves,
Thy grace leads many ways,
Da mihi animas, 'tis thus,
Thy spirit in me prays.

A life-long sorrow, if Thou wilt,
And sharp enduring pain;
All, all were light, if souls for Thee,
Might be the precious gain.

Tears will be sweet, for Thou hast wept,
And blood, if needs must be;
No cost too great to purchase souls,
O dearest Lord, for Thee.

Whatever be the price, O Lord,
This grace to me impart:
Souls from the world and sin set free—
Souls for Thy sacred Heart.

—*Voice of the Sacred Heart.*

Count not the cost, ye chosen ones,
At which souls must be bought;

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Cost what it may, to Jesus' Heart
Those "others" must be brought.
With all we love, and life itself,
Oh! what a joy to part!
To satisfy the burning thirst
Of Jesus' sacred Heart.
—*Ibid.*

The spirit of the *Morning Offering* of the *Apostleship of Prayer* is such that when in our daily round of duties — of prayers, works, and sufferings — we conduct ourselves in accordance with it, we not only sanctify ourselves but also become true victims in union with Jesus for all the interests that are most dear to His sacred Heart and for which He pleads unceasingly upon our altars. Our blessed Saviour is ever seeking for souls who are willing to exercise the apostleship of suffering—souls imbued with the spirit of unreserved oblation—such as is expressed in the sublime "*Suscipe*" of St. Ignatius Loyola:

"Take, O Lord, and receive all my liberty, my memory, my understanding, and my whole will. Thou hast given me all that I am, and all that I possess. I surrender it all to Thee, that Thou mayest dispose of it according to Thy will. Give me only Thy love and Thy grace; with these I will be rich enough, and will have no more to desire."

As we read in that beautiful book, *The Lover of Souls:*

"Finding souls thus generous to enter into His life of sacrifice, whether on the highways of the world or in the enclosed gardens of religious communities, our divine Saviour imposes a cross upon them and invites them to drink of the chalice of sufferings. Some of them He ordains to suffer for infidels, others for heretics and schismatics, others again for sinners in general, or for souls in purgatory, for the conversion of a certain country, for this or that parish, family, or individual. Finally, Our Lord

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ordains some to suffer for the sanctification of priests and the multiplication of earnest workmen in His vineyard, which vocation, next to that of the ministry, is the noblest that can be entrusted to souls. Such special victims we know to have been Saints Catherine of Siena, Mary Magdalen of Pazzi, Aloysius Gonzaga, Rose of Lima, Blessed Margaret Mary, and many others who. innocent themselves, suffered for the guilty."

Nowadays the importance of the *contemplative life* as a means not only to the personal, individual sanctification of those who follow it, but also to the salvation of mankind in general, is perhaps not appreciated, or, rather, not realized, even by many who are of the *household of the Faith.* Apropos of this subject we read in a good little book, *The Contemplative Life*, by a Carthusian monk: "That the contemplative life has an apostolic aspect is an idea with which the feverish activity of modern life is unfamiliar. It is more apt to ask what can be the practical use of idle men, shut up alone in contemplation, at a time when there is so much to be done; what can they *do* in their state of isolation? On hearing that they live lives of prayer and self-sacrifice, the ordinary man is inclined to ask why? and for whom? And the answer is that they do so for the good of souls, that greatly need both prayer and self-sacrifice. Are we not too much in the habit of forgetting that prayer and penance are indispensable to the conversion of sinners, to the progress of the good, and to the perfection of the saints?

"In the Church prayer and penance are the duties that belong to the subsidiary ministry assigned to the Contemplative Orders, and they practise them for the conversion of sinners, for the progress of the good in virtue, and for the perfection of the saints.

"The late Cardinal

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Vaughan was still Bishop of Salford when he wrote a little pamphlet on the necessity of prayer for the conversion of England; and at the end of his long and intensively active career he seemed to receive still more light, and to understand better that God wanted from him 'more prayer than activity.'

"The world in its feverish activity now understands but half of God's design. It appreciates action, but not contemplation. Men know and perceive and acknowledge the need of action, and they esteem highly whatever acts and agitates, and nothing else. In so doing they are only being consistent with human nature, but they are mistaken. Activity is indeed necessary, and cannot be too highly esteemed, but it alone is not enough, or rather, if it suffices in the bustle of everyday life it does not suffice for that of a Christian, which is a union of divine and human elements. In our present century, when faith is departing, as soon as a generous soul flees from the world and seeks refuge in the solitude of the cloister, men speak of it as a cowardly act, not in keeping with the age in which we live. They assume that this outwardly inactive existence was a beautiful outgrowth, a luxury produced by faith in the days when faith reigned supreme. But now that we have to defend every foot of our stronghold, and are losing ground day by day, we need active combatants, and have not too many or even enough of them. Under such circumstances, how can we view with approval those souls which are filled with faith and yet quit the field of battle? This is what people say, though they do not know what they are saying. They talk of battle, without seeing what sort of battle it is; and they speak of a battle-field, and do not perceive where the contest rages most fiercely. They accuse the most generous souls of abandoning the fray, when they

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are really engaging in the hottest part of the struggle.

"Consider Our Lord's words: '*The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest*' (*Matt.* ix. 37, 38). He tells us that there is an abundant harvest, and that the workers are few. One might fancy that He would go on to bid His apostles hasten to gather in the harvest. As the harvest is abundant and the workers are too few, the natural conclusion at which we should arrive would be: 'Hasten, therefore, and busy yourselves about the harvest.' But God's conclusion is: '*Pray, therefore*, pray the Lord of the harvest to send forth laborers into His harvest.'

"There is much work to be done, and for that reason there is great need of prayer—such is the divine argument. And for what are we to pray? That the Lord may send forth laborers. Our Lord does not tell us to have recourse to prayer in order to find peace in it, to fold our arms quietly and not trouble about the harvest, to secure our personal salvation comfortably, being sheltered from sun and rain. No indeed. He means prayer to be a work of apostolic devotion, the first and foremost of such works, inasmuch as it precedes and procures the sending forth of the laborers. Two things are needful, prayer and laborers; prayer comes first and the laborers follow, and they will not come at all if there has been no prayer; and, in the same way, if prayer does not call forth laborers, it has failed in its object.

"Here, then, we have an indication of the union of the two ministries and of their co-operation in the great task of gathering in a harvest of souls. They ought never to be separated, as, when deprived of mutual support, one loses its life and the other its object. If those leading the contemplative life do not pray for men of action, they are in

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danger of being mere dreamers with no practical aim. If apostolic activity does not derive its life from contemplation and prayer it quickly degenerates into morbid excitement, and falls into decay, without achieving any result.

"It is remarkable (in the history of the Church) how the earth became fruitful and the atmosphere wholesome wherever the Religious Orders shed their light. The monasteries were like so many suns, rising amidst the mists and foulness of paganism, dispersing the thick vapors and causing a wonderful wealth of Christian virtues to grow even from the mire. Whenever a country was thickly studded with monasteries it became Christian. It would not be difficult to prove, logically and historically, that the number and state of the houses belonging to the Contemplative Orders supply a most exact criterion of the intensity and depth of Christian life in any country.

"Mgr. Lefebvre, Bishop of Cochin China, perceived this clearly when, immediately after his consecration, being filled with the light of the Holy Spirit, he formed the resolution to found a convent of Carmelites at Saigon. The Governor, hearing that this was the bishop's first decision, remarked that one should not think of luxuries before having a house to live in, and received the answer, 'What you call a luxury is, in my opinion, the first necessity of our Christian ministry. Ten Religious who pray will help me more than twenty missionaries who preach.'

"Prayer and penance are the two wings given to a monk whereby he may quit the earth and soar toward heaven. In both alike he regards *God* and *man*. By prayer he gives glory to God, and by penance he does reparation, but prayer and penance have the farther aim of sanctifying and purifying man. These are the reasons why a monk spends his life in prayer and mortification.

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He dedicates himself to *God* and *mankind*, interceding and making reparation for man with God.

"Jesus Christ is always living to make intercession for us with God's sovereign mercy, and He is also always dying on the altar for us to satisfy God's infinite justice. A monk who passes his life near a tabernacle every day mingles a little drop of the water of his own sacrifice with the wine of our Redeemer's offering, so as to fill up in his flesh those things that are wanting of the sufferings of Christ for His body, which is the Church.

"Iniquity abounds day by day, and the Religious cuts himself off from the sinful world in order to go with confidence to the throne of grace, that he may obtain mercy and find grace in seasonable aid, and that where sin abounded grace may yet more abound.

"He offers himself as a victim beside and with Jesus, first as a holocaust, the sacrifice made in honor of God, happy to pay his Lord the vows that his lips have uttered; and he is, moreover, a peace-offering, a sacrifice for sin, happy to share the work of the Lamb, who taketh away the sin of the world.

"And what are the sufferings that he offers to God with Jesus Christ? In the first place, the separations and the submission imposed by his vows. He breaks the bonds of kindred, and gives up all connection with the world, renouncing its amusements and the enjoyment of wealth and the caprices of independence.

"In the second place, there are works of penance imposed by his rule; enclosure and silence, a hard bed and rising during the night, hair shirts and disciplines, prolonged and sometimes perpetual abstinence, frequent fasts, spiritual, intellectual, or manual labor. Different Orders have different forms of penance varying in proportion according to their special aims.

"Lastly there are sufferings sent by Providence.

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those which our divine Master is wont to lay upon souls that have resolved to refuse Him nothing. Among these may be reckoned ordinary hardships due to heat or cold, accidents or sickness, disappointments and humiliations. Besides these there are extraordinary trials, interior crosses, spiritual desolation, anguish of heart, and darkness of spirit. A Religious accepts all these crosses in proportion as his vocation lays them upon him. He welcomes them and bears them joyfully, following the example of his Saviour and in union with Him. '*Let us run by patience to the fight proposed to us: looking on Jesus, the author and finisher of faith, Who having joy set before Him, endured the cross, despising the shame, and now sitteth on the right hand of the throne of God*' (*Heb.* xii. 1, 2).

"Alas! how apt we are to forget that our journey in this world belongs only to time, and our joy in heaven to eternity! How often do the mists of this material existence obscure the brightness of eternity, our hopes based on faith, the promises given by faith, the everlasting realities, and the immortality of life in God! We are so steeped in lower pleasures that we forget what is higher. It is indeed necessary to bring back men's souls to the warm rays of the divine light, to disperse the clouds that envelop them, and to restore to them the thought of eternity and the desire to rise to heaven."

It is worthy of remark that the popular writer of juvenile stories—Father H. S. Spalding, S.J.—in his very interesting and instructive story: "The Sugar-Camp and After," incidentally calls attention to the utility of the *contemplative life*. Referring to the Trappists of Gethsemani, Kentucky, he writes: "Their *principal* duty is to serve God and sing His praises. Morning and evening their labor is interrupted for prayer.

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At midnight, when you are enjoying sweet repose, the monks arise and sing the praises of the Almighty. Happy, indeed, the people who have such a Religious community in their midst! Only the angels of God know what blessings these prayers—this life of fasting—bring upon a land. For the monks pray not only for themselves but for *all the people*. Many a sinner struggling with temptation is given the victory because the monks are praying for him; many a heart that is pressed down with the burden of life is made gladsome because the prayers of the monks have won graces for the soul; many an unfaithful child of the Church has been won back to repentance because the prayers of the monks have ascended like incense to heaven and have merited the grace that wins salvation. May their presence amidst the hills of Nelson County be abiding; and for ages to come may the Midnight Office go up like incense to God for the salvation of His people."

In an excellent book of *Meditations on the Hidden Life*, entitled: "The Heart of Jesus of Nazareth," we read: "It entered into the designs of our blessed Lord that His hidden life should be perpetuated, not only in His own divine Person upon the altar, but also by a portion of the members forming His mystic body—the Church.

"It is well known that the utility of those Religious Orders which are not devoted to active works of charity is a point much contested, even by good, practical Catholics. Any doubt, however, as to their utility ought to be removed from the minds of those who have at any time made the life of Our Lord at Nazareth the subject of meditation. It will be necessary but to keep in mind that the period passed at Nazareth was not simply a time of waiting and delay until the hour had arrived for commencing the actual work of Our Lord's life. The truth is that Our

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Lord would not have anticipated, by a single instant, the time fixed in the eternal decree for entering on His public ministry. Nevertheless, through the long years in which He was apparently doing nothing towards the end for which He came upon earth, *His work was before Him*, and He was all the time unceasingly and most effectually engaged upon it. He thus affords us an incontestable proof of the utility of a life passed in *prayer and penance*. Would He, the incarnate Wisdom, have spent the whole of His life on earth save the three last years in a manner which was not conducive, in an eminent degree, to the glory of God and the interests of mankind? It was in the solitude of Nazareth that the great *Apostleship of Prayer* commenced. His labors and His every action were regulated by obedience, and this not simply during His childhood and youth, but equally in the maturity of His manhood. Each outward action He performed, each work He wrought, however ordinary in itself, was of infinite value as a *prayer*, as well as an *act of reparation and expiation;* yet these were not the *principal* occupation of *His hidden life*, nor the most important part of its teaching for ourselves.

"Our Lord's ceaseless prayer—this was the great work—*opus Dei*—the work of God to which He entirely consecrated thirty years of His life, the means by which He negotiated the salvation of the world, and converted souls, no less than by the brilliant works He wrought during His three years' ministry, the eloquent words that fell from His sacred lips, or the sufferings of His passion. The virtue of those secret supplications which ascended from His sacred Heart in the silence of Nazareth is being felt throughout the world now, and will continue to be felt until the end of time, and its fruits will remain for eternity. No age, no tribe, no people, no individual soul has been excluded from its em-

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brace, neither has there been any sorrow for which it has not won consolation, nor any temptation which it has not merited grace to overcome. Souls who will not pray for themselves, who stand on the verge of eternal ruin, are snatched from the edge of the precipice by the graces that they owe to the prayer which the Divine Solitary of Nazareth offered up for them, whilst the sweat ran down His face as He toiled, or as He knelt through the silence of the night, praying with 'a strong cry and tears, and was heard for His reverence' (*Heb.* v. 7).

"When souls who are thus called to the contemplative life increase in the love of God, there springs up spontaneously within their breast a desire to promote His interests, and then it is that the memory of Nazareth sheds itself over them as a ray of light, indicating the infallible means by which alone they can attain the end desired.

"*Prayer and penance*, the daily mortification of a common life, subject to all kinds of restraint and subjection, a life wherein self-will can have no part —such are the arms whereby contemplatives fight the battles of the Lord, battles ignored indeed by the world, but well known to God and to His angels.

"It was, then, a loving design of His Providence by which God provided for the souls, above described, a means by which they could at once follow the tendency He Himself had given them towards solitude passed in His presence, and in labor for the interests of His glory. Happy, then, are those Religious, set apart from all others for the mission of prayer and reparation, to whom has also been given a particular drawing towards meditation on the hidden life of Jesus. It will present to them a mirror wherein they may behold the characteristic features of their own daily life in the perfection to which it was raised in Jesus. They will have but to turn their mental vision to Nazareth in order to

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correct what is defective in their own reproduction of the life spent in the Holy House. It will be for them a beacon light in seasons of darkness and desolation, a place of rest in the weariness of temptation, and a tranquil haven of peace and consolation in the endurance of every form of suffering."

The Tabernacle Society, in a very practical and commendable way, combines the active with the contemplative life. The saintly Archbishop William Henry Elder, of blessed memory, once addressed the present writer in the following words:

"The reading of the *Annual Report* of your Society has awakened my wonder and filled me with consolation. It is a wonder indeed, that, in these few short years since its humble beginning, it has so quietly accomplished so much work, and rendered so beautiful services to Our Lord in His lowly churches, of so many places, near at home and far away in Western and Oriental countries. And it is most consoling to see that these are not merely outward and material works, but they proceed from the interior spirit. They are the visible flowers, growing from the roots of a deep devotion to Jesus Christ in the sacrament of His love. This is expressed in the additional name of your Society: 'The Association of Perpetual Adoration.' And it is shown, not in name only, but in action, since you make the monthly 'Hour of Adoration' one of your necessary duties, and the chief object of your prayers and good works.

"All over the world the Holy Ghost is moving the hearts of the faithful, particularly in our day, to draw more and more near to the source of all the graces that give life to souls: Our Lord in the Tabernacle and in the Holy Sacrifice of the Mass. The Tabernacle Society in various places is taking a large part in this movement, in concert with the Priests' Eucharistic League, the Eucharistic Congresses, the Forty

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Hours' Adoration, and others. It is, then, a most substantial consolation that our diocese of Cincinnati is enriched with two branches of the Tabernacle Society. I hope that this report will bring many more good Catholics to join the society and to have a share in its merits —some, by the work of their hands, some by contributions of money or of serviceable articles or materials, and all by their prayers, particularly before the Tabernacle."

His Eminence Cardinal Svampa once addressed the members of the Tabernacle Society of the Diocese of Forli, after his promotion to the cardinalate and his nomination to the Archbishopric of Bologna.

In that allocution his Eminence demonstrated clearly the twofold object of the association, namely, to combine the prayer of *Mary* with the work of *Martha*, for the greater glory of Our Lord in the Blessed Sacrament. He said:

"The work to which you devote yourselves is truly sublime, but it must be understood and practised in all its completeness. From the day on which I inaugurated this grand association I have told you that its members should unite the fervor of Mary to the activity of Martha, to render honor and glory to the Most Holy Sacrament. The associates have, in fact, a double duty to fulfil, adoration—devotion to the Blessed Sacrament, and work—devotedness and almsgiving to provide sacred vestments for poor churches. This twofold exercise is so essential, so inherent to the association, that if either be omitted the work fails to attain its end.

"If the hand is generous in offering gifts in money or kind, and the heart does not nourish the flame of devotion to Our Lord Jesus Christ in the sacrament of His love by means of adoration, we shall have, it is true, splendid exhibitions which will attract the admira-

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tion of men, but Jesus will not be fully satisfied; and He might with reason apply to the associates who would act thus the well-known words—with a slight alteration of the text—'*Populus hic manibus Me honorat, cor autem eorum longe est a Me.*' ('These people honor Me with their hands, but their heart is far from Me.') If, on the other hand, acts of faith, adoration, and worship of the Blessed Sacrament are multiplied, and the hand refuses to come to the relief of the poverty of Jesus Christ in so great a number of poor and destitute churches, these miserly souls might apply to themselves this reproach, 'I was naked, and you clothed Me not.'

"Thus it is necessary that interior devotion and external magnificence should harmonize, in order to fulfil the duties proper to the association. This indeed is so natural that it is only necessary to have a good heart to make it seem impossible to do otherwise. At the sight of Jesus in the Most Holy Sacrament, so rich in love for us, so poor in splendor for Himself, the heart spontaneously expands with reciprocal love, and the hand is opened to offer generous gifts. Therefore, beloved daughters, be piously solicitous to fulfil faithfully both the duties proper to the association. Above all, be very faithful in making every month your hour of adoration; do not fail to come to the reunions and to take part in the services that the association celebrates during the course of the year in honor of the ever blessed sacrament, and in acquitting yourselves of these duties animate your faith in the Holy Eucharist; occupy yourselves in holy thoughts and pious affections of adoration, reparation, thanksgiving, and prayer; rival in fervor, as much as possible, the angels who surround the Holy Tabernacle, and be well assured that the perfume of your piety will ascend even to the throne of the Lamb immolated for us, Who from

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His sacred Heart and pierced hands will shower down graces and blessings upon you and your families.

"In the second place, take pleasure in bringing your tribute of money or material and in working for the service of the Church and the altar, deeming it an honor to contribute to the splendor of Catholic worship which is entirely centered in the Most Holy Sacrament of the Eucharist.

"This is what you have already done in providing the beautiful objects we admire in this exhibition, and it is what you will continue to do each year. No one ever impoverished himself by being *generous to Jesus Christ.* On the contrary He will render to you a hundredfold in this life for your gifts and sacrifices, until He rewards you in the life everlasting."

We dedicate the *Blessed Sacrament Book* to our associates of the Tabernacle Society and to the members of all kindred Eucharistic confraternities. May they find in it some *balm of Gilead—coram Sanctissimo.* They have heard and heeded the plaintive cry of the Good Shepherd: "*Behold, I stand at the gate and knock. If any man shall hear My voice and open to Me the door, I will come in to him, and will sup with him, and he with Me*" (*Apoc.* iii. 20). They have verified the words of the royal singer:

"*O taste and see that the Lord is sweet:*
"*Blessed is the man that hopeth in Him.*"—
(*Ps.* xxxiii. 9.)

May they be imbued more and more with the spirit of Christ, Who offered Himself a holocaust for the salvation of mankind and Who in anticipation of His sacrifice exclaimed:

"*I am come to cast fire on the earth, and what will I but that it be kindled? And I have a*

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baptism wherewith I am to be baptized: and how am I straitened until it be accomplished?" (*Luke* xii. 49, 50).

May they emulate the self-sacrificing zeal of that great apostle, who wrote to the Colossians from his prison in Rome: "*I, Paul, . . . now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh, for His body—which is the Church*" (*Col.* i. 1, 24). May their watchword be: "*Omnia pro Te, Cor Jesu!*" and again, "*Sacred Heart of Jesus, Thy kingdom come!*"

May Our Lady of the Blessed Sacrament deign to take this work under the mantle of her protection, in order that our feeble effort may serve to magnify the hidden God of our altars.

"BEHOLD the bread of angels, sent
For pilgrims in their banishment,
The bread for God's true children meant."

"Come then, Good Shepherd, bread divine,
Still show to us Thy mercy sign;
Oh, feed us still—still keep us Thine:
So may we see Thy glories shine
In fields of immortality."

"O Thou, the wisest, mightiest, best,
Our present food, our future rest,
Come, make us each Thy chosen guest,
Coheirs of Thine, and comrades blest,
With saints whose dwelling is with Thee."

—*Annus Sanctus.*

As we began, so we conclude this *Introduction* with an indulgenced ejaculation which we commend for daily use to all fervent adorers of the Eucharistic Heart of Jesus: *May the Heart of Jesus in the Most Blessed Sacrament*

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be praised, adored, and loved, with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time!

Adoremus in Aeternum Sanctissimum Sacramentum!

F. X. LASANCE.

Corpus Christi, 1913.

NOTRE DAME CONVENT,
EAST WALNUT HILLS,
CINCINNATI, O.

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First Part

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Psalm Ninety-Four

The Invitatory of the Divine Office at Matins

The Morning Call to Prayer

The Breviary contains two different versions of this Psalm: first, the one which is read in the office of the Epiphany and which conforms to the Vulgate or Gallican Psalter (second revision of St. Jerome); the second, which is our Invitatory, represents the older text of St. Jerome's first version made by order of Pope Damasus. It had been used as a responsory to invite the monks from their cells at midnight or matin hour to the choir, and had served as Invitatory even before that time in the synagogues for the Sabbath service. The old form of this *morning call to prayer* retained its hold on the Roman clergy despite subsequent changes and corrections of the remaining parts.[1]

COME, let us sing to the Lord; let us rejoice in God, our Saviour.[2] Let us enter His presence with thanksgiving, and with psalms proclaim our joy.

For great is Our Lord, God; and a king He thrones above all who rule. For in His hand are all parts of the earth however remote, and He looks down upon the highest mountains.

For His is the sea, since He created it, and He fashioned the earth with His hands. Come, let us prostrate ourselves before God, and adore Him. Let us implore[3] the Lord Who created us, for He is the Lord our God, and we are His people and the flock of His pasture.[4]

O, that you would listen to His voice to-day! Do not harden your hearts

[1] From *American Ecclesiastical Review*, April 1912.

[2] *Hebrew:* Let us shout joyfully to the *Rock of our Salvation.*

[3] *Hebrew:* Bend the knee.

[4] *Hebrew:* For we are the people of His pasture and the flock of His hand.

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as they did at Meribah [1] on the day when they provoked Him in the desert. There (He says) your fathers tempted Me; yea and they saw the proof (of My power) and My works (miracles).

For forty years I bore up with this generation, until I said to myself: This is a people forever astray in their hearts; yet have they ignored My directions. Wherefore in My wrath have I solemnly determined that they shall not enter into My rest.

Metrical Translation of Psalm Ninety-Four [2]

O come, let us the Lord our God
Exultingly adore;
And all, with jubilation, praise
Our Saviour evermore.

Let us make haste our homage due
Before His face to bring;
And let us, glad and jubilant,
Psalms to His glory sing;

Because the Lord is a great God
And King, all gods above;
Because the Lord will not reject
The people of His love;

Because He in His mighty hand,
All ends of earth doth hold;
And doth from His high throne above,
All mountain heights behold;

Because the sea to Him belongs
As work of His own hand;
Because He made and 'stablished
The firm and solid land.

Come, let us fall before our God,
And prostrate Him adore;
And before Him Who made us all
Let us our sins deplore.

For He to us Our Lord and God
Is, and will ever be;
His chosen people, of His fold
And pasture sheep are we.

[1] The *Hebrew* for "in exacerbatione" is *Meribah* (strife). The name given to the locality in the desert near Rephidim, where the Jews rebelled against Moses (*Exod.* 17:7), was *Massah & Meribah* (temptation and strife).

[2] From Bishop Bagshawe's *Psalms in English Verse.* St. Louis, B. Herder, 1903.

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To-day if you shall hear
His voice,
Oh, harden not your
hearts,
As in the old provoking
time
In Massah's desert parts;

Where in Meribah's wilder-
ness
Your fathers tempted
Me;
And sought to try Me, but
did learn
What like My works
should be.

Against that race I did
endure
Full forty summers long.
And thus I judged and said
of them:
"Their hearts are always
wrong."

They knew Me not, nor
My high ways,
For they were dull and
blind;
I swore in wrath: into My
rest
They shall not entrance
find!

Hymn to the Holy Trinity

To God, the Father and
the Son
And Holy Spirit, three
in one,
Be endless glory, as before
The world began, so ever-
more.

Our morning lauds to Thee
we raise,
To Thee our evening songs
of praise:
Oh, may it still our glory
be
To hymn Thy name eter-
nally.

While shines the morning-
star, whose ray
Gives tidings of the new-
born day,
And westward glides the
mighty gloom,
Let Thy pure light our
souls illume.

O God, Whose mercy
passeth thought,
Whose power this world's
vast fabric wrought;
One nature we adore in
Thee.
And in one nature persons
three.

These hours, my humble
offering
To Thee, blest Trinity, I
bring;
Oh, be Thou gracious unto
me,
Lord, in my final agony;
And grant that we may all
obtain
The glories of Thy heavenly
reign.

—Aylward: *Annus Sanctus.*

O Light of light, with Thy
blest ray

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Direct our steps throughout this day,
We humbly Thee implore;
Praise we the Father, praise the Son,
And Holy Ghost, blest three in one,
Both now and evermore.
—Campbell: *Annus Sanctus.*

Prayer to the Most Holy Trinity

OMNIPOTENCE of the Father, help my weakness, and deliver me from the depth of misery.

Wisdom of the Son, direct all my thoughts, words, and actions.

Love of the Holy Ghost, be thou the source and beginning of all the operations of my soul, whereby they may be always conformable to the divine will.

Indulgence of 200 days, once a day.—Leo XIII, March 15, 1890.

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Morning Prayer

"I love them that love Me: And they that in the morning early watch for Me, shall find Me."—Prov. viii. 17.

"Give ear, O Lord, to my words.

"Hearken to the voice of my prayer, O my King and my God.

"For to Thee will I pray: O Lord, in the morning Thou shalt hear my voice.

"In the morning I will stand before Thee, and will look up to Thee.

"I will come into Thy house: I will worship towards Thy holy temple."—Ps. v.

"O come; let us praise the Lord with joy: let us joyfully sing to God our Saviour;

"Let us come into His presence with thanksgiving, and rejoice before Him with psalms.

"O come, let us worship and fall down; for He is the Lord our God."—Ps. xciv.

"Blessed are they that search His testimonies: that seek Him with their whole heart."—Ps. cxviii.

Verses from Breviary Hymns

Now that the star of light has risen,
Let us to God most humbly pray,
To save us from all hurtful things
In all our actions of the day.

To bridle and restrain our tongue,
That wordy war may not resound,
To cover and protect our sight,
From dangerous follies all around.

To drive iniquity away,
And purify our inmost soul,
And by spare use of meat and drink
Our rebel passions to control.

That, when the day has sped away,
And He again the night shall bring,
We may, through holy abstinence,
With purity His glory sing.

—Bagshawe.

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COME to us, Holy Spirit, come,
One with the Father and the Son,
Vouchsafe to dwell within our souls
And quickly make our hearts Thine own.

Let voice and mind, and heart and strength,
Confess and glorify Thy name,
And let the fire of charity
Burn hot, and other hearts inflame.

—Bagshawe.

O GOD, Who canst not change nor fail,
Guiding the hours as they roll by,
Brightening with beams the morning pale
And burning in the midday sky;

Quench Thou the fires of hate and strife,
The wasting fever of the heart,
From perils guard our feeble life,
And to our souls Thy peace impart.

Grant this, O Father, only Son,
And Holy Spirit, God of grace,
To whom all glory, three in one,
Be given in every time and place. Amen.

—Cardinal Newman.

IN THE name of the Father, ✠ and of the Son. and of the Holy Ghost. Amen.

Place yourself in the presence of God, and adore His holy name

MOST holy and adorable Trinity, one God in three Persons, I believe that Thou art here present; I adore Thee with the deepest humility, and render to Thee, with my whole heart, the homage which is due to Thy sovereign majesty.

An Act of Faith

O MY God, I firmly believe that Thou art one God in three divine Persons, Father, Son, and Holy Ghost; I believe that Thy divine Son became man, and died for our sins, and that He will come to judge the living and the dead. I

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believe these and all the truths which the holy Catholic Church teaches, because Thou hast revealed them, Who canst neither deceive nor be deceived.

An Act of Hope

O my God, relying on Thy infinite goodness and promises, I hope to obtain pardon of my sins, the help of Thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

An Act of Love

O my God, I love Thee above all things, with my whole heart and soul, because Thou art all-good and worthy of all love. I love my neighbor as myself for the love of Thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

Thank God for all favors and offer yourself to Him

O my God, I most humbly thank Thee for all the favors Thou hast bestowed upon me up to the present moment. I give Thee thanks from the bottom of my heart that Thou hast created me after Thine own image and likeness, that Thou hast redeemed me by the precious blood of Thy dear Son, and that Thou has preserved me and brought me safe to the beginning of another day. I offer to Thee, O Lord, my whole being, and in particular all my thoughts, words, actions, and sufferings of this day. I consecrate them all to the glory of Thy name, beseeching Thee that through the infinite merits of Jesus Christ, my Saviour, they may all find acceptance in Thy sight. May Thy divine love animate them, and may they all tend to Thy greater glory.

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Resolve to avoid sin and to practise virtue

ADORABLE Jesus, my Saviour and master, model of all perfection. I resolve and will endeavor this day to imitate Thy example; to be, like Thee, mild, humble, chaste, zealous, charitable, and resigned. I will redouble my efforts that I may not fall this day into any of those sins which I have heretofore committed (*here name any besetting sin*), and which I sincerely desire to forsake. I have the intention to gain all the indulgences I can in favor of the poor souls in purgatory.

Ask God for the necessary graces

O MY God, Thou knowest my poverty and weakness, and that I am unable to do anything good without Thee; deny me not, O God, the help of Thy grace; proportion it to my necessities, give me strength to avoid anything evil which Thou forbiddest, and to practise the good which Thou hast commanded, and enable me to bear patiently all the trials which it may please Thee to send me.

Indulgenced Ejaculation of Resignation to the Will of God

Indulgences: i. 100 days, once a day. ii. Plenary, once a year, to all who say it daily on the usual conditions. iii. Plenary, *in articulo mortis* (at the point of death), to those who, during life, shall have frequently recited this ejaculation, provided that, worthily disposed, they accept death with resignation from the hands of God.

FIAT, laudetur, atque in æternum superexaltetur justissima, altissima, et amabilissima voluntas Dei in omnibus.

MAY the most just, most high, and most adorable will of God be in all things done, praised, and magnified for ever.

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A Plenary Indulgence at the Hour of Death

By a decree of the Congregation of Indulgences of March 9, 1904, His Holiness, Pope Pius X, has granted a plenary indulgence at the moment of death to all the faithful who, on any day they may choose, will receive the sacraments of Penance and Holy Eucharist and make this act for the love of God.

O Lord God, even now resignedly and willingly, I accept at Thy hand, with all its anxieties, pains, and sufferings, whatever kind of death it shall please Thee to be mine.

The Lord's Prayer

Pater noster, qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum; fiat voluntas tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem: sed libera nos a malo. Amen.

Our Father, Who art in heaven, hallowed be Thy name: Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation: but deliver us from evil. Amen.

The Hail Mary

Ave, Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus. Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

Hail, Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of Thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

The Apostles' Creed

Credo in Deum, Patrem omnipotentem, Creatorem cœli et terræ; et in Jesum Christum, Filium

I believe in God, the Father almighty, Creator of heaven and earth; and in Jesus Christ,

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ejus unicum, Dominum nostrum; qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus et sepultus. Descendit ad infernos; tertia die resurrexit a mortuis; ascendit ad cœlos, sedet ad dexteram Dei Patris omnipotentis; inde venturus est judicare vivos et mortuos. Credo in Spiritum Sanctum, sanctam Ecclesiam Catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam æternam. Amen.

His only Son, our Lord: Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell; the third day He rose again from the dead; He ascended into heaven, sitteth at the right hand of God, the Father almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Ejaculations

O SWEETEST Heart of Jesus, I implore that I may ever love Thee more and more.

300 days, every time.—Pius IX, Nov. 26, 1876.

SWEETEST Jesus, grant me an increase of faith, hope and charity, a contrite and humble heart.

100 days, once a day.—Leo XIII, Sept. 13, 1893.

Sacred Heart of Jesus, Thy kingdom come!

300 days, every time.—Pius X, May 4, 1906.

May the Sacred Heart of Jesus be loved everywhere.

100 days, once a day.—Pius IX, Sept. 23, 1860.

O SACRAMENT most holy! O Sacrament divine! All praise and all thanksgiving be every moment Thine!

100 days, once a day.—Pius VI, May 24, 1776.

DIVINE Heart of Jesus, convert sinners, save the dying, deliver the holy souls from purgatory!

300 days, every time.—Pius X, Nov. 6, 1906.

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Ask the prayers of the Blessed Virgin, your guardian angel, and your patron saint

HOLY VIRGIN, Mother of God, my mother and patroness, I place myself under thy protection, I throw myself with confidence into the arms of thy compassion. Be to me, O Mother of mercy, my refuge in distress, my consolation under suffering, my advocate with thy adorable Son, now and at the hour of my death.

ANGEL of God, my guardian dear,
To whom His love commits me here,
Ever this day be at my side,
To light and guard, to rule and guide. Amen.

100 days, every time.—Pius VI, Oct. 2, 1795.

O great saint whose name I bear, protect me, pray for me, that like thee I may serve God faithfully on earth, and glorify Him eternally with thee in heaven. Amen.

Ejaculations

Sacred Heart of Jesus, I place my trust in Thee!

300 days, every time.—Pius X, June 27, 1906.

Mary, our hope, have pity on us!

300 days, every time.—Pius X, Jan. 8, 1906.

O MARY! my queen! my mother! I give myself entirely to thee; and, to show my devotion to thee, I consecrate to thee this day my eyes, my ears, my mouth, my heart, my whole being, without reserve. Wherefore, good mother, as I am thine own, keep me, guard me, as thy property and possession.

Pope Pius IX, by a decree of the Sacred Congregation of Indulgences, Aug. 5, 1851, granted to all the faithful who, with fervor and at least contrite heart, shall say, morning and evening, one *Hail Mary*, and this prayer, to implore of the Blessed Virgin victory over temptations, especially over those against chastity, an indulgence of 100 days, once a day.

St. Joseph, model and patron of those who love the Sacred Heart of Jesus, pray for us!

100 days, once a day.—Leo XIII, Dec. 19, 1891.

All ye holy angels and saints of God, pray for me!

May the Lord bless me,

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preserve me from all evil, and bring me to life everlasting.

May the souls of the faithful departed, through the mercy of God, rest in peace.

Indulgenced versicles on behalf of the holy souls in purgatory

V. Eternal rest give unto them, O Lord;

R. And let perpetual light shine upon them! Amen.

May they rest in peace. Amen.

300 days, every time.—Pius X, Feb. 4, 1908.

Morning Offering of the Apostleship of Prayer

O JESUS, through the immaculate heart of Mary, I offer Thee my prayers, works, and sufferings of this day for all the intentions of Thy sacred Heart, in union with the holy sacrifice of the Mass throughout the world, for the intentions of all our associates, and in particular for the intention recommended by our Holy Father, the Pope.

An Offering to the Eternal Father

ETERNAL Father, we offer Thee the blood, passion, and death of Jesus Christ, and the sorrows of the most holy Mary and St. Joseph, in payment for our sins, in suffrage for the holy souls in purgatory, for the wants of our holy Mother the Church, and for the conversion of sinners. Amen.

100 days, once a day.—Pius IX, April 30, 1860.

An Excellent Indulgenced Prayer to the Sacred Heart of Jesus

MOST sacred Heart of Jesus, pour down Thy blessings abundantly on Thy holy Church, on the Supreme Pontiff, and on all the clergy; grant perseverance to the just, convert sinners, enlighten infidels, bless our parents, friends, and benefactors, assist the dying, free the souls in purgatory, and extend over all hearts the sweet empire of Thy love.

Indulgence of 300 days, once a day.—Pius X, June 16, 1906.

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Morning Prayer to the Most Holy Trinity

I ADORE Thee, O my God—one God in three Persons; I annihilate myself before Thy majesty. Thou alone art being, life, truth, beauty, and goodness. I glorify Thee, I praise Thee, I thank Thee, and I love Thee, all incapable and unworthy as I am, in union with Thy dear Son, Jesus Christ, our Saviour and our Father, in the mercifulness of His Heart and through His infinite merits. I wish to serve Thee, to please Thee, to obey Thee, and to love Thee always, in union with Mary immaculate, Mother of God and our mother, loving also and serving my neighbor for Thy sake. Therefore, give me Thy holy Spirit to enlighten, correct, and guide me in the way of Thy commandments, and in all perfection, until we come to the happiness of heaven, where we shall glorify Thee for ever. Amen.

300 days, every time.—Pius X, April 18, 1906.

Prayer to the Divine Heart of Jesus

O DIVINE Heart of Jesus, grant, we beseech Thee, eternal rest to the souls in purgatory, the final grace to those who shall die to-day, true repentance to sinners, the light of the Faith to pagans, and Thy blessing to me and mine. To Thee, O most compassionate Heart of Jesus, I commend all these souls, and I offer to Thee on their behalf all Thy merits, together with the merits of Thy most holy Mother and of all the saints and angels, and all the sacrifices of the Holy Mass, communions, prayers, and good works, which shall be accomplished to-day throughout the Christian world.

Indulgence of 100 days, once a day.—Leo XIII, March 13, 1901.

Ejaculation to the Sacred Heart

All for Thee, most sacred Heart of Jesus!

Indulgence of 300 days, every time.—Pius X, Nov. 26, 1908.

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Morning Salutation and Offering to the Blessed Sacrament

O SWEETEST Jesus, divine friend, Thou hast been watching and waiting patiently and lovingly in Thy lonely tabernacle all through the night for this moment, which finds me once more at Thy blessed feet, that I may be consoled and strengthened by Thy presence. I have come, dear Lord, to adore Thee in the sacrament of Thy love, with a heart full of thanks to Thee for abiding with us "*all days*." I thank Thee, in particular, for having protected and preserved me during the past night, and for having given me another day to labor for Thy greater honor and glory, for the good of my neighbor, and for my own sanctification and salvation. In reparation for all the sufferings Thy sacred Heart endures in the Blessed Sacrament, I offer Thee the adoration and praise of all the just on earth, of all the angels and saints in heaven, and especially of Thy blessed Mother. I offer Thee my heart, my soul, my body, and all that I have. My whole being shall be consecrated to Thy service. Deign to make me obedient, modest, humble, patient, kind, and magnanimous in my conduct toward others; draw me to Thee in ever closer union with Thy loving, sacred Heart; make me resigned to Thy holy will, and grant that I may be found worthy one day of that reward which Thou hast promised to those who love and serve Thee faithfully on earth. Give me Thy grace, that I may become a saint. Oh, stay with me, dearest Jesus, my good Lord and master, till the evening of my life Pardon me all my sins; I am very sorry that I have offended Thee, because Thou art infinitely good; I love Thee truly with my whole heart; let me not be separated from Thee, and when death comes say to me: "*Enter thou into the joy of thy Lord.*" Amen.

O Sacrament most holy! O Sacrament divine!
All praise and all thanksgiving be every moment Thine.

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Litany of the Most Holy Name of Jesus

KYRIE eleison. Christe eleison	LORD, have mercy on us. Christ, have mercy on us.
Kyrie eleison.	Lord, have mercy on us.
Jesu, audi nos.	Jesus, hear us.
Jesu, exaudi nos.	Jesus, graciously hear us.
Pater de cœlis Deus,[1]	God the Father of heaven,[1]
Fili Redemptor mundi Deus.	God the Son, Redeemer of the world,
Spiritus Sancte Deus,	God the Holy Ghost,
Sancta Trinitas, unus Deus,	Holy Trinity, one God,
Jesu, Fili Dei vivi,	Jesus, Son of the living God,
Jesu, splendor Patris,	Jesus, splendor of the Father,
Jesu, candor lucis æternæ,	Jesus, brightness of eternal light,
Jesu, rex gloriæ,	Jesus, king of glory,
Jesu, sol justitiæ,	Jesus, sun of justice,
Jesu, fili Mariæ Virginis,	Jesus, son of the Virgin Mary,
Jesu, amabilis,	Jesus, most amiable,
Jesu, admirabilis,	Jesus, most admirable,
Jesu, Deus fortis,	Jesus, mighty God.
Jesu, Pater futuri sæculi,	Jesus, father of the world to come,
Jesu, magni consilii angele,	Jesus, angel of the great council,
Jesu, potentissime,	Jesus, most powerful,
Jesu, patientissime,	Jesus, most patient,
Jesu, obedientissime,	Jesus, most obedient,
Jesu, mitis et humilis corde,	Jesus, meek and humble of heart,
Jesu, amator castitatis,	Jesus, lover of chastity,
Jesu, amator noster,	Jesus, lover of us,
Jesu, Deus pacis,	Jesus, God of peace,
Jesu, auctor vitæ,	Jesus, author of life,
Jesu, exemplar virtutum,	Jesus, model of virtues,
Jesu, zelator animarum,	Jesus, zealous for souls,
Jesu, Deus noster,	Jesus, our God,

[1] Miserere nobis.

[1] Have mercy on us.

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Jesu, refugium nostrum,[1]	Jesus, our refuge,[1]
Jesu, pater pauperum,	Jesus, father of the poor,
Jesu, thesaure fidelium,	Jesus, treasure of the faithful,
Jesu, bone pastor,	Jesus, good shepherd,
Jesu, lux vera,	Jesus, true light,
Jesu, sapientia æterna,	Jesus, eternal wisdom,
Jesu, bonitas infinita,	Jesus, infinite goodness,
Jesu, via et vita nostra,	Jesus, our way and our life,
Jesu, gaudium angelorum,	Jesus, joy of angels,
Jesu, rex patriarcharum,	Jesus, king of patriarchs,
Jesu, magister apostolorum,	Jesus, master of apostles,
Jesu, doctor evangelistarum,	Jesus, teacher of evangelists,
Jesu, fortitudo martyrum,	Jesus, strength of martyrs,
Jesu, lumen confessorum,	Jesus, light of confessors,
Jesu, puritas virginum,	Jesus, purity of virgins,
Jesu, corona sanctorum omnium,	Jesus, crown of all saints,
Propitius esto, parce nobis, Jesu.	Be merciful, spare us, O Jesus.
Propitius esto, exaudi nos, Jesu.	Be merciful, graciously hear us, O Jesus.
Ab omni malo,[2]	From all evil,[2]
Ab omni peccato,	From all sin,
Ab ira tua,	From Thy wrath,
Ab insidiis diaboli,	From the snares of the devil,
A spiritu fornicationis,	From the spirit of fornication,
A morte perpetua,	From everlasting death,
A neglectu inspirationum tuarum,	From the neglect of Thy inspirations,
Per mysterium sanctæ incarnationis tuæ,	Through the mystery of Thy holy incarnation,
Per nativitatem tuam,	Through Thy nativity,
Per infantiam tuam,	Through Thine infancy,
Per divinissimam vitam tuam,	Through Thy most divine life,
Per labores tuos,	Through Thy labors,
Per agoniam et passionem tuam,	Through Thine agony and passion,

[1] Miserere nobis.
[2] Libera nos, Jesu.

[1] Have mercy on us.
[2] Jesus, deliver us.

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Per crucem et dereliction-
em tuam,[1]
Per languores tuos,
Per mortem et sepulturam
tuam,
Per resurrectionem tuam,
Per ascensionem tuam,
[Per Sanctissimæ Eucha-
ristiæ institutionem
tuam,][2]
Per gaudia tua,
Per gloriam tuam,
Agnus Dei, qui tollis pec-
cata mundi, parce nobis,
Jesu.
Agnus Dei, qui tollis per-
cata mundi, exaudi nos,
Jesu.

Agnus Dei, qui tollis pec-
cata mundi, miserere no-
bis, Jesu.

Jesu, audi nos.
Jesu, exaudi nos.

Through Thy cross and
dereliction,[1]
Through Thy sufferings,
Through Thy death and
burial,
Through Thy resurrection,
Through Thine ascension.
[Through Thine institution
of the most holy Eucha-
rist,][2]
Through Thy joys,
Through Thy glory,
Lamb of God, Who takest
away the sins of the
world, spare us, O Jesus.
Lamb of God, Who takest
away the sins of the
world, graciously hear us,
O Jesus.
Lamb of God, Who takest
away the sins of the
world, have mercy on us,
O Jesus.
Jesus, hear us.
Jesus, graciously hear us.

Oremus

DOMINE Jesu Christe, qui dixisti: Petite, et accipietis; quærite, et invenietis; pulsate, et aperietur vobis, quæsumus; da nobis petentibus divinissimi tui amoris affectum, ut te toto corde, ore et opere diligamus, et a tua nunquam laude cessemus.

Let us pray

O LORD Jesus Christ, Who hast said: Ask, and ye shall receive; seek, and ye shall find, knock, and it shall be opened unto you; grant, we beseech Thee, to us who ask, the gift of Thy most divine love, that we may ever love Thee with all our hearts, and in all our words and actions, and never cease praising Thee.

[1] Libera nos, Jesu.

[1] Jesus, deliver us.

[2] Where authorized by the Bishop, the following invocation may be added here: "Through Thine institution of the Most Holy Eucharist." (Congr. of Rites, Feb. 8, 1905.)

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Sancti nominis tui, Domine, timorem pariter et amorem fac nos habere perpetuum, quia nunquam tua gubernatione destituis quos in soliditate tuæ dilectionis instituis. Qui vivis et regnas, etc. Amen.

Give us, O Lord, a perpetual fear and love of Thy holy name; for Thou never failest to govern those whom Thou dost solidly establish in Thy love. Who livest and reignest, world without end. Amen.

300 days, once a day.—Leo XIII, Jan. 16, 1886.

Litany of the Sacred Heart of Jesus

KYRIE eleison. Christe eleison.	LORD have mercy on us. Christ, have mercy on us.
Kyrie eleison.	Lord, have mercy on us.
Christe, audi nos.	Christ, hear us.
Christe, exaudi nos.	Christ, graciously hear us.
Pater de cœlis Deus, miserere nobis.	God the Father of heaven, have mercy on us.
Fili Redemptor mundi Deus, miserere nobis.	God the Son, Redeemer of the world, have mercy on us.
Spiritus Sancte Deus, miserere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas, unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.
Cor Jesu, Fili Patris æterni,[1]	Heart of Jesus, Son of the Eternal Father,[1]
Cor Jesu, in sinu Virginis Matris a Spiritu Sancto formatum,	Heart of Jesus, formed in the womb of the Virgin Mother by the Holy Ghost,
Cor Jesu, Verbo Dei substantialiter unitum,	Heart of Jesus, united substantially with the Word of God,
Cor Jesu, majestatis infinitæ,	Heart of Jesus, of infinite majesty,
Cor Jesu, templum Dei sanctum,	Heart of Jesus, holy temple of God,
Cor Jesu, tabernaculum Altissimi,	Heart of Jesus, tabernacle of the Most High,

[1] Miserere nobis.

[1] Have mercy on us.

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Cor Jesu, domus Dei et porta cœli,[1]	Heart of Jesus, house of God and gate of heaven,[1]
Cor Jesu, fornax ardens caritatis,	Heart of Jesus, glowing furnace of charity,
Cor Jesu, justitiæ et amoris receptaculum,	Heart of Jesus, vessel of justice and love,
Cor Jesu, bonitate et amore plenum,	Heart of Jesus, full of goodness and love,
Cor Jesu, virtutum omnium abyssus,	Heart of Jesus, abyss of all virtues,
Cor Jesu, omni laude dignissimum,	Heart of Jesus, most worthy of all praise,
Cor Jesu, rex et centrum omnium cordium,	Heart of Jesus, king and center of all hearts,
Cor Jesu, in quo sunt omnes thesauri sapientiæ et scientiæ,	Heart of Jesus, in which are all the treasures of wisdom and knowledge,
Cor Jesu, in quo habitat omnis plenitudo divinitatis,	Heart of Jesus, in which dwelleth all the fullness of the divinity,
Cor Jesu, in quo Pater sibi bene complacuit,	Heart of Jesus, in which the Father is well pleased,
Cor Jesu, de cujus plenitudine omnes nos accepimus,	Heart of Jesus, of whose fullness we have all received,
Cor Jesu, desiderium collium æternorum,	Heart of Jesus, desire of the eternal hills,
Cor Jesu, patiens et multæ misericordiæ,	Heart of Jesus, patient and rich in mercy,
Cor Jesu, dives in omnes qui invocant te,	Heart of Jesus, rich to all who invoke Thee,
Cor Jesu, fons vitæ et sanctitatis,	Heart of Jesus, fount of life and holiness,
Cor Jesu, propitiatio pro peccatis nostris,	Heart of Jesus, propitiation for our sins,
Cor Jesu, saturatum opprobriis,	Heart of Jesus, saturated with revilings,
Cor Jesu, attritum propter scelera nostra,	Heart of Jesus, crushed for our iniquities,
Cor Jesu, usque ad mortem obediens factum,	Heart of Jesus, made obedient unto death,

[1] Miserere nobis.

[1] Have mercy on us.

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Cor Jesu, lancea perforatum,[1]
Cor Jesu, fons totius consolationis,
Cor Jesu, vita et resurrectio nostra,
Cor Jesu, pax et reconciliatio nostra,
Cor Jesu, victima peccatorum,
Cor Jesu, salus in te sperantium,

Cor Jesu, spes in te morientium,
Cor Jesu, deliciæ Sanctorum omnium,
Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.
Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

V. Jesu mitis et humilis corde,
R. Fac cor nostrum secundum Cor tuum.

Oremus

OMNIPOTENS sempiterne Deus, respice in Cor dilectissimi Filii tui et in laudes et satisfactiones, quas in nomine peccatorum tibi persolvit, iisque misericordiam tuam petentibus, tu veniam concede placatus, in nomine ejusdem Filii

[1] Miserere nobis

Heart of Jesus, pierced with a lance,[1]
Heart of Jesus, source of all consolation,
Heart of Jesus, our life and resurrection,
Heart of Jesus, our peace and reconciliation,
Heart of Jesus, victim for our sins,
Heart of Jesus, salvation of those who hope in Thee,
Heart of Jesus, hope of those who die in Thee,
Heart of Jesus, delight of all saints,
Lamb of God, who takest away the sins of the world, spare us, O Lord.
Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world, have mercy on us.

V. Jesus meek and humble of heart,
R. Make our hearts like to Thine.

Let us pray

ALMIGHTY and everlasting God, graciously regard the Heart of Thy well-beloved Son and the acts of praise and satisfaction which He renders Thee on behalf of us sinners, and through their merit, grant pardon to us

[1] Have mercy on us.

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tui Jesu Christi, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. *R.* Amen.

who implore Thy mercy, in the name of Thy Son Jesus Christ, Who liveth and reigneth with Thee in the unity of the Holy Spirit, world without end. *R.* Amen.

Divine Praises

BLESSED be God.
Blessed be His holy name.
Blessed be Jesus Christ, true God and true man.
Blessed be the name of Jesus.
Blessed be His most sacred Heart.
Blessed be Jesus in the most holy Sacrament of the Altar.
Blessed be the great Mother of God, Mary most holy.
Blessed be her holy and immaculate conception.
Blessed be the name of Mary, virgin and mother.
Blessed be God in His angels and in His saints.

One year for every recital, and two years when said publicly after Mass or Benediction.—Leo XIII, Feb. 2, 1897.

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Prayers During the Day

Grace Before Meals

BLESS us, O Lord, and these Thy gifts which we are about to receive from Thy bounty through Christ our Lord *R.* Amen.

Grace After Meals

WE give Thee thanks, almighty God, for all Thy benefits, Who livest and reignest world without end.

R. Amen.

Vouchsafe, O Lord, to reward with eternal life all those who do us good for Thy name's sake.

R. Amen.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Act of Faith

O MY God! I firmly believe all the sacred truths which the Catholic Church believes and teaches, because Thou, Who canst neither deceive nor be deceived, hast revealed them.

Act of Hope

O MY God, trusting in Thy promises and relying on Thy infinite power and goodness, I hope to obtain pardon for my sins, the assistance of Thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

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Act of Charity

O my God, I love Thee with my whole heart and above all things, because Thou art the Supreme Good and worthy of all our love. I am sorry for having displeased Thy infinite goodness by my sins. I desire to do Thy holy will and to love Thee more and more. For the love of Thee I will love my neighbor as myself.

The Sovereign Pontiff, Benedict XIV, considering that it is not only useful, but also truly necessary, for eternal salvation to make frequent acts of the theological virtues of faith, hope, and charity, in order to excite the faithful to make these acts, granted, by a decree of the Sacred Congregation of Indulgences, Jan. 28, 1756, confirming the grant already made by Benedict XIII, Jan. 15, 1728, a *plenary indulgence*, once a month, to all those who shall, daily, devoutly say, and, at the same time, make with their heart these acts. This indulgence may be gained on any day, when, being truly penitent, after confession and communion, they shall pray for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of Holy Church.

He granted in like manner a *plenary indulgence* at the hour of death. Finally, to excite the faithful to a very frequent use of these acts, he extended the *indulgence of seven years and seven quarantines* which, by the grant of his predecessor, could be gained only once a day, to every time that these acts are said with heartfelt devotion.

The same Sovereign Pontiff further declared that, to gain these indulgences, it is not necessary to make use of any set form of words, but that any one may use any form of words which he pleases, provided it expresses the particular motive of each of the three theological virtues.

—*The New Raccolta.*

The Angelus

Angelus Domini nuntiavit Mariæ.

R. Et concepit de Spiritu Sancto.

Ave, Maria, etc.

V. Ecce ancilla Domini.

The angel of the Lord declared unto Mary.

R. And she conceived by the Holy Ghost.

Hail, Mary, etc.

V. Behold the handmaid of the Lord.

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R. Fiat mihi secundum verbum tuum.

Ave, Maria, etc.

V. ET VERBUM CARO FACTUM EST.

R. Et habitavit in nobis.

Ave, Maria, etc.

Oremus

GRATIAM tuam, quæsumus, Domine, mentibus nostris infunde, ut qui, Angelo nuntiante, Christi filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur; per eumdem Christum Dominum nostrum. Amen.

R. Be it done unto me according to Thy word.

Hail, Mary, etc.

V. AND THE WORD WAS MADE FLESH.

R. And dwelt among us.

Hail, Mary, etc.

Let us pray

POUR forth, we beseech Thee, O Lord, Thy grace into our hearts; that as we have known the incarnation of Christ Thy Son by the message of an angel, so, by His passion and cross, we may be brought to the glory of His resurrection; through the same Christ our Lord. Amen.

Regina Cœli

During Eastertide, from Holy Saturday till Trinity Sunday, instead of the *Angelus*, the *Regina Cœli* is recited *standing*.

REGINA cœli, lætare,
Alleluia.
Quia quem meruisti portare,
Alleluia.
Resurrexit, sicut dixit,
Alleluia.
Ora pro nobis Deum,
Alleluia.
V. Gaude et lætare, Virgo Maria,
Alleluia.
R. Quia surrexit Dominus vere,
Alleluia.

QUEEN of heaven, rejoice,
Alleluia.
For He Whom thou didst deserve to bear,
Alleluia.
Hath risen as He said,
Alleluia.
Pray for us to God,
Alleluia.
V. Rejoice and be glad, O Virgin Mary!
Alleluia.
R. Because Our Lord is truly risen,
Alleluia.

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Oremus

DEUS, qui per resurrectionem Filii tui, Domini nostri, Jesu Christi, mundum lætificare dignatus es, præsta, quæsumus, ut per ejus genitricem Virginem Mariam perpetuæ capiamus gaudia vitæ: per eumdem Christum Dominum nostrum.

R. Amen.

Let us pray

O GOD, Who by the resurrection of Thy Son, Our Lord Jesus Christ, hast vouchsafed to make glad the whole world, grant, we beseech Thee, that, through the intercession of the Virgin Mary, His mother, we may attain the joys of eternal life. Through the same Christ our Lord. Amen.

The Sovereign Pontiff Benedict XIII, by a brief, *Injunctæ nobis*, Sept. 14, 1724, granted a *plenary indulgence*, once a month, to all the faithful who, every day, at the sound of the bell, in the morning, or at noon, or in the evening at sunset, shall say devoutly, on their knees, the *Angelus Domini*, with the *Hail Mary*, three times, on any day when, being truly penitent, after confession and communion, they shall pray for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of Holy Mother Church; also an *indulgence of one hundred days*, on all the other days in the year, every time that, with contrite heart and devotion, they shall say these prayers.—*The New Raccolta.*

Salve Regina

In the Morning

SALVE regina, mater misericordiæ, vita dulcedo, et spes nostra salve. Ad te clamamus exules filii Hevæ; ad te suspiramus, gementes et flentes in hac lacrymarum valle. Eja ergo, advocata nostra, illos tuos misericordes oculos ad nos converte; et Jesum benedictum fructum ventris tui nobis post hoc exilium ostende, O clem-

HAIL, holy queen, mother of mercy, our life, our sweetness, and our hope; to thee do we cry, poor banished children of Eve, to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious advocate, thine eyes of mercy toward us, and after this, our exile, show unto us the blessed fruit of thy

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ens, O pia, O dulcis virgo Maria.

V. Dignare me laudare te, virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

V. Benedictus Deus in sanctis suis.

R. Amen.

womb, Jesus, O clement, O loving, O sweet Virgin Mary!

V. Make me worthy to praise thee, holy virgin.

R. Give me strength against thine enemies.

V. Blessed be God in His saints.

R. Amen.

Sub Tuum Praesidium

In the Evening

SUB tuum præsidium confugimus, sancta Dei genitrix; nostras deprecationes ne despicias in necessitatibus nostris; sed a periculis cunctis libera nos, semper virgo gloriosa et benedicta.

V. Dignare me, laudare te, virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

V. Benedictus Deus in sanctis suis.

R. Amen.

WE fly to thy patronage, O holy mother of God! despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed virgin.

V. Make me worthy to praise thee, holy virgin.

R. Give me strength against thine enemies.

V. Blessed be God in His saints.

R. Amen.

• The Sovereign Pontiff, Pius VI, by a decree of the Sacred Congregation of Indulgences, April 5, 1786, granted an *indulgence of one hundred days*, once a day, to all the faithful who, moved by the true spirit of religion to atone in some manner for the insults offered to the most blessed Virgin Mary, Mother of God, and to the saints, and to defend and promote the veneration of their holy images, shall say, with at least contrite heart and devotion, the *Salve Regina*, with the versicles, *Dignare me* and *Benedictus Deus*, in the morning, and *Sub tuum præsidium*, with the same versicles, in the evening. Also an *indulgence of seven years and seven quarantines* on all the Sundays of the year.—*Ibid.*

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Prayer before Meditation or Spiritual Reading

MY GOD, I firmly believe that Thou art here present, and I humbly adore Thee in union with the angels and saints. I am sorry for having sinned, because Thou art infinitely good and sin displeases Thee.

I love Thee above all things and with my whole heart. I offer Thee all that I am and all that I have—my soul with all its faculties, my body with all its senses.

Enlighten my understanding and inflame my will, that I may know and do what is pleasing to Thee. Our Lady of light, spouse of the Holy Ghost, pray for me.

Prayer to the Holy Ghost

VENI, Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

V. Emitte spiritum tuum et creabuntur.

R. Et renovabis faciem terræ.

Oremus

DEUS, qui corda fidelium sancti Spiritus illustratione docuisti, da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere. Per Christum Dominum nostrum.

R. Amen.

COME, O Holy Ghost, fill the hearts of Thy faithful, and enkindle in them the fire of Thy love.

V. Send forth Thy spirit and they shall be created.

R. And Thou shalt renew the face of the earth.

Let us pray

O GOD, Who hast taught the hearts of the faithful by the light of the Holy Spirit, grant that by the gift of the same spirit we may be always truly wise, and ever rejoice in His consolations, through Christ our Lord.

R. Amen.

Ejaculation

Our Lady of Good Studies, pray for us!

Indulgence of 300 days.—Pius X, May 22, 1906.

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Prayer after Meditation or Spiritual Reading

O MY God, I give Thee heartfelt thanks for all the graces Thou hast conferred on me during this meditation. Pardon me, I beseech Thee, all the negligence and all the distractions of which I have been guilty. Give me strength to carry out the resolutions that I have made. Fortify me, that from henceforth I may diligently practise this virtue. . . avoid this fault. . . perform this action. . . to Thy honor. Help me to keep my good resolutions, O sweet Virgin Mary; and do thou, my good angel, recall them to my memory, if I should ever forget or neglect them. *Omnia ad majorem Dei gloriam!*

Indulgence for Mental Prayer

The Sovereign Pontiff, Benedict XIV, in the brief, *Quemadmodum*, Dec. 16, 1746, granted to all the faithful who shall make mental prayer devoutly for half an hour, or at least for a quarter of an hour, every day, for a month, a *plenary indulgence*, once a month, on the day when, being truly penitent, after confession and communion, they shall pray devoutly for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of the Church.—*The New Raccolta.*

Prayer of St. Thomas Aquinas before Study

WHICH HE WAS ACCUSTOMED TO RECITE EVERY DAY BEFORE THE IMAGE OF JESUS CHRIST

CONCEDE mihi, misericors Deus, quæ tibi placita sunt ardenter concupiscere, prudenter investigare, veraciter agnoscere et perfecte adimplere, ad laudem et gloriam nominis tui. Amen.

GRANT me grace, O merciful God, to desire ardently all that is pleasing to Thee, to examine it prudently, to acknowledge it truthfully, and to accomplish it perfectly, for the praise and glory of Thy name. Amen.

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His Holiness, Pope Leo XIII, by a rescript of the Sacred Congregation of Indulgences, June 21, 1879, granted an *indulgence of three hundred days* to all the faithful who, before studying or reading, shall, with at least contrite heart and devotion, recite this prayer. —*The New Raccolta.*

Indulgences

FOR READING THE HOLY GOSPEL

His Holiness, Leo XIII, by a rescript of the Sacred Congregation of Indulgences, Dec. 13, 1898, granted to the faithful who spend at least a quarter of an hour in reading the Holy Gospel, an *indulgence of three hundred days*, once a day; also a *plenary indulgence* once a month, on any day of the month, to those who shall have spent a quarter of an hour a day on every day of the month in reading the Holy Gospel, on the usual conditions—confession and communion, and prayers for the intention of the Sovereign Pontiff.—*Ibid.*

Prayer to St. Joseph for All Those Who Are Devoted to Labor

O GLORIOUS St. Joseph! model of all those who are devoted to labor, obtain for me the grace to work in a spirit of penance for the expiation of my many sins; to work conscientiously, putting the call of duty above my inclinations; to work with thankfulness and joy, considering it an honor to employ and develop by means of labor the gifts received from God; to work with order, peace, moderation, and patience, never shrinking from weariness and trials; to work, above all, with purity of intention, and with detachment from self, keeping unceasingly before my eyes death and the account I must give of time lost, talents unused, good omitted, and vain complacency in success, so fatal to the work of God.

All for Jesus, all through Mary, all after thy example, O patriarch Joseph; such shall be my watchword in life and in death. Amen.

300 days, once a day.—Pius X, Nov. 25. 1906.

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Prayer of St. Alphonsus for Purity

Ave Maria *thrice, and after each:*

PER tuam immaculatam conceptionem, O Maria, redde purum corpus meum et sanctam animam meam.

BY thy immaculate conception, O Mary, make my body pure, and my soul holy.

Indulgence of 300 days, twice a day; *morning* and *evening*. —Pius X, Dec. 5, 1904.

Petitions

LOOSEN, O Lord, we pray Thee, in Thy pity, the bonds of our sins, and by the intercession of the blessed Mary ever virgin, Mother of God, St. Joseph, the blessed apostles Peter and Paul, and all saints, keep us Thy servants and our abodes in all holiness; cleanse us, our relations, kinsfolk, and acquaintances from all vices; adorn us with all virtues; grant us peace and health; repel our enemies visible and invisible; curb our carnal desires; give us healthful seasons; bestow Thy charity upon our friends and our enemies; guard Thy holy city; preserve our Sovereign Pontiff N.; defend all prelates, princes, and Christian people from all adversity. Let Thy blessing be ever upon us, and grant to all the faithful departed eternal rest. Through Christ our Lord. Amen.

Indulgences: 40 days, each time.

100 years and 100 quarantines, for saying it every Saturday for a month — Leo XII, July 9, 1828.

An Act of Consecration to the Holy Spirit

O HOLY SPIRIT, divine spirit of light and love, I consecrate to Thee my understanding, heart and will, my whole being for time and for eternity. May my understanding be always submissive to Thy heavenly inspirations, and to the teaching of

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the Catholic Church, of which Thou art the infallible guide; may my heart be ever inflamed with love of God and of my neighbor; may my will be ever conformed to the divine will, and may my whole life be a faithful imitation of the life and virtues of Our Lord and Saviour Jesus Christ, to Whom with the Father and Thee be honor and glory for ever. Amen.

Indulgence of 300 days, once a day.—Pius X, June 5, 1908.

Prayer to the Holy Ghost

HOLY Spirit, spirit of truth, come into our hearts; shed the brightness of Thy light on all nations, that they may be one in faith and pleasing to Thee.

Indulgence of 100 days, once a day.—Leo XIII, July 31, 1897.

Ejaculation in Honor of the Sacred Heart of Jesus in the Most Blessed Sacrament

MAY the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

Indulgence of 100 days, once a day.—Pius IX, Feb. 29, 1868.

An Indulgenced Prayer to the Most Sacred Heart of Jesus

FOR THE WELFARE OF THE CHURCH, THE CONVERSION OF SINNERS, AND THE LIBERATION OF THE HOLY SOULS IN PURGATORY

MOST sacred Heart of Jesus, shower copiously Thy blessings on Thy holy Church, on the Supreme Pontiff, and on all the clergy; grant perseverance to the just, convert sinners, enlighten infidels, bless our parents, friends, and benefactors; assist the dying, liberate the souls in purgatory, and extend over all hearts the sweet empire of Thy love.

Indulgence of 300 days.—Pius X, June 16, 1906.

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Act of Oblation to be Made before a Representation of the Sacred Heart

O my loving Jesus, out of the grateful love I bear Thee, and to make reparation for my unfaithfulness to grace, I (N.N.) give Thee my heart, and I consecrate myself wholly to Thee; and with Thy help I purpose never to sin again.

Indulgence of 100 days, once a day.—Pius IX, June 18, 1876.

"Suscipe"

OFFERING AND PRAYER OF ST. IGNATIUS OF LOYOLA

SUSCIPE, Domine, universam meam libertatem. Accipe memoriam, intellectum atque voluntatem omnem. Quidquid habeo vel possideo mihi largitus es; id Tibi totum restituo ac Tuæ prorsus voluntati trado gubernandum. Amorem Tui solum cum gratia Tua mihi dones et dives sum satis, nec aliud quidquam ultra posco.

TAKE, O Lord, and receive all my liberty, my memory, my understanding and my whole will. Thou hast given me all that I am and all that I possess; I surrender it all to Thee that Thou mayest dispose of it according to Thy will. Give me only Thy love and Thy grace; with these I will be rich enough, and will have no more to desire.

300 days, once a day.—Leo XIII, May 26, 1883.—*The New Raccolta.*

N.B.—The following version of the "*Suscipe*" is from "The Raccolta," by Fr. Ambrose St. John:

TAKE, O Lord, all my liberty. Receive my memory, understanding, and entire will. Thou hast bestowed on me whatever I have or possess: I give all back to Thee, and deliver it to Thee to be entirely subject to Thy will. Only grant me Thy love and Thy grace, and I am rich enough and ask for nothing more.

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Anima Christi, Sanctifica Me

ANIMA Christi, sanctifica me.
Corpus Christi, salva me.
Sanguis Christi, inebria me.
Aqua lateris Christi, lava me.
Passio Christi, conforta me.
O bone Jesu, exaudi me.
Intra tua vulnera absconde me.
Ne permittas me separari a te.
Ab hoste maligno defende me.
In hora mortis meæ voca me,
Et jube me venire ad te,
Ut cum sanctis tuis laudem te.
In sæcula sæculorum.
Amen.

SOUL of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me
Passion of Christ, strengthen me.
O good Jesus, hear me.
Within Thy wounds hide me.
Permit me not to be separated from Thee.
From the malignant enemy defend me.
In the hour of my death call me,
And bid me come to Thee,
That, with Thy saints, I may praise Thee
For ever and ever. Amen.

300 days, every time.—Pius IX, Jan. 9, 1854.—*New Raccolta.*

OR

SOUL of Christ, be my sanctification!
Body of Christ, be my salvation!
Blood of Christ, fill all my veins!
Water of Christ's side, wash out my stains!
Passion of Christ, my comfort be!
O good Jesu, listen to me!
In Thy wounds I fain would hide!
Ne'er to be parted from Thy side!
Guard me should the foe assail me.
Call me, when my life shall fail me,
Bid me come to Thee above
With Thy saints to sing Thy love,
World without end. Amen.
—Cardinal Newman's translation.

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Ejaculation

FOR THE FULFILLING OF THE WILL OF GOD

HIAT, laudetur atque in æternum superexaltetur justissima, altissima et amabilissima voluntas Dei in omnibus.

MAY the most just, most high, and most adorable will of God be in all things done, praised, and magnified forever.

100 days, once a day.—Pope Pius VII, May 19, 1818.

Ejaculations

Blessed be God!

Indulgence: 50 days, every time, if said devoutly on hearing a blasphemy.—Pius X, Nov. 28, 1903.

My God, my only good, Thou art all mine; grant that I may be all Thine.

Indulgence: 300 days, once a day.—Leo XIII, March 13, 1902.

My God, and my all!

Indulgence: 50 days, every time.—Leo XIII, May 4, 1888.

Saint Gerard Majella's Resolutions

1. O MY God, my only love, to-day and every day I give myself up to Thy good pleasure. In all temptations and trials I will say always: *Thy will be done.* All that Thou mayest ordain for me I will embrace with my whole heart, never ceasing to raise my eyes to heaven, there to adore the divine hands which cast towards me the precious pearls of Thy most holy will.

2. AMONGST all the virtues which are dear to Thee, O my God, that which I love with a love of predilection is holy purity. My trust is in Thee, O infinite holiness, to preserve me from any thought which might sully the brightness of my soul.

3. I WILL say nothing either good or bad about myself.

I will attack no one in conversation, nor will I make any reference to the faults of others, even by way of a joke. I will be careful to excuse everyone, considering in my neighbor the person of Jesus Christ Himself, Whom the Jews accused, notwithstanding

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His innocence. I will defend others, especially in their absence.

If I should notice anyone committing a fault, I will be careful not to correct him *in the presence of others.* I will speak to him on the matter between ourselves, and in a low tone of voice.

4. NEVER will I mix myself up with anyone else's business; I will never say that anyone has done anything badly.

5. IN all my interior conflicts I will be careful not to listen to self-love. If anyone blames or accuses me, I will strive to make all bitter feelings pass gently away; then tranquillity will reign at the bottom of my soul.

6. MY supreme resolution is to give myself unreservedly to God. For this reason I will have continually before my eyes this motto: *Be thou deaf, blind, and mute.* Only one thing do I desire—Thy good pleasure, O my God, and not mine own. In me, O Lord, may *Thy* will, not mine be done.

7. MAY my prayers, my communions, and all my good works be always applied for the salvation of poor sinners in union with the precious blood of Jesus Christ.

8. IN visiting the Blessed Sacrament I will make the following Acts:

"O Lord Jesus, I believe that Thou art present in the Blessed Sacrament, and I adore Thee with all my heart."

"I have the intention of adoring Thee by this visit wherever Thou art present in the sacred Host, and I offer Thee Thy precious blood for poor sinners; also, I desire to receive Thee *spiritually* as many times as there are sanctuaries on earth in which Thou dost dwell."

9. I WILL have all possible veneration for priests, beholding in them Jesus Christ Himself, and striving to be penetrated with the greatness of their dignity.

10. I HAVE obliged myself always to do that which is most perfect. By this I mean that which seems to me to be the most perfect course to take in the sight of God.

—*Life of St. Gerard Majella*, by Rev. O. R. Vassall-Phillips, C.SS.R.

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Prayers to St. Gerard Majella

ST. GERARD, true lover of Jesus in the blessed Sacrament of the Altar, do thou who didst kneel long hours before the tabernacle, and there didst taste the joys of paradise, obtain for us, we pray thee, the spirit of prayer, and an undying love for this most holy sacrament, that receiving frequently the body and blood of Jesus, we may daily grow in His holy love and merit the priceless grace of loving Him even to the end.

St. Gerard, most favored child of heaven, to whom Mary gave the infant Jesus in the days of thy childhood, and to whom she sweetly came before thou didst close thine eyes in death, obtain for us, we beseech thee, so to seek and love our blessed Mother during life, that she may be our joy and consolation in this valley of tears, until, with thee, before the throne of God, we may praise her goodness for all eternity. Amen.

—*Life of St. Gerard Majella.*

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All Day Long

Sanctification of the Day

Prayers in Verse[1]

Words and Deeds

HOLY thoughts and tender words
Are at best mere leaves and flowers,
But the fruits are generous deeds—
Where, oh! coward soul, are ours?
Soon, too soon, will come the end:
God forgive what's past and gone!
Mary Mother! Angels! Saints!
Pray for me and help me on.

PRAYERS and good words within your memory store,
And at stray moments say them o'er and o'er.
'Twill help to hallow all your work and play,
And holy thoughts will keep bad thoughts away.

ON through your round of duties plod,
Poor child of God!
Raising betimes your thoughts above
In faith and love;
And in your hearts a holy song
All day long.

1

ANOTHER day begins for me,
What day shall be my last?
Grant, Lord, that each new day may see
My heart more pure, more dear to Thee.
And oh! forgive the past.

2

GOOD day, my Guardian Angel,
The night is past and gone.
And thou hast watched beside me
At midnight as at dawn.
The day is now before me,
And, as it glides away,
O help me well to make it
A good and holy day!

[1] By Fr. Matthew Russell, S.J., in *All Day Long* (London Catholic Truth Society Publication).

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3

JESUS, I offer up this day
And all my life to Thee—
My thoughts, words, prayers, and all that may
Be done or borne by me.
All, all, to gain Thy heart's desires:
O light in mine its heavenly fires!

4

DEAR Mother of Our Lord! throughout this coming day
May'st thou be pleased with all I do and think and say!
O look on me with love, and keep sin far away!

At Mass

The Four Ends of Sacrifice

ADORE till the Gospel,
Give thanks till the bell;
Till Communion ask pardon—
Then all your wants tell.

O Sacrum Convivium!

O SACRED Banquet! where on Christ we feed,
The memory of His passion is recalled,
The soul is filled with grace for every need,
And heavenly glory in this pledge forestalled.

After Communion

CREDE, dole, spera, grates age, dilige, adora,
Vulnera pande animæ sanctaque dona pete.

BELIEVE and grieve and hope, thank, love, adore,
Show your soul's wounds, and holy gifts implore.

Before Leaving Your House or Room

LORD, send me forth to do Thy will,
But let me feel Thee present still.

Before Spiritual Reading

GOD speaks to us through every holy page
Of uninspired or inspired sage.
O listen humbly to each counsel given,
As to a message sent to you from heaven.

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Before the Rosary

MOTHER, now I'll say my beads,
For my soul some comfort needs;
And what better can there be
Than to raise my thoughts to thee,
Sweet Mother!

To Jesus

UNICE cordis amor, timor cordis, Jesu!
Cor tibi dono meum, cor mihi redde tuum.

JESUS, my heart's sole love, my heart's sole fear Thou art;
My heart to Thee I give, give now to me Thy heart.

Forgive Me

FORGIVE me, Lord, forgive me!
'Tis all that I can say.
I love Thee: make me love Thee
More truly day by day.

More and More and More

WITH all my heart I love Thee and adore:
Lord, make me love Thee more and more and more.

God's Household

LET us love and help each other!
Our Father is in heaven,
And Jesus is our brother,
And Mary is our mother,
And the blessed saints above
And the friends on earth we love,
Nay, every human creature is the child
Of our Father dear in heaven.
Let us love and be loved, forgive and be forgiven.

Pray for the Dying

THIS hour for some poor souls is life's last hour.
Saved, saved—or lost!—when this short hour's gone by.

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A Cry from Purgatory

HAVE pity on me, you at least, my friends!
No, not with death true love, true pity ends.
Your prayers can still assist me on my way.
Take pity on me, O dear friends, and pray.

A Thought from St. Augustine

OUR hearts were made for Thee, O Lord!
And restless must they be
Until—O Lord, this grace accord!
Until they rest in Thee.

In the Evening

ANOTHER day is ended; How many more to live?
Alas, too many wasted!
My God, forgive, forgive

To my Angel

GOOD night, my Guardian Angel!
The day has sped away;
Well spent or ill, its story
Is written down for aye.
And now, of God's kind providence
Thou image pure and bright!
Watch o'er me while I'm sleeping—
My Angel dear, good night!

Lead, Kindly Light

LEAD, kindly Light, amid the encircling gloom,
Lead Thou me on!
The night is dark, and I am far from home.
Lead Thou me on!
Keep Thou my feet; I do not ask to see
The distant scene—one step enough for me.
I was not ever thus, nor pray'd that Thou
Shouldst lead me on.
I loved to choose and see my path, but now
Lead Thou me on!
I loved the garish day, and, spite of fears,
Pride ruled my will: remember not past years.

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So long Thy power hath
blest me, sure it still
Will lead me on.
O'er moor and fen, o'er
crag and torrent, till
The night is gone;
And with the morn those
angel faces smile
Which I have loved long
since, and lost awhile.
—Cardinal Newman.

"*Show, O Lord, Thy ways to me; direct me in Thy truth and teach me, for Thou art God my Saviour; and on Thee have I waited all the day long*" (*Ps. xxiv*).

Just for To-Day

LORD, for to-morrow and its needs
I do not pray;
Keep me, my God, from stain of sin
Just for to-day.

Let me both diligently work
And duly pray;
Let me be kind in word and deed
Just for to-day.

Let me be slow to do my will,
Prompt to obey;
Help me to mortify my flesh
Just for to-day.

Let me no wrong or idle word,
Unthinking, say;
Set Thou a seal upon my lips
Just for to-day.

Let me in season, Lord, be grave,
In season gay;
Let me be faithful to Thy grace
Just for to-day.

And if to-day my tide of life
Should ebb away,
Give me Thy sacraments divine,
Dear Lord, to-day.

In purgatory's cleansing fires
Brief be my stay;
Oh, bid me, if to-day I die,
Go home to-day.

So, for to-morrow and its needs
I do not pray;
But keep me, guide me, love me, Lord,
Just for to-day.
—Sister M. Xavier.

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Prayer for Grace to do the Will of God[1]

GRANT me, most kind Jesus, Thy grace, that it may abide with me, labor with me, and persevere with me to the end.

Grant me ever to desire and to will that which is the more acceptable to Thee, and pleases Thee more dearly.

May Thy will be mine, and my will ever follow Thine, and be in closest accord with it.

May it be my one care to will and to be unwilling with Thee, and may I be unable to will or not will anything but what Thou willest or willest not.

200 days, once a day.—Leo XIII, Feb. 27, 1886.

[1] From the *Imitation of Christ*, iii, 15; v, 3.

St. Teresa's Book-Mark

LET nothing disturb thee,
Nothing affright thee;
All things are passing.
God never changeth;
Patient endurance
Attaineth to all things;
Who God possesseth,
In nothing is wanting;
Alone God sufficeth.
—(Longfellow's translation.)

Paraphrase of St. Teresa's Book-Mark

LET nothing trouble thee,
Let nothing affright thee.
All things pass away,
God never changes.
Patience obtains everything.
God alone suffices!

When crosses would afflict thee,
Oh! let thy watchword be,
Thy holy Mother's lesson,
"*Let nothing trouble thee.*"

If darkness round thee gathers,
And fills thy soul with fear,
"*Let nothing e'er affright thee,*"
She whispers in thy ear.

In every joy or sorrow
Which meets thee day by day,
She bids thee to remember
"*That all things pass away.*"

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If lonely or forsaken,
By friends thou art forgot,
Thy Spouse, she doth remind thee,
"*Is one that changeth not.*"

When hope within thee wavers,
And distant seems the goal,
How patience winneth all things,
She tells thy weary soul,

That nothing in the wide world
Is needful unto one
Whose happy soul possesses
God's own eternal Son.

To drink the living waters
At any cost or price,
To quench thy thirst she whispers,
"*God only doth suffice.*"

Oh! sweet, seraphic Mother.
May these dear words of thine
Help to unite me closer
Unto my Spouse divine.
—*Leaflets.*

Indulgenced Prayer and Ejaculations for a Happy Death

PRAYER

BEATI mortui, qui in Domino moriuntur.

O mi Deus, moriendum mihi est certo, sed nescio quando, quomodo, ubi moriar; hoc unum scio, me in æternum periturum, si in peccato lethali expirem.

Beatissima Virgo Maria, Mater Dei sancta, ora pro me peccatore, nunc et in hora mortis meæ. Amen.

Indulgence: 300 days every time.—Pius X, Jan. 12, 1900.

BLESSED are the dead who die in the Lord.

O my God, I have certainly to die, but I know not when, how, or where I shall die; this only I know: that if I die in mortal sin, I shall be lost for ever. Amen.

Most blessed Virgin Mary, holy Mother of God, pray for me, a sinner, now and at the hour of my death. Amen.

Ejaculations

JESUS, Mary, Joseph, I give you my heart and my soul.

Jesus, Mary, Joseph, assist me in my last agony.

Jesus, Mary, Joseph, may I breathe forth my soul in peace with you.

300 days, every time. 100 days for saying one of these ejaculations.—Pius VII, April 28, 1807.

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Evening Prayer

"BEHOLD now, bless ye the Lord: all ye servants of the Lord.

"Ye that stand in the house of the Lord: in the courts of the house of our God.

"Lift up your hands by night to the holy places: and bless ye the Lord.

"May the Lord bless Thee out of Sion: Who hath made heaven and earth (*Ps. cxxxiii*).

"HE THAT dwelleth in the aid of the Most High: shall abide under the protection of the God of heaven.

"He shall say to the Lord, Thou art my protector, and my refuge: my God, in Him will I trust.

"For He hath delivered me from the snare of the hunters: and from the sharp word

"He will overshadow thee with His shoulders: and under His wings thou shalt trust.

"His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

"For He hath given His angels charge over thee: to keep thee in all thy ways" (*Ps. xc*).

"IN Thee, O Lord, do I put my trust; let me never be confounded; deliver me in Thy justice.

"Bow down Thine ear to me; make haste to deliver me.

"Be Thou unto me a God, a protector, and a house of refuge: to save me.

"Into Thy hands I commend my spirit: Thou hast redeemed me, O Lord, God of truth" (*Ps. xxx*).

"HAVE mercy on me: and hear my prayer.

"Lord, Thou hast set upon us the light of Thy countenance: Thou hast put gladness in my heart.

"In peace in the self-same I will sleep and I will rest.

"For Thou, O Lord, singularly hast settled me in hope" (*Ps. iv*).

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Verses from Breviary Hymns

I

LORD, brighten our declining day,
That it may never wane,
Till death, when all things round decay,
Brings back the morn again.
—Cardinal Newman.

II

NOW with the fast-departing light,
Maker of all! we ask of Thee,
Of Thy great mercy, through the night
Our guardian and defence to be.
Far off let idle visions fly;
No phantom of the night molest;
Curb Thou our raging enemy,
That we in chaste repose may rest.
Father of mercies, hear our cry;
Hear us, O sole-begotten Son;
Who, with the Holy Ghost most high,
Reignest while endless ages run.

III

AS fades the glowing orb of day,
To Thee, great source of light, we pray;
Blest Three in One, to every heart
Thy beams of life and love impart.
At early dawn, at close of day,
To Thee our vows we humbly pay;
May we, 'mid joys that never end,
With Thy bright saints in homage bend.
—T. J. Potter.

IN THE name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Blessed be the Holy Trinity, one God, now and forever. Amen.

Glory to the Father. Who created me; glory to the Son, Who redeemed me; glory to the Holy Ghost, Who sanctifieth me.

Act of Adoration and Thanksgiving

ALMIGHTY and eternal God, I adore Thee, and I *thank* Thee for all the benefits I have received this day and all the days of my life, through Thy infinite goodness and mercy

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Give me light to know my faults and grant me grace to be truly sorry for my sins.

Here examine your conscience on the faults of the day; on the offenses against God, and against your neighbor; on the commandments of God and of the Church; and particularly with regard to your predominant passion, and in reference to your promises and good resolutions.

If you have sinned grievously, resolve to go to confession at the first opportunity. Meditate for a few moments on eternity, death, judgment, heaven, and hell, mindful of the admonition of the Holy Spirit: "*In all thy works, O man, remember thy last end and thou wilt never sin.*" Make an act of contrition.

Act of Contrition

O my God, I am truly sorry for having sinned, because Thou art infinitely good and sin displeases Thee. I am firmly resolved, with the help of Thy grace, never more to offend Thee, and I will carefully avoid the occasions of sin.

Act of Love

I love Thee, my Lord and my God, with my whole heart and above all things, and for the love of Thee I love my neighbor as myself. Grant that I may love Thee more and more; give me Thy grace that I may live a holy life, die a happy death, and glorify Thee eternally in heaven.

Our Father, Hail Mary, Apostles' Creed, Glory

O sweetest Heart of Jesus!
I implore
That I may ever love Thee
more and more.

300 days, each time.—Pius IX, Nov. 26, 1876.

Sweet Heart of Jesus, be my love!

300 days, once a day.—Leo XIII, May 21, 1892.

Sweet heart of Mary, be my salvation!

300 days, each time.—Pius IX, Sept. 30, 1852.

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The Memorare

MEMORARE, O piissima virgo Maria, non esse auditum a sæculo quemquam ad tua currentem præsidia, tua implorantem auxilia, tua petentem suffragia, esse derelictum. Ego tali animatus confidentia, ad te, virgo virginum, Mater, curro, ad te venio, coram te gemens peccator assisto; noli, mater Verbi, verba mea despicere, sed audi propitia, et exaudi. Amen.

REMEMBER, O most gracious Virgin Mary! that never was it known that any one who fled to thy protection, implored thy help, or sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my mother! To thee I come; before thee I stand, sinful and sorrowful. O Mother of the Word incarnate! despise not my petitions, but, in thy clemency, hear and answer me. Amen.

His Holiness, Pope Pius IX, by a rescript of the Sacred Congregation of Indulgences, Dec. 11, 1846, granted to all the faithful every time that, with at least contrite heart and devotion, they shall say this prayer, an *indulgence of three hundred days.*

Prayer for Benefactors

VOUCHSAFE, O Lord, to reward with eternal life all those who do us good, for Thy name's sake. Amen.

Indulgence of 50 days, twice a day.—Leo XIII, Dec. 17, 1892.

Ejaculations

O MARY! my queen! my mother! remember I am thine. Keep me, guard me, as thy property and possession.

Jesus, Mary, and Joseph, I give you my heart and my soul.

Jesus, Mary, and Joseph, assist me in my last agony.

Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you. Amen.

MAY the blessed Virgin Mary, St. Joseph, and all the saints pray for us to Our Lord, that we may be preserved this night from sin and evil. Amen.

O my good angel, whom

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God has appointed to be my guardian, watch over me during this night.

May Our Lord bless us and preserve us from all evil and bring us to life everlasting.

May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

A Night Prayer, by St. Alphonsus Liguori

JESUS CHRIST, my God, I adore Thee and I thank Thee for all the graces Thou hast bestowed on me this day. I offer Thee my sleep and every moment of this night, and I beseech Thee to keep me free from sin. Therefore I place myself in Thy most sacred side and under the protecting mantle of our Lady, my mother. May Thy holy angels help me and keep me in peace, and may Thy blessing be upon me.

60 days, once a day.—Leo XIII, June 30, 1893.

De Profundis for the Faithful Departed

Ps. CXXIX

DE PROFUNDIS clamavi ad te, Domine: Domine, exaudi vocem meam.

Fiant aures tuæ intendentes, in vocem deprecationis meæ.

Si iniquitates observaveris, Domine: Domine, quis sustinebit?

Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

A custodia matutina usque ad noctem, speret Israel in Domino.

Quia apud Dominum misericordia, et copiosa apud eum redemptio.

OUT of the depths I have cried to Thee, O Lord! Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplication.

If Thou, O Lord, shalt mark our iniquities: O Lord, who shall abide it?

For with Thee there is merciful forgiveness; and by reason of Thy law I have waited for Thee, O Lord.

My soul hath relied on His word: my soul hath hoped in the Lord.

From the morning watch even unto night, let Israel hope in the Lord.

Because with the Lord there is mercy: and with Him plenteous redemption.

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Et ipse redimet Israel ex omnibus iniquitatibus ejus.

And He shall redeem Israel from all his iniquities.

The Sovereign Pontiff, Clement XII, by a brief, *Cœlestæ Ecclesiæ thesauros*, Aug. 11, 1737, granted an indulgence of 100 days to all the faithful who, at the sound of the bell, at the first hour after nightfall, shall say devoutly, on their knees, the psalm *De profundis*, or the *Our Father*, the *Hail Mary*, and the *Requiem æternam*.

The Sovereign Pontiff, Pius VI, by a rescript of the Sacred Congregation of the Propaganda, March 18, 1781, granted these indulgences to all the faithful who may happen to dwell in a place where no bell for the dead is sounded, provided they shall say the *De profundis*, or the *Our Father*, and the *Hail Mary*, etc., about nightfall.

Have mercy, O Lord, have mercy on the poor souls in purgatory.

V. Eternal rest give unto them, O Lord;

R. And let perpetual light shine upon them!

V. May they rest in peace.

R. Amen.

V. O Lord, hear my prayer;

R. And let my cry come unto Thee!

Let us pray

O God! the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed the remission of all their sins, that through pious supplications they may obtain that pardon which they have always desired. Who livest and reignest now and forever. Amen.

Prayer from Compline

Visit, we beseech Thee, O Lord, this habitation, and drive far from it all the snares of the enemy: let Thy holy angels dwell herein, to keep us in peace, and may Thy blessing be always upon us. Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

Sprinkle your bed with holy water and, blessing yourself, say when you lie down to rest:

Lord, into Thy hands I commend my spirit.

Blessed be the Holy Name of Jesus! Sweetest Jesus, be to me not a judge but a saviour.

Indulgence of 50 days, every time.—Pius IX, Nov. 29, 1853.

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Evensong

SWEET Saviour! bless us ere we go;
Thy word into our minds instil;
And make our lukewarm hearts to glow
With lowly love and fervent will.
Through life's long day and death's dark night,
O gentle Jesus! be our light.

The day is done; its hours have run;
And Thou hast taken count of all,
The scanty triumphs grace has won,
The broken vow, the frequent fall.
Through life's long day and death's dark night,
O gentle Jesus! be our light.

Grant us, dear Lord! from evil ways
True absolution and release;
And bless us more than in past days
With purity and inward peace.
Through life's long day and death's dark night,
O gentle Jesus! be our light.

Do more than pardon; give us joy,
Sweet fear and sober liberty,
And loving hearts without alloy,
That only long to be like Thee.
Through life's long day and death's dark night,
O gentle Jesus! be our light.

Labor is sweet, for Thou hast toiled,
And care is light, for Thou hast cared;
Let not our works with self be soiled,
Nor in unsimple ways ensnared.
Through life's long day and death's dark night,
O gentle Jesus! be our light.

For all we love—the poor, the sad,
The sinful—unto Thee we call;
Oh let Thy mercy make us glad;
Thou art our Jesus and our all.
Through life's long day and death's dark night,
O gentle Jesus! be our light.

O Paradise!

O PARADISE! O Paradise!
Who doth not crave for rest?
Who would not seek the happy land,

O Paradise!

Where they that loved are blest;
Where loyal hearts, and true,
Stand ever in the light,

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All rapture through and through,
In God's most holy sight?

O Paradise! O Paradise!
The world is growing old;
Who would not be at rest and free
Where love is never cold?

O Paradise! O Paradise!
Wherefore doth death delay,
Bright death, that is the welcome dawn
Of our eternal day.

O Paradise! O Paradise!
'Tis weary waiting here;
I long to be where Jesus is,
To feel, to see Him near.

O Paradise! O Paradise!
I want to sin no more;
I want to be as pure on earth
As on thy spotless shore

O Paradise! O Paradise!
I greatly long to see
The special place my dearest Lord
Is destining for me.

O Paradise! O Paradise!
I feel 'twill not be long;
Patience! I almost think I hear
Faint fragments of thy song;
Where loyal hearts, and true,
Stand ever in the light,
All rapture through and through,
In God's most holy sight.

—Father Faber.

Ejaculation

MAY the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

100 days, once a day.—Pius IX, Feb. 29, 1868.

Litany of the Blessed Virgin Mary

KYRIE eleison.
Christe eleison.
Kyrie eleison.
Christe, audi nos.
Christe, exaudi nos.
Pater de cœlis Deus, miserere nobis.
Fili Redemptor mundi Deus, miserere nobis.

LORD, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.

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Spiritus Sancte Deus, miserere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas, unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.
Sancta Maria,[1]	Holy Mary,[1]
Sancta Dei genitrix,	Holy Mother of God,
Sancta Virgo virginum,	Holy Virgin of virgins,
Mater Christi,	Mother of Christ,
Mater divinæ gratiæ,	Mother of divine grace,
Mater purissima,	Mother most pure,
Mater castissima,	Mother most chaste,
Mater inviolata,	Mother inviolate,
Mater intemerata,	Mother undefiled,
Mater amabilis,	Mother most amiable,
Mater admirabilis,	Mother most admirable,
Mater boni consilii,	Mother of good counsel,
Mater Creatoris,	Mother of our Creator,
Mater Salvatoris,	Mother of our Saviour,
Virgo prudentissima,	Virgin most prudent,
Virgo veneranda,	Virgin most venerable,
Virgo prædicanda,	Virgin most renowned,
Virgo potens,	Virgin most powerful,
Virgo clemens,	Virgin most merciful,
Virgo fidelis,	Virgin most faithful,
Speculum justitiæ,	Mirror of justice,
Sedes sapientiæ,	Seat of wisdom,
Causa nostræ lætitiæ,	Cause of our joy,
Vas spirituale,	Spiritual vessel,
Vas honorabile,	Vessel of honor,
Vas insigne devotionis,	Singular vessel of devotion,
Rosa mystica,	Mystical Rose,
Turris Davidica,	Tower of David,
Turris eburnea,	Tower of ivory,
Domus aurea,	House of gold,
Fœderis arca,	Ark of the covenant,
Janua cœli,	Gate of heaven,
Stella matutina,	Morning star,
Salus infirmorum,	Health of the sick,
Refugium peccatorum,	Refuge of sinners,
Consolatrix afflictorum,	Comforter of the afflicted,
Auxilium Christianorum,	Help of Christians,
Regina angelorum,	Queen of angels,

[1] Ora pro nobis.

[1] Pray for us.

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Regina patriarcharum,[1]
Regina prophetarum,
Regina apostolorum,
Regina martyrum,
Regina confessorum,
Regina virginum,
Regina sanctorum omnium,
Regina sine labe originali concepta,
Regina sacratissimi rosarii,
Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.

Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.
Agnus Dei, qui tollis peccata mundi, miserere nobis.
Christe, audi nos.
Christe, exaudi nos.
V. Ora pro nobis, sancta Dei genitrix.
R. Ut digni efficiamur promissionibus Christi.

Queen of patriarchs,[1]
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,
Queen conceived without original sin,
Queen of the most holy Rosary,
Lamb of God, Who takest away the sins of the world, spare us, O Lord.
Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord.
Lamb of God Who takest away the sins of the world, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of Christ.

Oremus

CONCEDE nos famulos tuos, quæsumus, Domine Deus, perpetua mentis et corporis sanitate gaudere: et gloriosa beatæ Mariæ semper virginis intercessione, a præsenti liberari tristitia, et æterna perfrui lætitia. Per Christum Dominum nostrum. *R.* Amen.

Let us pray

GRANT unto us, Thy servants, we beseech Thee, O Lord God, at all times to enjoy health of soul and health of body: and by the glorious intercession of blessed Mary, ever a virgin, when freed from the sorrows of this present life, to enter into that joy which hath no end. Through Christ our Lord. *R.* Amen.

[1] Ora pro nobis.

[1] Pray for us.

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In Advent and at Christmas time, in lieu of the above Collect there may be said the following:

IN ADVENT

DEUS, qui de beatæ Mariæ Virginis utero Verbum tuum, Angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis; ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem Christum Dominum nostrum.

O GOD, Who wast pleased to will that at the message of an angel Thy Word should take flesh in the womb of the blessed Virgin Mary: grant, that we, Thy suppliants, who believe her to be truly the Mother of God, may be helped by her intercession with Thee. Through the same Christ our Lord.

From Christmas Day to the Feast of the Purification (Feb. 2).

DEUS, qui salutis æternæ, beatæ Mariæ Virginitate fœcunda, humano generi præmia præstitisti: tribue quæsumus; ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum.

O GOD, Who, by the fruitful virginity of blessed Mary, hast assured to mankind the blessings of eternal life: grant, we beseech Thee, that we may ever experience the intercession of her, through whom we have been found worthy to receive the author of life, Our Lord Jesus Christ, Thy Son.

Or the versicle and prayer may be varied according to the season of the ecclesiastical year.

IN ADVENT

V. Angelus Domini annuntiavit Mariæ.
R. Et concepit de Spiritu Sancto.

V. The angel of the Lord declared unto Mary.
R. And she conceived by the Holy Ghost.

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Oremus

GRATIAM tuam, quæsumus Domine, mentibus nostris infunde; ut qui, angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur. Per eumdem Christum Dominum nostrum.

Let us pray

POUR forth, we beseech Thee, O Lord, Thy grace into our hearts; that we to whom the incarnation of Christ Thy Son was made known by the message of an angel, may by His passion and cross be brought to the glory of His resurrection. Through the same Christ our Lord.

From Christmas day to the Purification.

V. Post partum Virgo inviolata permansisti.
R. Dei Genitrix intercede pro nobis.

V. After childbirth thou didst remain a most pure virgin.
R. O Mother of God, intercede for us.

PRAYER, *Deus qui salutis*, as above.

From the Purification to Easter.

V. Dignare me laudare te, Virgo sacrata.
R. Da mihi virtutem contra hostes tuos.

V. Make me worthy to praise thee, O holy Virgin.
R. Give me strength against thine enemies.

Oremus

CONCEDE, misericors Deus, fragilitati nostræ præsidium; ut qui sanctæ Dei Genitricis memoriam agimus, intercessionis ejus auxilio a nostris iniquitatibus resurgamus. Per eumdem Christum Dominum nostrum.

Let us pray

VOUCHSAFE unto us, O merciful God, a defence in our weakness; and grant that the prayers of the most holy mother of God, whom we commemorate, may make us to rise out of our evil life. Through the same Christ our Lord.

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IN PASCHAL TIME

V. Gaude et lætare, Virgo Maria. Alleluia.

R. Quia surrexit Dominus vere. Alleluia.

Oremus

DEUS, qui per resurrectionem Filii tui Domini nostri Jesu Christi mundum lætificare dignatus es, præsta, quæsumus, ut per ejus genitricem Virginem Mariam perpetuæ capiamus gaudia vitæ. Per eumdem Christum Dominum nostrum.

V. Rejoice and be glad, O Virgin Mary. Alleluia.

R. For the Lord hath truly risen. Alleluia.

Let us pray

O GOD, Who didst vouchsafe to give joy to the world through the resurrection of Thy Son, Our Lord Jesus Christ; grant, we beseech Thee, that, through His mother, the Virgin Mary, we may obtain the joys of everlasting life. Through the same Christ our Lord.

From Pentecost to Advent.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

Oremus

Omnipotens sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto cooperante præparasti: da, ut cujus commemoratione lætamur, ejus pia intercessione ab instantibus malis, et a morte perpetua liberemur. Per eumdem Christum Dominum nostrum. *R.* Amen.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray

O almighty and everlasting God, Who, by the operation of the Holy Ghost, didst in body and in soul prepare Mary, the glorious virgin mother, to be a befitting dwelling-place of Thy Son; grant that we who rejoicingly commemorate her may, by her loving intercession, be safeguarded from all the evils that threaten us, and from that death which is eternal. Through the same Christ our Lord. *R.* Amen.

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Litany of St. Joseph

KYRIE eleison. Christe eleison.	LORD, have mercy on us. Christ, have mercy on us.
Kyrie eleison.	Lord, have mercy on us.
Christe, audi nos.	Christ, hear us.
Christe, exaudi nos.	Christ, graciously hear us.
Pater de cœlis Deus, miserere nobis.	God the Father of heaven, have mercy on us.
Fili Redemptor mundi, Deus, miserere nobis.	God the Son, Redeemer of the world, have mercy on us.
Spiritus sancte Deus, miserere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.
Sancta Maria, ora pro nobis.	Holy Mary, pray for us.
Sancte Joseph,[1]	St. Joseph,[1]
Proles David inclyta,	Renowned offspring of David.
Lumen Patriarcharum,	Light of patriarchs,
Dei Genitricis sponse,	Spouse of the Mother of God,
Custos pudice Virginis,	Chaste guardian of the Virgin,
Filii Dei nutritie,	Foster-father of the Son of God,
Christi defensor sedule,	Diligent protector of Christ,
Almæ Familiæ præses,	Head of the Holy Family.
Joseph justissime	Joseph most just,
Joseph castissime,	Joseph most chaste,
Joseph prudentissime,	Joseph most prudent,
Joseph fortissime,	Joseph most strong,
Joseph obedientissime,	Joseph most obedient,
Joseph fidelissime,	Joseph most faithful,
Speculum patientissime,	Mirror of patience,
Amator paupertatis,	Lover of poverty,
Exemplar opificum,	Model of artisans,
Domesticæ vitæ decus,	Glory to home life,
Custos virginum,	Guardian of virgins,

[1] Ora pro nobis.

[1] Pray for us.

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Familiarum columen,[1]
Solatium miserorum,
Spes ægrotantium,
Patrone morientium,
Terror dæmonum,
Protector sanctæ Ecclesiæ,
Agnus Dei, qui tollis peccata mundi, parce nobis Domine.
Agnus Dei, qui tollis peccata mundi, exaudi nos Domine.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

V. Constituit eum dominum domus suæ.

R. Et principem omnis possessionis suæ.

Oremus

DEUS, qui ineffabili providentia beatum Joseph sanctissimæ Genitricis tuæ sponsum eligere dignatus es; præsta quæsumus, ut quem protectorem veneramur in terris, intercessorem habere mereamur in cœlis: qui vivis et regnas in sæcula sæculorum. *R.* Amen.

Pillar of families,[1]
Solace of the wretched,
Hope of the sick,
Patron of the dying,
Terror of demons,
Protector of Holy Church,
Lamb of God, Who takest away the sins of the world, spare us, O Lord.
Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord.
Lamb of God, Who takest away the sins of the world, have mercy on us.

V. He made Him the Lord of His household.

R. And prince over all His possessions.

Let us pray

O GOD, Who in Thy ineffable providence didst vouchsafe to choose blessed Joseph to be the spouse of Thy most holy mother; grant, we beseech Thee, that we may have for our advocate in heaven him whom we venerate as our protector on earth: Who livest and reignest world without end. *R.* Amen.

Night Offering to Jesus in the Blessed Sacrament

O DIVINE Jesus! lonely to-night in so many tabernacles, without visitor or worshipper, I offer Thee my loving heart. May its every pulsation be a prayer of love to Thee. Thou art ever watching

[1] Ora pro nobis.

[1] Pray for us.

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under the sacramental veils; in Thy love Thou never sleepest, and Thou art never weary of Thy vigil for sinners. O Jesus, I love Thee. Thou art infinitely good, and yet I have displeased Thee by many sins. Forgive me—I am truly sorry for having offended Thee. O sweet Jesus! O lonely Jesus! may my heart be a lamp, the light of which shall burn henceforth for Thee alone. Bless me, Jesus. Come, and refresh me spiritually by Thy presence, before I take my rest. Let me nevermore be separated from Thee by sin. Adorable Heart of Jesus, burning furnace of divine love! within Thy sacred wound take Thou my soul, in order that my heart may be inflamed with love of Thee.

O Prisoner of love, divine Jesus! Chain my poor heart to the foot of Thy altar. Dearest Jesus, Thou hast made my heart for Thyself alone, and it can not find rest, except in Thee; hide it within Thy divine Heart in the tabernacle. When shall I see Thee face to face, and rest for ever in Thy bosom? "Thou art the God of my heart and the God that is my portion forever" (*Ps.* lxxii. 26).

O Sacrament most holy! O Sacrament divine!

All praise and all thanksgiving be every moment Thine!

Acts of Faith, Hope, Charity, and Contrition

Various Forms Sanctioned for Different Countries

I

The following form is authorized for England:

Act of Faith

I FIRMLY believe that there is one God, and that in this one God there are three Persons, the Father, the Son, and the Holy Ghost: that the Son took to Himself the nature of man, from the Virgin Mary's womb, by the power of the Holy Ghost; and that in this our human nature He was crucified and died for us; that afterwards He rose again, and ascended into heaven; from thence He shall come to

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repay the just with everlasting glory, and the wicked with everlasting punishment. Moreover, I believe whatsoever else the Catholic Church proposes to be believed; and this because God, Who is the sovereign truth, Who can neither deceive nor be deceived, has revealed all these things to this His Church.

Act of Hope

O my God, relying upon Thine almighty power and Thine infinite mercy and goodness, and because Thou art faithful to Thy promises, I trust in Thee that Thou wilt grant me forgiveness of my sins, through the merits of Jesus Christ Thy Son; and that Thou wilt give me the assistance of Thy grace, with which I may labor to continue to the end in the diligent exercise of all good works, and may deserve to obtain the glory which Thou hast promised in heaven.

Act of Charity

O Lord my God, I love Thee with my whole heart, and above all things, because Thou, O God, art the sovereign good, and for Thine own infinite perfections art most worthy of all love; and for Thy sake I also love my neighbor as myself.

Act of Contrition

O my God, I am sorry and beg pardon for all my sins, and detest them above all things, because they deserve Thy dreadful punishments, because they have crucified my loving Saviour Jesus Christ, and most of all because they offend Thy infinite goodness; and I firmly resolve, by the help of Thy grace, never to offend Thee again, and carefully to avoid the occasions of sin.

II

The following are the forms for Ireland:

Act of Faith

O my God! I firmly believe that Thou art one only God, the Creator and Sovereign Lord of heaven and earth, infinitely great and infinitely good.

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I firmly believe that in Thee, one only God, there are three divine Persons, really distinct and equal in all things, the Father, and the Son, and the Holy Ghost. I firmly believe that God the Son, the second Person of the most holy Trinity, became man; that He was conceived by the Holy Ghost, born of the Virgin Mary; that He suffered and died on a cross, to redeem and save us; that He rose the third day from the dead; that He ascended into heaven; that He will come at the end of the world to judge mankind; that He will reward the good with eternal happiness, and condemn the wicked to the everlasting pains of hell. I believe these and all other articles which the holy Roman Catholic Church proposes to our belief, because Thou, my God, the infallible truth, hast revealed them; and Thou hast commanded us to hear the Church, which is the pillar and the ground of truth. In this faith I am firmly resolved by Thy holy grace to live and die.

Act of Hope

O my God! Who hast graciously promised every blessing, even heaven itself, through Jesus Christ, to those who keep Thy commandments; relying on Thy infinite power, goodness, and mercy, and on Thy sacred promises, to which Thou art always faithful, I confidently hope to obtain pardon of all my sins, grace to serve Thee faithfully in this life, by doing the good works Thou hast commanded, and which, with Thy assistance, I purpose to perform, and eternal happiness in the next, through my Lord and Saviour Jesus Christ.

Act of Charity

O my God! I love Thee with my whole heart and soul, and above all things, because Thou art infinitely good and perfect and most worthy of all my love; and, for Thy sake, I love my neighbor as myself. Mercifully grant, O my God! that having loved Thee on earth, I may love and enjoy Thee for ever in heaven.

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Act of Contrition

O my God! I am heartily sorry for having offended Thee; and I detest my sins above every other evil, because they displease Thee, my God, Who for Thy infinite goodness art so deserving of all my love; and I firmly resolve, by Thy holy grace, never more to offend Thee, and to amend my life.

III

The following are the forms for the United States:

Act of Faith

O my God! I firmly believe that Thou art one God in three divine Persons, the Father, the Son, and the Holy Ghost; I believe that the divine Son became man, and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the holy Catholic Church teaches, because Thou hast revealed them, Who canst neither deceive nor be deceived.

Act of Hope

O my God! relying on Thy infinite goodness and promises, I hope to obtain pardon of my sins, the help of Thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

Act of Charity

O my God! I love Thee above all things, with my whole heart and soul, because Thou art all good and worthy of all love. I love my neighbor as myself for love of Thee. I forgive all who have injured me and ask pardon of all whom I have injured.

Act of Contrition

O my God! I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee, my God, Who art all good, and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life. Amen.

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Mass Devotions

The Asperges

or

Solemn Sprinkling with Holy Water

By ancient custom, on every Sunday of the year, the priest who is about to celebrate High Mass, vested in alb, stole, and cope, attended by his deacon and subdeacon, and preceded by acolytes bearing lighted candles, enters the sanctuary in orderly procession, where kneeling on the lowermost of the altar-steps, and taking into his hand the holy water brush, he sings the words *Asperges me* (Thou shalt sprinkle me), to be taken up and continued by the choir as follows:

ANTIPHON. Asperges me, Domine, hyssopo, et mundabor; lavabis me et super nivem dealbabor.

PSALM 50. Miserere mei Deus, secundum magnam misericordiam tuam.

V. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

ANTIPHON. Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

ANTIPHON. Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed; Thou shalt wash me, and I shall be made whiter than snow.

PSALM. Have mercy on me, O God, according to Thy great mercy.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

ANTIPHON. Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

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Meanwhile the priest sprinkles with holy water the altar, himself, the clergy, and the people.

Then follow these *VV.* with *RR.* and Collect.

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus

Exaudi nos, Domine sancte, Pater omnipotens, æterne Deus: et mittere digneris sanctum angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. *R.* Amen.

V. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray

Graciously hear us, O Lord, the Holy One, the Father almighty, the everlasting God, and vouchsafe to send down from heaven Thy holy angel to keep, to cherish, to favor, to comfort, and to defend all who dwell in this house. Through Christ our Lord.

R. Amen.

On Passion Sunday, and on Palm Sunday, the *Gloria Patri* after the Psalm-verse is omitted, and from Easter Sunday to Whit Sunday in place of the *Asperges*, is sung:

ANTIPHON. Vidi aquam egredientem de templo, a latere dextro, alleluia: et omnes ad quos pervenit aqua ista, salvi facti sunt, et dicent, alleluia.

Ps. 117. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus.

V. Gloria.

ANT. Vidi aquam.

ANTIPHON. I saw water coming forth from the temple, on the right side, alleluia: and all those to whom this water came, were saved, and shall say, alleluia.

Ps. Give praise to the Lord, for He is good: for His mercy endureth for ever.

V. Glory.

ANT. I saw water

To the *V. Ostende* and its *R. Et salutare, Alleluia,* is added.

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The Ordinary of the Mass

The priest, standing at the foot of the altar-steps, and signing himself with the sign of the holy cross begins, the acolytes or other ministers responding:

IN nomine Patris, et Filii, et Spiritus Sancti. Amen.

P. Introibo ad altare Dei.

R. Ad Deum qui lætificat juventutem meam.

IN the name of the Father, and of the Son. and of the Holy Ghost, Amen.

P. I will go in to the altar of God.

R. To God who giveth joy to my youth.

Psalm XLII

(To be omitted in Passion-tide and in Masses for the Dead.)

JUDICA me Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

R. Quia tu es Deus fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

P. Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

R. Et introibo ad altare Dei; ad Deum qui lætificat juventutem meam.

JUDGE me, O God, and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man.

R. For Thou art God my strength: why hast Thou cast me off? and why go I sorrowful whilst the enemy afflicteth me?

P. Send forth Thy light and Thy truth; they have conducted me and brought me unto Thy holy hill, and into Thy tabernacles.

R. And I will go in to the altar of God; to God Who giveth joy to my youth.

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P. Confitebor tibi in cithara Deus, Deus meus: quare tristis es anima mea, et quare conturbas me?

R. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

P. Introibo ad altare Dei.

R. Ad Deum qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

R. Qui fecit cælum et terram.

P. To Thee, O God, my God, I will give praise upon the harp: why art Thou sad, O my soul, and why dost thou disquiet me?

R. Hope in God, for I will still give praise to Him, the salvation of my countenance and my God.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

P. I will go in to the altar of God.

R. To God Who giveth joy to my youth.

P. Our help is in the name of the Lord.

R. Who made heaven and earth.

Humbly bowing down, the priest continues:

CONFITEOR Deo omnipotenti, beatæ Mariæ semper virgini, beato Michaeli archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis et vobis fratres, quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam sem-

I CONFESS to almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints and to you brethren, that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most

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per virginem, beatum Michaelem archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et vos fratres, orare pro me ad Dominum Deum nostrum.

R. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

P. Amen.

grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints and you brethren, to pray to the Lord our God for me.

R. May almighty God have mercy on thee and, having forgiven thee thy sins, bring thee to life everlasting.

P. Amen.

The acolytes and ministers bowing down, repeat the words of the Confession:

CONFITEOR Deo omnipotenti, beatæ Mariæ semper virgini, beato Michaeli archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater, quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaelem archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

I CONFESS to almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and thee, Father, to pray to the Lord our God for me.

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P. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

R. Amen.

P. Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

R. Amen.

P. May almighty God have mercy on you and, having forgiven you your sins, bring you to life everlasting.

R. Amen.

P. May the almighty and merciful God grant us pardon, absolution, and remission of our sins.

R. Amen.

Again bowing down the priest goes on:

P. Deus tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

P. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Oremus.

P. Thou wilt turn, O Lord, and bring us to life.

R. And Thy people will rejoice in Thee.

P. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

P. O Lord, hear my prayer.

R. And let my cry come unto Thee.

P. The Lord be with you.

R. And with thy spirit.

P. Let us pray.

Going up to the altar the priest prays inaudibly:

AUFER a nobis, quæsumus Domine, iniquitates nostras: ut ad Sancta Sanctorum puris mereamur mentibus introire Per Christum Dominum nostrum. Amen.

TAKE away from us our iniquities, we beseech Thee, O Lord; that, being made pure in heart, we may be worthy to enter into the Holy of Holies. Through Christ our Lord. Amen.

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He bows down over the altar, which he kisses, saying:

ORAMUS te, Domine, per merita sanctorum tuorum, quorum reliquiæ hic sunt, et omnium sanctorum; ut indulgere digneris omnia peccata mea. Amen.

WE BESEECH, Thee, O Lord, by the merits of those of Thy saints whose relics are here, and of all the saints, that Thou wouldst vouchsafe to pardon me all my sins. Amen.

At High Mass, during the celebrant's preparatory prayer at the foot of the altar-steps, the choir sings the *Introit* and *Kyrie eleison;* before reading which himself, the celebrant blesses incense and casts it on the burning coals in the thurible, saying:

Ab illo benedicaris, in cujus honore cremaberis. Amen.

Mayest thou be blessed by Him in whose honor thou art burnt. Amen.

He then censes the altar and is himself censed by his deacon or other minister.

Standing to the left or Epistle side of the altar (the side to the right of those facing the altar) he signs himself with the sign of the cross, and reads the *Introit*, which varies according to the Mass that is being celebrated.

Then alternately with his ministers he says:

P. Kyrie eleison.

P. Lord, have mercy on us.

R. Kyrie eleison.

R. Lord, have mercy on us.

P. Kyrie eleison.

P. Lord, have mercy on us.

R. Christe eleison.

R. Christ, have mercy on us.

P. Christe eleison.

P. Christ, have mercy on us.

R. Christe eleison.

R. Christ, have mercy on us.

P. Kyrie eleison.

P. Lord, have mercy on us.

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R. Kyrie eleison.	*R.* Lord, have mercy on us.
P. Kyrie eleison.	*P.* Lord, have mercy on us.

He now moves to the center of the altar, and recites the hymn *Gloria in excelsis Deo*, which, however, is omitted in Lent and Advent, in Masses for the dead, and in general whenever the color of the priestly vestments and altar adornments is purple or black.

In high Masses the celebrant intones the *Gloria in excelsis Deo*, that is, he sings the first words of the hymn, which is then taken up by the choir; the celebrant and ministers sitting in the place prepared for them until it is terminated.

GLORIA in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, rex cœlestis, Deus Pater omnipotens. Domine Fili Unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quóniam tu solus sanctus, tu solus Dominus, tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

GLORY be to God on high, and on earth peace to men of good will. We praise Thee, we bless Thee, we adore Thee, we glorify Thee. We give Thee thanks for Thy great glory. O Lord God, King of heaven, God the Father almighty. O Lord Jesus Christ, the only-begotten Son. O Lord God, Lamb of God, Son of the Father. Thou Who takest away the sins of the world, have mercy on us. Thou who takest away the sins of the world, receive our prayer. Thou Who sittest at the right hand of the Father, have mercy on us. For Thou only art holy, thou only art Lord, Thou only art most high, O Jesus Christ, with the Holy Ghost, in the glory of God the Father. Amen.

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The priest kisses the altar; then he turns to the people and salutes them, saying, or singing:

P. Dominus vobiscum.	*P.* The Lord be with you.
R. Et cum spiritu tuo.	*R.* And with thy spirit.
P. Oremus.	*P.* Let us pray.

Here follow the Collects appointed for the day, which the priest says or sings with hands uplifted: First, the Collect of the Mass that is being celebrated; next, the Commemorations of the Saints, or other prayers which may be appointed for the day.

N.B.—If you are not following the Roman Missal, other prayers selected from this book—in particular, indulgenced prayers—may be recited, while the priest reads or sings the regular Collects. The same remark applies to the Secret prayers at the Offertory and the Post-Communion prayers.

At the end of the *first* and *last Collect* the acolyte answers:

Amen.

The priest next reads the Epistle or Lesson, from the Mass he is celebrating, with the Gradual, and, if such be set down, the Tract or Sequence following. At the end of the Epistle the ministers answer *Deo gratias* (Thanks be to God).

At High Mass the Epistle is sung by the subdeacon, the Choir afterwards singing the Gradual.

The priest, bowing down over the altar, says silently the prayer of preparation for the reading of the holy Gospel:

MUNDA cor meum, ac labia mea, omnipotens Deus, qui labia Isaiæ prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.	CLEANSE my heart and my lips, O almighty God, Who didst cleanse with a burning coal the lips of the prophet Isaias, and vouchsafe in Thy loving kindness so to purify me that I may be enabled worthily to announce Thy holy Gospel. Through Christ our Lord Amen.

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Jube Domine benedicere.	Vouchsafe, O Lord, to bless me.
Dominus sit in corde meo, et in labiis meis; ut digne et competenter annuntiem Evangelium suum. Amen.	The Lord be in my heart and on my lips, that worthily and in a seemly manner I may announce His Gospel. Amen.

Then, passing to the right or Gospel corner of the altar, he reads the Gospel, beginning in this wise:

P. Dominus vobiscum.	*P.* The Lord be with you.
R. Et cum spiritu tuo.	*R.* And with Thy spirit.
P. Sequentia (vel Initium) Sancti Evangelii secundum *N.*	*P.* The continuation(or beginning) of the Holy Gospel according to *N.*

(Here he announces the name of the Evangelist.)

R. Gloria tibi, Domine.	*R.* Glory be to Thee, O Lord.

The Gospel ended, the ministers respond:

R. Laus tibi, Christe.	*R.* Praise be to Thee, O Christ.

Then the priest, kissing the words of the Sacred Text, says:

Per evangelica dicta deleantur nostra delicta.	By the words of the Gospel may our sins be blotted out.

But at Solemn High Mass, after the celebrant has read the Gospel in a low tone of voice, the deacon, kneeling on the altar-step, repeats the prayer *Munda cor meum* as above, then, taking very reverently the book of the Holy Gospels from the altar, he kneels before the celebrant and asks his blessing:

Jube domne benedicere.	Pray, Sir, a blessing.
Dominus sit in corde tuo, et in labiis tuis: ut digne et competenter an-	The Lord be in thy heart and on thy lips, that worthily and in a seemly

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nunties Evangelium suum: In nomine Patris, et Filii, ✠ et Spiritus sancti. Amen.

manner thou mayest announce His Gospel; In the name of the Father and of the Son and of the Holy Ghost. Amen.

Then, with lights and incense (previously blessed by the celebrant), the deacon goes to the place appointed, and saluting, as above, all present, with the words *Dominus vobiscum*, solemnly sings the Gospel to the end, in the hearing of the people. And the celebrant kisses the Sacred Text as above.

Next follows the Nicene Creed, which is said or sung with the same ceremonial as the *Gloria in excelsis*. The recital of the Creed is prescribed at Mass on all Sundays, and very generally on principal Feasts occurring during the week; but it is not said in Masses for the dead nor on ferial days, nor even on many saints' days.

CREDO in unum Deum, Patrem omnipotentem factorem cæli et terræ, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de cœlis.[1] Et incarnatus est de Spiritu Sancto ex Maria Virgine: ET HOMO FACTUS EST. Crucifixus etiam pro nobis: sub Pontio Pilato passus,

I BELIEVE in one God, the Father almighty, maker of heaven and earth, of all things, visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God. And born of the Father before all ages, God of God, light of light, true God of true God. Begotten, not made, consubstantial with the Father: by Whom all things were made. Who for us men and for our salvation descended from heaven[1] And was incarnate by the Holy Ghost of the Virgin Mary: AND WAS MADE MAN. Was crucified also for us: suffered under Pontius Pilate and was buried.

[1] Here all kneel down.

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et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cœlum: sedet ad dexteram Patris. Et iterum venturus est cum gloria, judicare vivos et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per prophetas. Et unam, sanctam, Catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi sæculi. Amen.

And the third day He rose again, according to the Scriptures. And ascended into heaven: sitteth at the right hand of the Father. And again He shall come with glory, to judge the living and the dead: of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and life-giver; Who proceedeth from the Father and the Son. Who together with the Father and the Son is adored and glorified: Who spoke by the prophets. And one holy, Catholic, and apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead. And the life of the world to come. Amen.

The priest now proceeds to the Offertory. He kisses the altar; then turning to the people he salutes them:

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Oremus.

P. The Lord be with you.

R. And with thy spirit.

P. Let us pray.

He then reads the Psalm-verse appointed, which at High Mass is to be sung by the choir.

Then, taking the Host to be consecrated, which is lying on the paten (a small plate made of silver or sometimes of gold, and solemnly consecrated for the holding of the body of Christ), he makes the oblation, saying silently:

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SUSCIPE sancte Pater omnipotens æterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus Christianis vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

RECEIVE, O Holy Father, almighty and everlasting God, this spotless Host, which I, Thine unworthy servant, offer unto Thee, my living and true God, for my countless sins, trespasses, and omissions; likewise for all here present, and for all faithful Christians, whether living or dead, that it may avail me and them to salvation, unto life eternal. Amen.

Then, making the sign of the cross with the paten, the priest places the Host upon the corporal.

He pours wine and water into the chalice (blessing the water, except in Masses for the dead), and recites the prayer:

DEUS, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus; per omnia sæcula sæculorum. Amen.

O GOD, Who in creating man didst exalt his nature very wonderfully and yet more wonderfully didst establish it anew; by the mystery signified in the mingling of this water and wine, grant us to have part in the Godhead of Him Who hath vouchsafed to share our manhood, Jesus Christ Thy Son, Our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost; world without end. Amen.

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At a Solemn (High) Mass, the deacon serves the wine—the subdeacon the water.

The celebrant offers the chalice with the words:

OFFERIMUS tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinæ majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

WE OFFER up to Thee, O Lord, the chalice of salvation, beseeching Thee that of Thy mercy our sacrifice may ascend with an odor of sweetness in the sight of Thy divine majesty, to avail for our own and for the whole world's salvation. Amen.

Then, making the sign of the cross with the chalice, and placing it on the corporal, he covers it with the pall.

At solemn Mass the subdeacon receives the paten, and, wrapping it up in the veil with which his shoulders are covered, he holds it thus concealed until the *Pater Noster*.

Bowing down over the altar the celebrant goes on:

IN SPIRITU humilitatis, et in animo contrito suscipiamur a te Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi Domine Deus.

HUMBLED in mind, and contrite of heart, may we find favor with Thee, O Lord; and may the sacrifice we this day offer up be well pleasing to Thee, Who art our Lord and our God.

Raising his eyes to heaven, he invokes the Holy Ghost upon the Oblation, over which he makes the sign of the cross, saying:

VENI sanctificator omnipotens æterne Deus, et benedic hoc sacrificium tuo sancto nomini præparatum.

COME, Thou the sanctifier, God almighty and everlasting; bless this sacrifice set forth to the glory of Thy holy name.

Incense is then blessed, the celebrant saying:

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PER intercessionem beati Michaelis archangeli stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

BY THE intercession of blessed Michael the archangel, who standeth at the right hand of the altar of incense, and of all His elect, may the Lord vouchsafe to bless this incense, and to receive it for an odor of sweetness. Through Christ our Lord. Amen.

He censes the bread and wine on the altar with the words:

INCENSUM istud a te benedictum, ascendat ad te Domine, et descendat super nos misericordia tua.

MAY this incense, blessed by Thee, ascend before Thee, O Lord, and may Thy mercy descend upon us.

and the altar itself, reciting from Psalm 140:

DIRIGATUR, Domine, oratio mea, sicut incensum, in conspectu tuo; elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis: ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

LET my prayer be directed, O Lord, as incense, in Thy sight; the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth: and a door round about my lips: that my heart may not incline to evil words: to make excuses in sins.

The celebrant returns the thurible to the deacon with the words:

ACCENDAT in nobis Dominus ignem sui amoris, et flammam æternæ caritatis. Amen.

MAY the Lord enkindle in us the fire of His love and the flame of everlasting charity Amen.

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Finally, the celebrant himself, the clergy, and the people are censed by the deacon or other minister.

After the offering of the bread and wine, a little water is poured over the fingers of the officiating priest, who repeats the words of Psalm 25.

LAVABO inter innocentes manus meas: et circumdabo altare tuum Domine.

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ.

Ne perdas cum impiis Deus animam meam: et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum; redime me, et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te Domine.

Gloria, Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper: et in sæcula sæculorum. Amen.

I WILL wash my hands among the innocent: and will compass Thy altar, O Lord.

That I may hear the voice of praise: and tell of all Thy marvellous works.

O Lord, I have loved the beauty of Thy house, and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked: nor my life with bloody men.

In whose hands are iniquities: their right hand is filled with gifts.

But as for me, I have walked in my innocence; redeem me, and have mercy on me.

My foot hath stood in the direct way: in the churches I will bless thee, O Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

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The *Gloria Patri* is omitted in Masses for the dead and in Passion-tide.

Bowing down over the middle of the altar the priest says:

SUSCIPE sancta Trinitas hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis et ascensionis Jesu Christi Domini nostri: et in honorem beatæ Mariæ semper virginis, et beati Joannis Baptistæ, et sanctorum apostolorum Petri et Pauli, et istorum, et omnium sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eumdem Christum Dominum nostrum.

RECEIVE, O Holy Trinity, this oblation offered up by us to Thee, in memory of the passion, resurrection, and ascension of Our Lord Jesus Christ, and in honor of blessed Mary ever a virgin, of blessed John the Baptist, of the holy apostles Peter and Paul, of Thy saints whose relics are here, and of all Thy saints, that it may be available to their honor and to our salvation; and may they whose memory we celebrate on earth vouchsafe to intercede for us in heaven. Through the same Christ our Lord. Amen.

Then he kisses the altar, and, turning to the people, he somewhat raises his voice, and asks their prayers:

Orate, fratres, | Brethren, pray

He continues in a low voice:

ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

that this sacrifice, which is both mine and yours, may be well pleasing to God the Father almighty.

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The acolytes answer:

Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.	May the Lord receive this sacrifice at Thy hands, to the praise and glory of His name, to our good likewise, and to that of all His holy Church.

To this the priest subjoins *Amen*, and then silently reads the prayers over the Oblation, commonly called the *Secret* prayers. Their number and order is that of the Collects said at the beginning of Mass. In terminating the last of them he raises his voice, saying, or singing:

Per omnia sæcula sæculorum.	World without end.

And all answer, *Amen*.

Next follows the Preface or solemn Eucharistic Prayer of praise and thanksgiving, which for high Mass is set to an impressive chant.

P. Dominus vobiscum.	*P.* The Lord be with you.
R. Et cum spiritu tuo.	*R.* And with thy spirit.
P. Sursum corda.[1]	*P.* Lift up your hearts.
R. Habemus ad Dominum.	*R.* We have them lifted up unto the Lord.
P. Gratias agamus Domino Deo nostro.	*P.* Let us give thanks to the Lord our God.
R. Dignum et justum est.	*R.* It is meet and just.

[1] At the *Sursum Corda* the priest uplifts his hands. He joins his hands before his breast and bows his head at the *Gratias Agamus*. He then disjoins his hands and keeps them uplifted until the end of the *Preface*, after which he again joins them, and bowing, says: *Sanctus*. When he says *Benedictus*, etc., he signs himself with the sign of the cross.

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The following Preface is appointed for all Sundays to which no special one is assigned.

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus. Qui cum unigenito Filio tuo, et Spiritu sancto, unus es Deus, unus es Dominus: non in unius singularitate personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu sancto, sine differentia discretionis sentimus. Ut in confessione veræ, sempiternæque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur æqualitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes.

IT is truly meet and just, right and profitable, for us, at all times, and in all places, to give thanks to Thee, O Lord, the Holy One, the Father almighty, the everlasting God. Who, together with Thine only-begotten Son and the Holy Ghost, art one God, one Lord, not in the singleness of one Person but in the Trinity of one substance. For that which, by Thy revelation, we believe of Thy glory, the same we believe of Thy Son, the same of the Holy Ghost, without difference or distinction; so that in the confession of one true and eternal Godhead we adore distinctness in persons, oneness in essence, and equality in majesty. Which the angels praise, and the archangels, the cherubim also and the seraphim, who cease not, day by day with one voice crying out, to repeat:

Here a bell is rung to give notice to the people of the beginning of the Canon or sacrificial part of the Mass, while the priest in a lower tone of voice recites the hymn:

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Sanctus, sanctus, sanctus, Dominus Deus Sabaoth.
Pleni sunt cœli et terra gloria tua.
Hosanna in excelsis.

Benedictus qui venit in nomine Domini.

Hosanna in excelsis.

Holy, holy, holy, Lord God of hosts.

The heavens and the earth are full of Thy glory. Hosanna in the highest.
Blessed is he who cometh in the name of the Lord.
Hosanna in the highest.

NOTE

On days other than Sundays—on all ferias—and on all feasts, for which no proper Preface is appointed; also in all Masses of Requiem, the following Preface is said or sung:

VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte Pater omnipotens, æterne Deus, per Christum Dominum nostrum, per quem majestatem tuam laudant angeli, adorant dominationes, tremunt potestates; cœli cœlorumque virtutes, ac beata seraphim, socia exsultatione concelebrant; cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes:

IT is truly meet and just, right, and profitable, for us, at all times, and in all places, to give thanks to Thee, O holy Lord, Father almighty, eternal God. Through Christ our Lord; through whom the angels praise, the dominations adore, the powers, trembling with awe, worship Thy majesty: Which the heavens, and the forces of heaven together with the blessed seraphim joyfully do magnify. And do Thou command that it be permitted to our lowliness to join with them in confessing Thee and unceasingly to repeat:

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Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis! Benedictus qui venit in nomine Domini! Hosanna in excelsis!	Holy, holy, holy, Lord God of Sabaoth. Heaven and earth are full of Thy glory. Hosanna in the highest! Blessed is He that cometh in the name of the Lord! Hosanna in the highest!

N.B.—The angels incessantly sing their joyful hymn of praise before the throne of God, and we, humbly acknowledging our unworthiness, seek to unite our praises with their acceptable Song of Triumph—the Trisagion—which the angelic choirs address to the Holy Trinity. The different names given to the Sanctus are sufficient proof of the esteem in which the ancient liturgy held this angelic song: Trisagion —Hymnus Seraphicus—Hymnus Angelicus—Hymnus Triumphalis, etc.

The "Trisagion" (thrice holy) is addressed to the three divine Persons. It is composed of words taken from Isaias (vi. 3), from Psalm cxvii, and from the joyful acclamations which greeted Christ on the occasion of His solemn entry into Jerusalem (Matt. xxi).—M. C. Nieuwbarn, O.P.

The Canon of the Mass

NOTE

We have now reached the CANON *of the Mass, which embraces liturgical prayers of unparalleled beauty and sublimity. It is the most solemn—the most mysterious—portion of the Holy Sacrifice. St. Gregory and St. Augustine refer to the* CANON *as "the prayer par excellence." Other early writers on the liturgy of the Mass allude to the* CANON *as "*THE ACTION," *or "*THE MYSTERY OF THE MOST HOLY ACTION."

It is called THE ACTION, *as one writer explains, "because the body and blood of Jesus Christ in the Mass is wrought or made (conficitur) by the greatest 'action' or act in this world"* (M. GAVIN S.J.). *There is also a Latin expression, agere causam—"to plead a cause"—which tells us why the* CANON *is called the* ACTION. *The priest is here in the act of pleading the cause of the universal Church in the name—in the person—of Christ.*

The word CANON *is derived from the Greek, and signifies:* RULE, DIRECTION, ORDER. *Strictly speaking, the* CANON *comprises the fixed forms of prayer in the Mass from the* SANCTUS *to the* PATER NOSTER, *but in a wider sense it embraces all the prayers from the* SANCTUS *to the very end of Mass.*

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As to the present form of the CANON *it is certainly very ancient and venerable; it has not been changed, or added to, since the time of Pope St. Gregory the Great, who lived in the sixth century.*

Father Nieuwbarn says in his admirable treatise on the Holy Sacrifice: "These liturgical prayers (in the CANON *of the Mass) seem to give utterance to the feelings of our great High-Priest, Jesus Christ, and the mind cannot fail to be impressed by the accents of persevering prayer, and by the spirit of humility, love, and adoration which pervades these confident appeals to the omnipotent God, as well as by the impressive ceremonies which set them forth.*

"Sayings of Christ and apostolic traditions form the groundwork of the CANON, *and to this the devotion of Popes has made additions: Thus the* CANON *is in the truest sense* THE *prayer of God's Church. The priest first addresses himself to God the Father. Jesus Christ, however, the divine High-Priest, is his intermediary; through Him he offers the prayers of sacrifice. He redoubles the fervor of his prayer; he raises his hands and eyes to heaven, lowers them again, and with a profound inclination, joins his hands in the form of prayer, and rests them upon the altar. Raising them once more, he blesses the offering. All these actions represent in a visible manner the spirit of the Church's prayer, and the sanctifying power of her blessings." During the opening prayer* (TE IGITUR) *the priest, before blessing the offering, kisses the altar as a sign of reverence and love to Our Lord. This is the last time he kisses the altar before the solemn moment when the consecrated stone shall become the throne of the divine Victim—Jesus Christ. Introduced by the Preface—that beautiful* PRAYER OF THANKSGIVING, *the* CANON *is pre-eminently a* PRAYER OF IMPETRATION.

The first prayer of the CANON *begins with the words: "We, therefore, humbly pray." The word "therefore" connects the* CANON *with the* PREFACE. *Having offered our thanks to our heavenly Father, we now come to Him and humbly present our petitions.*

The Canon of the Mass

TE IGITUR, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac pe-

WE, therefore, humbly pray and beseech Thee, most merciful Father, through Jesus Christ, Thy Son, our Lord,

Here the priest kisses the altar.

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timus, Uti accepta habeas et benedicas hæc ✠ dona, hæc ✠ munera, hæc ✠ sancta sacrificia illibata,

to accept and bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which, in the

Here he thrice signs the Oblation with the sign of the holy Cross; then extending and lifting up his hands, he continues:

in primis quæ tibi offerimus pro Ecclesia tua sancta Catholica; quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro *N.* et Antistite nostro *N.* et omnibus orthodoxis, atque Catholicæ et apostolicæ fidei cultoribus.

first place, we offer Thee, for Thy holy Catholic Church. Do Thou vouchsafe throughout the world to bestow upon her Thy peace, to keep her, to gather her together, and to guide her; as likewise, Thy servant *N.*, our Pope, *N.*, our bishop, and all who are orthodox in belief and who profess the Catholic and apostolic faith.

The Commemoration of the Living

MEMENTO Domine famulorum, famularumque tuarum N. et *N.*

BE MINDFUL, O Lord, of Thy servants and of Thine handmaidens, *N. N.*

Pausing, and joining his hands, the priest here makes supplication by name for those for whom he desires more especially to pray.

ET OMNIUM circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis pro se, suisque omnibus: pro redemp-

AND of all here present, whose faith and devotion are known to Thee. For them we offer up to Thee this sacrifice of praise; as they too for themselves, for their households and

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tione animarum suarum, pro spe salutis et incolumitatis suæ: tibique reddunt vota sua æterno Deo vivo et vero.

all dear to them, for the salvation of their own souls, for the health and welfare they hope for, offer it up, and pay their vows to Thee, God everlasting, living and true.

The beginning of the Action or more solemn part of the Sacrifice.

COMMUNICANTES, et memoriam venerantes, in primis gloriosæ semper virginis Mariæ, genitricis Dei et Domini nostri Jesu Christi: sed et beatorum apostolorum ac martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi; Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eumdem Christum Dominum nostrum.

Amen.

HAVING communion with and venerating the memory, in the first place, of the glorious Mary ever a virgin, Mother of Jesus Christ, our God and our Lord; but also of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddaeus; of Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and all Thy saints: for the sake of whose merits and prayers do Thou grant us to be in all things safeguarded by Thy sure defence. Through the same Christ, our Lord. Amen.

The priest now spreads out his hands over the Oblation again, praying that almighty God graciously accept it. And here it is usual to give notice, by ringing the sanctuary bell, of the Consecration which is about to take place.

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HANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

WE, THEREFORE, beseech Thee, O Lord, to be appeased by this oblation which we, Thy servants, and with us Thy whole family, offer up to Thee, and graciously to receive it: do Thou establish our days in Thy peace, nor suffer that we be condemned, but rather command that we be numbered in the flock of Thine elect. Through Christ, our Lord. Amen.

Quam oblationem tu Deus in omnibus, quæsumus, bene ✠ dictam, adscri✠ptam, ra✠tam, rationabilem, acceptabilemque facere digneris: ut nobis cor✠pus et san✠guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

And moreover do Thou, O God, in all ways vouchsafe to bless this same oblation, to take it for Thy very own, to approve it, to perfect it, and to render it well-pleasing to Thyself, so that, on our behalf, it may be changed into the body and blood of Jesus Christ, Thy most dear Son, our Lord.

The priest makes the sign of the cross *five* times: *thrice* over the host and the chalice together; *once* over the host; and *once* over the chalice.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas

Who the day before He suffered, took bread into His holy and venerable hands

The priest takes the Host into his hands.

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et elevatis oculis in cœlum

and having lifted up His eyes to heaven

The priest raises his eyes to heaven.

ad te Deum Patrem suum omnipotentem, tibi gratias agens, bene✠dixit, fregit, deditque discipulis suis, dicens: Accipite et manducate ex hoc omnes:

HOC EST ENIM CORPUS MEUM.

to Thee, God, His almighty Father, giving thanks to Thee, blessed it, broke it, and gave it to His disciples, saying: Take ye, and eat ye all of this.

FOR THIS IS MY BODY.

After pronouncing the words of Consecration the priest, kneeling, adores the sacred Host; rising, he elevates it; and then placing it on the corporal again adores it.

(At the Elevation the bell is rung thrice.)

His Holiness, Pope Pius X, on May 18, 1907, granted an indulgence of seven years and seven quarantines, to all the faithful,[1] who, at the Elevation during Mass, or at public exposition of the Blessed Sacrament, look at the sacred Host and say: "*My Lord and my God!*"

The priest proceeds:

SIMILI modo postquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas:

IN LIKE manner, after He had supped, taking also into His holy and venerable hands this goodly chalice,

The priest takes the chalice into his hands.

item tibi gratias agens, bene✠dixit,

again giving thanks to Thee, He blessed it,

The priest signs the chalice with the sign of the holy cross.

deditque discipulis suis, dicens: Accipite et bibite ex eo omnes.

and gave it to His disciples, saying: Take ye, and drink ye all of this.

[1] This indulgence was extended to the blind also, by Pope Pius X, May 9, 1912.

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The priest then pronounces the words of Consecration over the chalice, holding it slightly elevated:

HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET ÆTERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND EVERLASTING TESTAMENT, THE MYSTERY OF FAITH, WHICH FOR YOU AND FOR MANY SHALL BE SHED, UNTO THE REMISSION OF SINS.

The priest replaces the chalice on the corporal, and says:

Hæc quotiescumque feceritis, in Mei memoriam facietis.

As often as ye shall do these things, ye shall do them in memory of Me.

Making a genuflection, the priest adores the precious blood of Christ; then rising, he elevates the chalice, and, replacing it upon the corporal, makes another genuflection. (At the elevation of the chalice the bell is rung thrice.)

The priest continues:

UNDE et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis: offerimus præclaræ majestati tuæ de tuis donis ac datis, hostiam ✠ puram, hostiam ✠ sanctam, hostiam ✠ immaculatam, panem sanctum ✠ vitæ æternæ, et calicem ✠ salutis perpetuæ.

WHEREFORE, O Lord, bearing in mind the blessed passion of the same Jesus Christ, Thy Son, our Lord, His resurrection likewise from the grave, and His glorious ascension into heaven, we Thy servants, as also Thy holy people, offer up to Thine excellent majesty from among the things Thou hast given to us and bestowed upon us, a victim which is pure, a victim which is holy, a victim which is stainless, the holy bread of life everlasting, and the chalice of eternal salvation.

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Extending his hands, the priest proceeds:

SUPRA quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri Tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ; et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

VOUCHSAFE to look upon it with a gracious and tranquil countenance, and to accept it, even as Thou wast pleased to accept the offerings of righteous Abel, Thy servant, the sacrifice of Abraham, our patriarch, and that which Melchisedech, Thy high-priest, offered up to Thee, a holy sacrifice, a victim without blemish

Bowing down profoundly, with his hands joined and placed upon the altar, he says:

SUPPLICES Te rogamus, omnipotens Deus, jube hæc perferri per manus sancti angeli Tui in sublime altare tuum, in conspectu divinæ Majestatis Tuæ, ut quotquot ex hac altaris participatione, sacrosanctum Filii Tui corpus ✠ et ✠ sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eumdem Christum Dominum nostrum. Amen.

WE HUMBLY beseech Thee, almighty God, to command that by the hands of Thy holy angel, this our sacrifice be uplifted to Thine altar on high, into the very presence of Thy divine majesty, that as many of us as shall, by partaking at this altar, receive the most sacred body ✠ and blood ✠ of Thy Son, may be filled with all heavenly blessing and grace: Through the same Christ our Lord.

Here the priest kisses the altar.

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The Commemoration of the Dead

MEMENTO etiam, Domine, famulorum famularumque Tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

BE MINDFUL, also, O Lord, of Thy servants, and of Thine handmaidens, N. and N., who have gone before us with the sign of faith, and who sleep the sleep of peace.

Here the priest, with hands joined, makes supplication by name for those departed souls for whom he desires more especially to pray. Then, extending his hands, he continues:

IPSIS, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eumdem Christum, etc. Amen.

TO THESE, O Lord, and to all who rest in Christ, grant, we pray Thee, a place of refreshment, of light, and of peace. Through the same Christ our Lord. Amen.

Striking his breast, the priest says:

NOBIS quoque peccatoribus famulis Tuis, de multitudine miserationum Tuarum sperantibus partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus; cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucy,

AND to us sinners,[1] Thy servants, who put our trust in Thy tender mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy,

[1] These words, *Nobis quoque peccatoribus* ("And to us sinners"), are the only words in the Canon which the priest pronounces in a somewhat elevated tone of voice, to symbolize an act of public self-humiliation; at the same time he strikes his breast in token of contrition.—Nieuwbarn: *The Holy Sacrifice.*

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petua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis Tuis: intra quorum nos consortium non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

Agnes, Cecilia, Anastasia, and with all Thy saints: into whose company, not weighing our merits, but pardoning our offences, we beseech Thee to admit us. Through Christ our Lord.

Here the priest makes a threefold sign of the cross over the sacred Host and chalice.

PER quem hæc omnia, Domine, semper bona creas, sancti ✠ ficas, vivi ✠ ficas, bene ✠ dicis, et præstas nobis.

BY WHOM, O Lord, Thou dost at all times create, sanctify, ✠ quicken, ✠ bless, ✠ and bestow upon us all these good things.

The priest uncovers the chalice, and makes a genuflection; then, at each of the expressions: "through Him," "with Him," "and in Him," he makes with the sacred Host the sign of the cross over the chalice. When he mentions the Father and the Holy Spirit, he makes with the sacred Host the sign of the cross outside the chalice. At the words: "Omnis honor et gloria" (all honor and glory) *he raises slightly the chalice and the Host together.*

After this Elevation, *he replaces the sacred Host upon the corporal, covers the chalice, and makes a genuflection.*

PER ip ✠ sum, et cum ip ✠ so, et in ip ✠ so, est Tibi Deo Patri ✠ omnipotenti, in unitate Spiritus ✠ Sancti, omnis honor et gloria.

THROUGH Him, ✠ and with Him, ✠ and in Him, ✠ is unto Thee, God the Father ✠ almighty, in the unity of the Holy ✠ Ghost, all honor and glory.

The priest makes known to the faithful present that his prayer is ended by singing, or saying in a loud voice so as to be heard by all, the concluding words:

Per omnia sæcula sæculorum.

World without end

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To which the choir of singers or the acolytes respond, *Amen*, thereby witnessing that the faithful present have in heart and mind joined with the priest in the sacrificial act and prayer.

Next follows the Lord's Prayer, sung, or said aloud, by the priest.

Oremus

PRÆCEPTIS salutaribus moniti, et divina institutione formati, audemus dicere:

PATER NOSTER, qui es in cœlis, sanctificetur nomen Tuum: adveniat regnum Tuum: fiat voluntas Tua sicut in cælo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

M. Sed libera nos a malo.

S. Amen.

Let us pray

HERETO admonished by wholesome precepts, and in words taught us by God Himself we presume to pray:

OUR FATHER, Who art in heaven, hallowed be Thy name: Thy kingdom come: Thy will be done on earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation.

R. But deliver us from evil.

P. Amen.

(*At Solemn Mass, the deacon, toward the conclusion of the Pater Noster, goes to the right hand of the priest, where he awaits the approach of the subdeacon, from whom he receives the paten, which he puts into the hands of the priest.*)

The priest takes the paten between his first and second fingers, and says:

LIBERA nos, quæsumus Domine, ab omnibus malis, præteritis, præsentibus, et futuris: et

DELIVER us, we beseech Thee, O Lord, from all evils, past, present, and to come: and by

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intercedente beata et gloriosa semper virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis,

the intercession of the blessed and glorious Mary, ever a virgin, Mother of God, of Thy holy apostles Peter and Paul, of Andrew, and of all the saints,

Making the sign of the cross on himself with the paten, the priest kisses it, and says:

DA PROPITIUS pacem in diebus nostris: ut ope misericordiæ Tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

GRACIOUSLY grant peace in our days, so that by Thy merciful assistance we may always be free from sin and secure from all disturbance.

He then uncovers the chalice, makes a genuflection, and, rising, takes the sacred Host and breaks it in the middle, over the chalice, saying:

PER eumdem Dominum nostrum Jesum Christum Filium Tuum,

THROUGH the same Jesus Christ, Thy Son, our Lord,

The priest then places the part of the Host which he has in his right hand on the paten. Then, breaking off a particle of that which remains in his left hand, he says:

QUI Tecum vivit et regnat in unitate Spiritus Sancti Deus,

WHO liveth and reigneth with Thee in the unity of the Holy Ghost, God,

Then placing on the paten what remains in his left hand of the sacred Host, and holding in his right hand, over the chalice, the particle which he had broken off, the priest says aloud:

V. Per omnia sæcula sæculorum.

V. World without end.

R. Amen.

R. Amen.

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He then with the same particle of the sacred Host makes the sign of the cross over the chalice, saying:

V. Pax ✠ Domini sit ✠ semper vobis ✠ cum.	*V.* May the peace ✠ of the Lord be ✠ always with ✠ you.
R. Et cum spiritu tuo.	*R.* And with thy spirit.

He then drops the particle into the chalice, saying in a low voice:

Hæc commixtio et consecratio corporis et sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. Amen.	May this commingling and consecration of the body and blood of Our Lord Jesus Christ be to us who shall receive it unto life everlasting. Amen.

He covers the chalice, and makes a genuflection; then, bowing down and striking his breast three times, he says aloud:

Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, Who takest away the sins of the world, have mercy on us.
Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, Who takest away the sins of the world, have mercy on us.
Agnus Dei, qui tollis peccata mundi, dona nobis pacem.	Lamb of God, Who takest away the sins of the world, grant us peace.

In Masses for the dead, in place of supplicating for mercy and peace to himself and the rest of the living, the priest prays for the faithful departed, saying after the two first invocations:

Dona eis requiem.	Give unto them rest.

And after the third:

Dona eis requiem sempiternam.	Give unto them rest for evermore.

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At High Mass the choir here sings the *Agnus Dei*, as above, continuing it whilst holy communion is being received, and afterwards chanting the antiphon from the proper Mass of the day, to which, in reference to its place in the Liturgy, the name *Communion* has been given.

Having said the *Agnus Dei*, the priest, with head bowed down, recites in silence the three prayers of immediate preparation for holy communion.

DOMINE Jesu Christe, qui dixisti apostolis tuis; pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem ecclesiæ Tuæ; eamque secundum voluntatem Tuam pacificare et coadunare digneris: qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

LORD Jesus Christ, Who didst say to Thine apostles: Peace I leave you, my peace I give unto you; look not upon my sins, but upon the faith of Thy Church; and grant her that peace and unity which is agreeable to Thy will: Who livest and reignest God, world without end. Amen.

In Masses for the dead the foregoing prayer is not recited, and the *kiss of peace* is not given.

At Solemn Mass the deacon kisses the altar at the same time with the celebrating priest, by whom he is saluted with the *kiss of peace* with these words:

V. Pax tecum. | *V.* Peace be with thee.

To which the deacon answers:

R. Et cum spiritu tuo. | *R.* And with thy spirit.

The deacon then salutes in like manner the subdeacon, who in turn salutes the clergy who may be assisting at Mass.

DOMINE Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto,

O LORD Jesus Christ, Son of the living God, Who, by the will of the Father and the

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per mortem Tuam mundum vivificasti: libera me per hoc sacrosanctum corpus et sanguinem Tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhærere mandatis: et a te nunquam separari permittas: qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum.
Amen.

co-operation of the Holy Ghost, hast by Thy death given life to the world: deliver me by this Thy most sacred body and blood from all my iniquities and from all evils. Make me to cleave to Thy commandments and suffer not that at any time I be separated from Thee, Who with the same God the Father and the Holy Ghost livest and reignest world without end. Amen.

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sumère præsumo, non mihi proveniat in judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.
Amen.

Let not the partaking of Thy body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation; but, do Thou make it to avail me to my healing and safekeeping in body and in soul. Who livest and reignest with God the Father, in the unity of the Holy Ghost, world without end.
Amen.

The priest makes a genuflection and then says:

Panem cœlestem accipiam, et nomen Domini invocabo.

I will take the bread of heaven and will call upon the name of the Lord.

Slightly inclining, he takes both halves of the Host between the thumb and forefinger of his left hand, and the

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paten between the same forefinger and the middle one; then, very humbly and devoutly, striking his breast, he raises his voice, and three times repeats the words:

DOMINE, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

LORD, I am not worthy that Thou shouldst enter under my roof: but say only the word and my soul shall be healed.

Here it is customary to ring the sanctuary bell, warning those present of the time of communion which is approaching.

The priest now makes the sign of the cross with the sacred Host, and reverently receives the communion of the body of the Lord, saying before doing so:

CORPUS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

MAY the body of Our Lord Jesus Christ keep my soul unto life everlasting. Amen.

After a brief pause for thanksgiving, the priest uncovers the chalice, genuflects, gathers up by means of the paten whatever fragments of the Host may have fallen on the corporal, and casts them into the chalice, saying, meanwhile:

QUID retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

WHAT shall I render unto the Lord for all the good things He has rendered unto me? I will take the chalice of salvation and will call upon the name of the Lord. With high praises will I call upon the Lord, and I shall be saved from all mine enemies.

Taking the chalice into his hand, he signs himself therewith in the figure of a cross, and reverently receives the communion of the blood of the Lord, saying before drinking from the chalice:

SANGUIS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

MAY the blood of Our Lord Jesus Christ keep my soul unto life everlasting. Amen.

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Here holy communion is administered, should there be any of the faithful desirous of receiving it.

In the name of the communicants who kneel at the sanctuary rails an acolyte recites the *Confiteor*, the priest responding with the *Misereatur* and *Indulgentiam*, as at the beginning of Mass. Taking one of the sacred particles into his hand, and holding it up before the communicants, the priest says:

ECCE Agnus Dei, ecce qui tollis peccata mundi:

BEHOLD the Lamb of God: behold Him Who taketh away the sins of the world.

He adds the *Domine non sum dignus*, repeating it three times as before his own communion, and then places a consecrated Host in the mouth of each communicant with the words:

CORPUS Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen.

MAY the body of Our Lord Jesus Christ keep thy soul unto life everlasting. Amen.

The priest proceeds in the next place to the ceremony of the ablution, or rinsing of the chalice, into which an acolyte pours a small quantity of wine, the priest meanwhile saying:

QUOD ore sumpsimus Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

INTO a pure heart, O Lord, may we receive the heavenly food which has passed our lips; bestowed upon us in time, may it be the healing of our souls for eternity.

In fine, a few drops of wine and some water are poured over the priest's fingers, for he has touched and handled the sacred Host. He drinks the contents of the chalice with the accompanying prayer:

CORPUS tuum, Domine, quod sumpsi, et sanguis, quem potavi, adhæreat visceribus meis:

MAY Thy body O Lord, of which I have eaten, and Thy blood, of which I have drunk,

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et præsta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.

cleave to mine inmost parts: and do Thou grant that no stain of sin remain in me, whom pure and holy mysteries have refreshed: Who livest and reignest world without end. Amen.

The priest carefully wipes and rearranges the chalice and its appurtenances, covering all with a silken veil, and leaving it in the center of the altar.

But at solemn Mass all this is the office of the subdeacon, who afterwards removes the chalice to the credence table, whence he had brought it to the altar at the Offertory.

The priest, having recited the antiphon called the *Communion* from the Missal at the Epistle side of the altar, goes to the middle of the altar. He kisses the altar, and turning to the people salutes them with the words:

Dominus vobiscum. | The Lord be with you.

To which the acolyte replies:

Et cum spiritu tuo. | And with Thy spirit.

The priest then says, or sings the prayers called *Postcommunions* because appointed for recitation *after* communion. They correspond to the Collects and Secrets already read, each to each, and are to be found in their proper places in the Missal. And as with the Collects, to the first and last only of them is answered, *Amen.*

The priest now proceeds to dismiss the people. He kisses the altar, turns again towards the people, and says:

P. Dominus vobiscum. | *P.* The Lord be with you.
R. Et cum spiritu tuo. | *R.* And with thy spirit.
P. Ite, missa est. | *P* Go, the Mass has been said.
R. Deo gratias. | *R.* Thanks be to God.

At Solemn Mass the dismissal of the people with the chant of the *Ite missa est* pertains to the office of the deacon.

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Should the Mass be one in which the *Gloria in excelsis* is omitted, then, in place of *Ite missa est*, the priest or deacon says, or sings *Benedicamus Domino* (Let us bless the Lord). But in Masses for the dead is substituted the prayer: *Requiescant in pace* (May they rest in peace), to which is answered, *Amen.*

Bowing down over the altar, the priest further prays:

PLACEAT tibi sancta Trinitas, obsequium servitutis meæ; et præsta, ut sacrificium, quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihique et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

MAY the lowly homage of my service be pleasing to Thee, O most holy Trinity: and do Thou grant that the sacrifice which I, all unworthy, have offered up in the sight of Thy majesty may be acceptable to Thee, and, because of Thy loving kindness, may avail to atone to Thee for myself, and for all those for whom I have offered it. Through Christ our Lord. Amen.

The priest then kisses the altar, and turning to the people, he blesses them in these words:

BENEDICAT vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. *R.* Amen.

MAY you be blessed by almighty God, Father, Son, and Holy Ghost. *R.* Amen.

The Benediction is omitted in Masses for the dead.

The priest now goes to the Gospel side of the altar; he traces the sign of the cross first upon the altar, and then upon his forehead, lips, and heart, and reads a passage from the Gospel, as a rule, the first verses of that according to St. John. But if because of the occurrence of a festival day, or for other reason, the Gospel proper to a Sunday, or day in Lent, or vigil, or ember day, etc., has not been read in its proper place, it must here be gone over.

P. Dominus vobiscum. The Lord be with you.
R. Et cum spiritu tuo. And with thy spirit.

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P. Initium sancti Evangelii secundum Joannem.

R. Gloria tibi, Domine.

IN PRINCIPIO erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est. In ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine

The beginning of the holy Gospel according to St. John.

Glory be to Thee, O Lord.

IN THE beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him: and without Him was made nothing that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the light, that all men might believe through him. He was not the light, but was to bear witness of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him,

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ejus. Qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt.

to them He gave power to be made the sons of God, to them that believe in His name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man but of God.

Here all kneel down.

ET VERBUM CARO FACTUM EST, et habitavit in nobis (et vidimus gloriam ejus, gloriam quasi unigeniti a Patre), plenum gratiæ et veritatis.

R. Deo gratias.

AND THE WORD WAS MADE FLESH, and dwelt among us (and we saw His glory, the glory as of the only-begotten of the Father), full of grace and truth.

R. Thanks be to God.

By command of His Holiness Pope Leo XIII, after the celebration of a Low Mass, the priest, kneeling at the altar steps, says, with the people, the prayers which follow:

Ave Maria. . . .

Hail Mary. . . .

Which is repeated a second and a third time.

SALVE Regina, Mater misericordiæ, vita, dulcedo, et spes nostra salve. Ad te clamamus exsules, filii Hevæ. Ad te suspiramus, gementes, et flentes in hac lacrymarum valle. Eia ergo advocata nostra, illos tuos misericordes oculos ad nos converte. Et Jesum benedictum fructum ventris tui, nobis post hoc ex-

HAIL, holy Queen, Mother of mercy, hail, our life, our sweetness and our hope! To thee do we cry, poor banished children of Eve, to thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then, most gracious advocate, thine eyes of mercy towards us; and after this our exile

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silium ostende. O clemens, O pia, O dulcis Virgo Maria.

V. Ora pro nobis sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

Oremus

DEUS refugium nostrum et virtus, populum ad te clamantem propitius respice; et intercedente gloriosa et immaculata Virgine Dei Genitrice Maria, cum beato Josepho ejus Sponso, ac beatis apostolis tuis Petro et Paulo, et omnibus sanctis, quas pro conversione peccatorum, pro libertate et exaltatione sanctæ Matris Ecclesiæ, preces effundimus, misericors et benignus exaudi. Per Christum Dominum nostrum. Amen.

Sancte Michael Archangele, defende nos in prœlio; contra nequitiam et insidias diaboli esto præsidium. *Imperet* illi *Deus;* supplices deprecamur: tuque, Princeps militiæ cœlestis, Satanam aliosque spiritus

show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

V. Pray for us O holy mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray

O GOD, our refuge and our strength, look down with favor on Thy people who cry to Thee; and by the intercession of the glorious and immaculate Virgin Mary, Mother of God, of Saint Joseph, her spouse, of Thy blessed apostles Peter and Paul, and of all the saints, in mercy and goodness hear our prayers for the conversion of sinners, and for the liberty and exaltation of our holy Mother the Church. Through Christ our Lord. Amen.

Holy Michael Archangel, defend us in the day of battle; be our safeguard against the wickedness and snares of the devil. May God rebuke him we humbly pray: and do thou, Prince of the heavenly

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malignos, qui ad perditionem animarum pervagantur in mundo, divina virtute in infernum detrude. Amen.

host, by the power of God thrust down to hell Satan and all wicked spirits, who wander through the world for the ruin of souls. Amen.

Indulgence of 300 days.—Leo XIII, Sept. 25, 1888.

Ejaculation

QOR Jesu, sacratissimum, miserere nobis!

QOST sacred Heart of Jesus, have mercy on us!

(To be said thrice.)

Indulgence of seven years and seven quarantines.—Pius X, June 17, 1904.

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Masses for the Dead

From the Roman Missal

To be used in connection with the foregoing Ordinary of the Mass or, ad libitum, in connection with the Mass of Indulgenced Prayers, which is a very excellent method of assisting at the Holy Sacrifice in behalf of the poor souls in purgatory.

A Mass for the dead has many features which distinguish it from others. These are in part reminiscences of otherwise obsolete liturgical customs, and are in part suggested by the mournful character of the rite. Thus, incense is not burned at the Introit and at the Gospel; the psalm Judica me Deus *is omitted, the kiss of peace is not given, the deacon chanting the Gospel is not accompanied by the usual acolytes bearing candles, and no blessing is given.*

Direct your intention by means of the following Offering from "The Raccolta."

Indulgenced Prayer to be Said at the Beginning of Mass

ETERNAL Father, I unite myself with the intentions and affections of our Lady of Sorrows on Calvary, and I offer Thee the sacrifice which Thy beloved Son Jesus made of Himself on the cross, and now renews on this holy altar: 1. To adore Thee and give Thee the honor which is due to Thee, confessing Thy supreme dominion over all things, and the absolute dependence of everything upon Thee, Who art our one and last end. 2. To thank Thee for innumerable benefits received. 3. To appease Thy justice, irritated against us by so many sins, and to make satisfaction for them. 4. To implore grace and mercy for myself, for . . . , for all afflicted and sorrowing, for poor sinners, for all the world, and for the holy souls in purgatory.

Indulgence of 300 days.—Pius X, July 8, 1904.

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The Mass of All Souls' Day

Introit

REQUIEM, æternam dona eis, Domine; et lux perpetua luceat eis. *Ps.* 64. Te decet hymnus Deus in Sion; et tibi reddetur votum in Jerusalem: exaudi orationem meam; ad te omnis caro veniet. Requiem, etc. *is repeated.*

PRAYER. Fidelium Deus omnium conditor et redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur.

ETERNAL rest give to them, O Lord; and let perpetual light shine upon them. *Ps.* A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest.

PRAYER. O God, the creator and redeemer of all the faithful, to the souls of Thy servants and of Thine handmaidens grant the pardon of all their sins, that, through our devout prayers, they may rejoice in the full forgiveness for which at all times they have hoped.

Epistle. Lectio Epistolæ beati Pauli Apostoli ad Corinthios. I. xv. 51–57

FRATRES: Ecce mysterium vobis dico: Omnes quidem resurgemus, sed non omnes immutabimur. In momento, in ictu oculi, in novissima tuba: canet enim tuba, et mortui resurgent incorrupti: et nos immutabimur. Oportet enim corruptibile hoc induere incorruptionem: et mortale hoc induere immortalitatem. Cum autem mortale hoc induerit immortalitatem, tunc fiet

BRETHREN, Behold I tell you a mystery: we shall all indeed rise again, but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall rise again incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. And when this mortal hath put on im-

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sermo, qui scriptus est: Absorpta est mors in victoria. Ubi est mors victoria tua? ubi est mors stimulus tuus? Stimulus autem mortis peccatum est: virtus vero peccati lex. Deo autem gratias, qui dedit nobis victoriam per Dominum nostrum Jesum Christum.

mortality, then shall come to pass the saying that is written, death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? Now the sting of death is sin: and the strength of sin is the law. But thanks be to God, Who hath given us the victory through Our Lord Jesus Christ.

GRADUAL. *Ps.* Requiem æternam dona eis, Domine; et lux perpetua luceat eis. *V. Ps.* 111. In memoria æterna erit justus; ab auditione mala non timebit.

GRADUAL. Eternal rest give to them, O Lord; and let perpetual light shine upon them. *V.* The just shall be in everlasting remembrance; he shall not fear the evil hearing.

TRACT. Absolve Domine animas omnium fidelium defunctorum ab omni vinculo delictorum: *V.* Et gratia tua illis succurrente, mereantur evadere judicium ultionis: *V.* Et lucis æternæ beatitudine perfrui.

TRACT. Loose, O Lord, the souls of the faithful departed from every bond of sin. *V.* Helped by Thy grace, may they be counted worthy to escape from the avenging judgment. *V.* And evermore in joy to look upon that light which is Thyself.

Sequence

DIES iræ, dies illa,
Solvet sæclum in favilla,
Teste David cum Sibylla.

Quantus tremor est futurus,
Quando Judex est venturus,
Cuncta stricte discussurus!

DREADED day, that day of ire,
When the world shall melt in fire,
Told by Sibyl and David's lyre.

Fright men's hearts shall rudely shift,
As the Judge through gleaming rift
Comes each soul to closely sift.

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Tuba mirum spargens sonum
Per sepulchra regionum,
Coget omnes ante thronum.

Then, the trumpet's shrill refrain,
Piercing tombs by hill and plain,
Souls to judgment shall arraign.

Mors stupebit et natura,
Cum resurget creatura,
Judicanti responsura.

Death and nature stand aghast,
As the bodies rising fast,
Hie to hear the sentence passed.

Liber scriptus proferetur,
In quo totum continetur,
Unde mundus judicetur.

Then, before Him shall be placed,
That whereon the verdict's based,
Book wherein each deed is traced.

Judex ergo cum sedebit,
Quidquid latet, apparebit:
Nil inultum remanebit.

When the Judge His seat shall gain.
All that's hidden shall be plain,
Nothing shall unjudged remain.

Quid sum miser tunc dicturus?
Quem patronum rogaturus?
Cum vix justus sit securus.

Wretched man, what can I plead?
Whom to ask to intercede,
When the just much mercy need?

Rex tremendæ majestatis,
Qui salvandos salvas gratis,
Salva me fons pietatis.

Thou, O awe-inspiring Lord,
Saving e'en when unimplored,
Save me, mercy's fount adored.

Recordare Jesu pie,
Quod sum causa tuæ viæ,
Ne me perdas illa die.

Ah! Sweet Jesus, mindful be,
That Thou cam'st on earth for me:
Cast me not this day from Thee.

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Quærens me sedisti lassus;	Seeking me Thy strength was spent,
Redemisti crucem passus:	Ransoming Thy limbs were rent:
Tantus labor non sit cassus.	Is this toil to no intent?
Juste Judex ultionis,	Thou, awarding pains condign,
Donum fac remissionis,	Mercy's ear to me incline,
Ante diem rationis.	Ere the reckoning Thou assign.
Ingemisco tamquam reus:	I, felon-like, my lot bewail,
Culpa rubet vultus meus:	Suffused cheeks my shame unveil:
Supplicanti parce Deus.	God! O let my prayer prevail.
Qui Mariam absolvisti,	Mary's soul Thou madest white,
Et latronem exaudisti,	Didst to heaven the thief invite,
Mihi quoque spem dedisti.	Hope in me these now excite.
Preces meæ non sunt dignæ;	Prayers of mine in vain ascend:
Sed tu bonus fac benigne,	Thou art good and wilt forefend,
Ne perenni cremer igne.	In quenchless fire my life to end.
Inter oves locum præsta,	Place amid Thy sheep accord,
Et ab hœdis me sequestra,	Keep me from the tainted horde
Statuens in parte dextra.	Set me in Thy sight, O Lord.

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Confutatis maledictis,	When the cursed by shame opprest,
Flammis acribus addictis,	Enter flames at Thy behest,
Voca me cum benedictis.	Call me then to join the blest.
Oro supplex et acclinis,	Prostrate, suppliant, now no more,
Cor contritum quasi cinis:	Unrepenting, as of yore,
Gere curam mei finis.	Save me dying, I implore.
Lacrymosa dies illa,	Mournful day! that day of sighs,
Qua resurget ex favilla	When from dust shall man arise,
Judicandus homo reus.	Stained with guilt his doom to know,
Huic ergo parce Deus:	Mercy, Lord, on him bestow.
Pie Jesu Domine.	Jesus, kind! Thy souls release,
Dona eis requiem. Amen.	Lead them thence to realms of peace. Amen.

GOSPEL. ✠ Sequentia sancti Evangelii secundum Joannem. v. 25–29.

IN ILLO tempore: Dixit Jesus turbis Judæorum: Amen, amen dico vobis, quia venit hora, et nunc est, quando mortui audient vocem Filii Dei: et qui audierint, vivent. Sicut enim Pater habet vitam in semetipso: sic dedit et Filio vitam habere in semetipso: et potestatem dedit ei judicium facere, quia Filius hominis est. Nolite mirari hoc, quia venit hora, in qua omnes, qui in monumentis

AT THAT time, Jesus said to the multitudes of the Jews. Amen, amen I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in Himself, so he hath given to the Son also to have life in Himself; and He hath given Him power to do judgment, because He is the Son of man.

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sunt, audient vocem Filii Dei: et procedent qui bona fecerunt, in resurrectionem vitæ: qui vero mala egerunt, in resurrectionem judicii.

Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God; and they that have done good things shall come forth unto the resurrection of life, but they that have done evil, unto the resurrection of judgment.

At the Gospel incense is not burned. Neither does the deacon ask the priest's blessing before commencing his chant, or send the Sacred Text to be reverenced by him with a kiss at its termination.

OFFERTORY. Domine Jesu Christe, rex gloriæ libera animas omnium fidelium defunctorum de pœnis inferni, et de profundo lacu: libera eas de ore leonis, ne absorbeat eas tartarus, ne cadant in obscurum; sed signifer sanctus Michael repræsentet eas in lucem sanctam: Quam olim Abrahæ promisisti, et semini ejus. *V.* Hostias et preces tibi, Domine, laudis offerimus: tu suscipe pro animabus illis, quarum hodie memoriam, facimus: fac eas, Domine, de morte transire ad vitam: Quam olim Abrahæ promisisti, et semini ejus.

OFFERTORY. O Lord Jesus Christ, Thou Who art the king of glory, save the souls of all the faithful departed from the pains of hell and from the deep pit; save them from the lion's mouth, nor suffer the fiery lake to swallow them up, nor endless darkness to enshroud them. Rather do Thou bid holy Michael, Thy standard-bearer, to bring them forth into glorious light: even as of old-time Thou didst promise to Abraham and to His seed. *V.* Together with our prayers we offer Thee, O Lord, the sacrifice of praise: do Thou receive it in behalf of the souls whom this day we have in mind: lead them, O Lord, from death into life. Even as of old-time thou didst promise to Abraham and to his seed.

SECRET. Hostias quæsumus Domine quas tibi pro animabus famulorum famularumque tua-

SECRET. Look with favor, we beseech Thee, O Lord, upon the sacrifice which we offer up to Thee

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rum offerimus, propitiatus intende: ut quibus fidei christianæ meritum contulisti, dones et præmium. Per Dominum.

in behalf of the souls of Thy servants and of Thine handmaidens, and deign thereby to be appeased. On those souls Thou didst bestow the merit of faith in Christ: deny them not its reward.

Preface

The following Preface is said in all Masses for the Dead:

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus: per Christum Dominum nostrum. Per quem majestatem tuam laudant angeli, adorant dominationes, tremunt potestates. cœli, cœlorumque virtutes, ac beata seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes.

Sanctus, etc.

IT IS truly meet and just, right and profitable, for us, at all times, and in all places, to give thanks to Thee, O Lord, the Holy One, the Father almighty, the everlasting God, through Christ our Lord: Through whom the angels praise, the dominations adore, the powers, trembling with awe, worship Thy majesty. Which the heavens and the forces of heaven together with the blessed seraphim joyfully do magnify. And do Thou command that it be permitted to our lowliness to join with them in confessing Thee, and unceasingly to repeat. Holy, holy, holy, etc.

COMMUNION. Lux æterna luceat eis, Domine: Cum sanctis tuis in æternum, quia pius es. *V.* Requiem æternam dona eis, Domine; et lux perpetua luceat eis; Cum sanctis.

COMMUNION. May light eternal shine upon them, O Lord: With Thy saints for ever, because Thou art merciful. *V.* Eternal rest give to them: O Lord; and let perpetual light shine upon them: With Thy saints.

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POSTCOMMUNION. Animabus quæsumus Domine famulorum famularumque tuarum oratio proficiat supplicantium: ut eas et a peccatis omnibus, exuas, et tuæ redemptionis facias esse participes. Qui vivis.

POSTCOMMUNION. May the prayer of Thy suppliants, O Lord, avail the souls of Thy servants and of Thine handmaidens. Moved by it, mayest Thou free them from their sins and give them part in the redemption wrought by Thee.

Mass on the Day of the Death or on the Day of the Burial of One of the Faithful

N.B.—The Mass is that above given and appointed for All Souls' Day; but the Collect, Epistle, Gospel, Secret, and Postcommunion are as follows:

PRAYER. Deus, cui proprium est misereri semper et parcere, te supplices exoramus pro anima famuli tui N. quam hodie de hoc sæculo migrare jussisti: ut non tradas eam in manus inimici, neque obliviscaris in finem, sed jubeas eam a sanctis angelis suscipi, et ad patriam paradisi perduci; ut, quia in te speravit et credidit, non pœnas inferni sustineat, sed gaudia æterna possideat. Per Dominum nostrum.

PRAYER. O God, Whose property it is ever to have mercy and to spare, we make humble supplication to Thee on behalf of the soul of N., Thy servant, which Thou this day hast called out of this world; cast not that soul into the hands of the enemy, nor be for ever forgetful of it; but bid Thy holy angels welcome it, and lead it into heaven, its true fatherland. Ever hath it hoped in Thee and believed in Thee: doom it not to the flames of hell, but vouchsafe to it that happiness which hath no end.

EPISTLE. Lectio Epistolæ beati Pauli ad Thessalonicenses. II. iv. 12–17

FRATRES: Nolumus vos ignorare de dormientibus, ut non contristemini sicut et ceteri, qui

BRETHREN, we will not have you ignorant concerning them that are asleep, that you be not

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spem non habent. Si enim credimus quod Jesus mortuus est, et resurrexit: ita et Deus eos, qui dormierunt per Jesum, adducet cum eo. Hoc enim vobis dicimus in verbo Domini, quia nos, qui vivimus, qui residui sumus in adventum Domini, non præveniemus eos, qui dormierunt. Quoniam ipse Dominus in jussu, et in voce archangeli, et in tuba Dei descendet de cœlo: et mortui, qui in Christo sunt, resurgent primi. Deinde nos, qui vivimus, qui relinquimur, simul rapiemur cum illis in nubibus obviam Christo in aera, et sic semper cum Domino erimus. Itaque consolamini invicem in verbis istis.

sorrowful, even as others who have no hope. For if we believe that Jesus died and rose again, even so them who have slept through Jesus will God bring with Him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord Himself shall come down from heaven, with commandment, and with the voice of an archangel, and with the trumpet of God; and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord. Wherefore comfort ye one another with these words.

GOSPEL. ✠ Sequentia sancti Evangelii secundum Joannem. xi. 21–27

IN illo tempore: Dixit Martha ad Jesum: Domine, si fuisses hic, frater meus non fuisset mortuus: sed et nunc scio quia quæcumque poposceris a Deo, dabit tibi Deus. Dicit illi Jesus: Resurget frater tuus. Dicit ei Martha: Scio quia resurget in resurrectione in novissimo die. Dixit ei Jesus: Ego sum resurrectio, et vita: qui credit in me, etiam si

AT THAT time, Martha said to Jesus, Lord, if Thou hadst been here, my brother had not died: but now also I know that whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith to her, thy brother shall rise again. Martha saith to Him, I know that he shall rise again in the resurrection at the last day. Jesus said to her, I am the

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mortuus fuerit, vivet: et omnis, qui vivit, et credit in me, non morietur in æternum. Credis hoc? Ait illi: Utique Domine, ego credidi, quia tu es Christus Filius Dei vivi, qui in hunc mundum venisti.

resurrection and the life: he that believeth in Me although He be dead, shall live; and every one that liveth, and believeth in Me, shall not die for ever. Believest thou this? She saith to Him, Yea, Lord, I have believed that Thou art Christ the Son of the living God, Who art come into this world.

SECRET. Propitiare quæsumus Domine animæ famuli tui N. pro qua hostiam laudis tibi immolamus, majestatem tuam suppliciter deprecantes: ut per hæc piæ placationis officia, pervenire mereatur ad requiem sempiternam. Per Dominum.

SECRET. In merciful forgiveness look down, O Lord, upon the soul of N., Thy servant, for which we this day offer up to Thee the sacrifice of praise, and appeased by the holy offering we, in atonement for his transgressions, humbly lay at the feet of Thy divine majesty, do Thou count him worthy to enter into Thine everlasting rest.

POSTCOMMUNION. Præsta quæsumus omnipotens Deus: ut anima famuli tui N. quæ hodie de hoc sæculo migravit, his sacrificiis purgata, et a peccatis expedita, indulgentiam pariter et requiem capiat sempiternam. Per Dominum.

POSTCOMMUNION. O almighty God, grant, we beseech Thee, that the soul of N., Thy servant, which this day has passed out of this world, may be cleansed by this sacrifice: and being thus freed from guilt may receive at Thy hands both full pardon and everlasting rest.

N.B.—On the third, seventh, and thirtieth days after the death, or (if such be the custom) after the funeral of one of the faithful, the above Mass is repeated, but with Prayer, Secret, and Postcommunion as follows:

PRAYER. Quæsumus Domine, ut animæ famuli tui N. cujus de-

PRAYER. Vouchsafe, we beseech Thee, O Lord, to the soul of N., Thy

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positionis diem (tertium, *vel* septimum, *vel* trigesimum) commemoramus, sanctorum atque electorum tuorum largiri digneris consortium: et rorem misericordiæ tuæ perennem infundas. Per Dominum.

servant, the third (*or* seventh *or* thirtieth) day of whose departure we are commemorating, fellowship with Thy saints and with Thine elect: and henceforth, forever, pour forth upon it the dew of Thy mercy.

SECRET. Munera quæsumus Domine quæ tibi pro anima famuli tui N. offerimus placatus intende; ut remediis purgata cœlestibus, in tua pietate requiescat. Per Dominum.

SECRET. Look down with favor, we beseech Thee, O Lord, upon the offerings we make for the soul of N., Thy servant: from heaven send healing to it, and bid it rest in the certainty of Thy love.

POSTCOMMUNION

SUSCIPE Domine preces nostras pro anima famuli tui N. ut, si quæ ei maculæ de terrenis contagiis adhæserunt, remissionis tuæ misericordia deleantur. Per Dominum.

POSTCOMMUNION

HEARKEN, O Lord, to our prayers for the soul of N., Thy servant, beseeching Thee that if aught of earthly defilement yet sully it, every stain thereof may be washed away by Thy merciful forgiveness.

On the Anniversary Day of the Death of One or More of the Faithful

N.B.—The Mass is said as on All Souls' Day, (*p.* 133), *but the Collect, Epistle, Gospel, Secret, and Postcommunion are as follows:*

PRAYER. Deus, indulgentiarum Domine: da animabus famulorum famularumque tuarum, quorum anniversarium depositionis diem com-

PRAYER. O Lord, the God of mercies, grant unto the souls of Thy servants and of Thine handmaidens, the anniversary day of whose burial

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memoramus refrigerii sedem, quietis beatitudinem, et luminis claritatem. Per Dominum.

we are keeping, a place of solace, of peaceful rest and of glorious light.

LESSON. Lectio libri Machabæorum. II. xii. 43–46

IN diebus illis: Vir fortissimus Judas, facta collatione, duodecim millia drachmas argenti misit Jerosolymam offerri pro peccatis mortuorum sacrificium, bene et religiose de resurrectione cogitans (nisi enim eos, qui ceciderant, resurrecturos speraret, superfluum videretur et vanum orare pro mortuis): et quia considerabat quod hi, qui cum pietate dormitionem acceperant, optimam haberent repositam gratiam. Sancta ergo, et salubris est cogitatio pro defunctis exorare, ut a peccatis solvantur.

IN those days, the most valiant man, Judas, making a gathering, sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection (for if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead); and because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.

GOSPEL. ✠ Sequentia sancti Evangelii secundum Joannem. vi. 37–40

IN illo tempore: Dixit Jesus turbis Judæorum: Omne, quod dat mihi Pater, ad me veniet: et eum, qui venit ad me non ejiciam foras: quia descendi de cœlo, non ut faciam voluntatem meam, sed voluntatem ejus, qui misit me. Hæc est au-

AT THAT time, Jesus said to the multitudes of the Jews. All that the Father giveth Me shall come to Me; and him that cometh to Me I will not cast out: because I came down from heaven, not to do My own will, but the will of Him

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tem voluntas ejus, qui misit me, Patris: ut omne, quod dedit mihi, non perdam ex eo, sed resuscitem illud in novissimo die. Hæc est autem voluntas Patris mei, qui misit me: ut omnis, qui videt Filium, et credit in eum habeat vitam æternam, et ego resuscitabo eum in novissimo die.

Who sent Me. Now this is the will of the Father who sent Me, that of all that He hath given Me, I should lose nothing, but should raise it up again in the last day; and this is the will of My Father that sent Me, that every one who seeth the Son, and believeth in Him, may have life everlasting: and I will raise Him up in the last day.

SECRET. Propitiare Domine supplicationibus nostris, pro animabus famulorum famularumque tuarum, quorum hodie annua dies agitur, pro quibus tibi offerimus sacrificium laudis: ut eas Sanctorum tuorum consortio sociare digneris. Per Dominum.

SECRET. Give ear in Thy loving-kindness, O Lord, to our supplications for the souls of Thy servants and of Thine handmaidens, whose anniversary occurs to-day, and for whom we offer up the sacrifice of praise: vouchsafing to them to have part and lot with Thy saints.

POSTCOMMUNION

PRÆSTA quæsumus Domine, ut animæ famulorum famularumque tuarum, quorum anniversarium depositionis diem commemoramus, his purgatæ sacrificiis, indulgentiam pariter et requiem capiant sempiternam. Per Dominum.

POSTCOMMUNION

GRANT, we beseech Thee, O Lord, to the souls of Thy servants and Thine handmaidens, the anniversary day of whose burial we commemorate, to be purified by these sacrifices; and, imparting to them Thy full forgiveness, do Thou bestow upon them likewise that rest which is everlasting.

Should the anniversary kept be of one person only, the words of the prayers are put into the singular number.

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The Common or Daily Mass for the Dead

N.B.—In these Common or Daily Masses the number of Prayers, with their corresponding Secrets and Postcommunions, may not be less than three; the first, that answering to the particular intention for which the Mass is offered up (for instance for one or for several persons deceased, for a priest, for all buried in a graveyard, etc.), the second, either for all deceased brethren, relatives, and benefactors, or another at choice, and the last, that for all the faithful departed. The Sequence is in such Masses usually omitted. It is of counsel, that should the day on which it is desired to have a Mass said for the repose of the soul of a deceased person happen to be one on which Masses for the Dead are not permitted, the Mass of the occurring feast or feria be offered up for the intention, rather than that the benefit accruing to the suffering soul be delayed by waiting until a day, on which a Mass in black vestments may be said, supervene.

Introit

REQUIEM, æternam dona eis, Domine; et lux perpetua luceat eis. *Ps.* 64. Te decet hymnus Deus in Sion; et tibi reddetur votum in Jerusalem: exaudi orationem meam; ad te omnis caro veniet. Requiem, etc. *is repeated.*

ETERNAL rest give to them, O Lord; and let perpetual light shine upon them. *Ps.* A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest.

For Bishops and Priests Deceased

PRAYER. Deus, qui inter apostolicos sacerdotes, famulos tuos pontificali, seu sacerdotali fecisti dignitate vigere: præsta quæsumus; ut eorum quoque perpetuo aggregentur consortio. Per Dominum.

PRAYER. O God, Who wast pleased to raise Thy servants to the dignity of the episcopate or priesthood, vouchsafe to number them with Thy bishops and priests for evermore.

For Deceased Brethren, Friends, and Benefactors

PRAYER. Deus veniæ largitor, et humanæ salutis amator: quæsumus clementiam tuam; ut

PRAYER. O God, Who art ever ready to forgive sins and Who ever seekest the salvation

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nostræ congregationis fratres, propinquos, et benefactores, qui ex hoc sæculo transierunt beata Maria semper virgine intercedente cum omnibus sanctis tuis, ad perpetuæ beatitudinis consortium pervenire concedas.

of men: we most humbly entreat of Thy mercy that, through the intercession of blessed Mary, ever a virgin and of all Thy saints, the brethren, friends, and benefactors of our congregation, who have passed out of this world, may together enjoy that happiness which hath no end.

For the Souls of the Faithful Departed

PRAYER. Fidelium Deus omnium Conditor et Redemptor; animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum; ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis.

PRAYER. O God, the Creator and Redeemer of all the faithful, to the souls of Thy servants and of Thine handmaidens grant the pardon of all their sins, that, through our devout prayers, they may rejoice in the full forgiveness for which at all times they have hoped.

LESSON. Lectio libri Apocalypsis beati Joannis Apostoli. xiv. 13.

IN diebus illis: Audivi vocem de cœlo, dicentem mihi: Scribe: Beati mortui, qui in Domino moriuntur. Amodo jam dicit Spiritus, ut requiescant a laboribus suis: opera illorum sequuntur illos.

IN those days, I heard a voice from heaven, saying to me, Write, blessed are the dead, who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labors, for their works follow them.

GRADUAL. Requiem æternam dona eis, Domine; et lux perpetua luceat eis. *V. Ps.* 111. In memoria æterna erit justus; ab auditione mala non timebit.

GRADUAL. Eternal rest give to them, O Lord; and let perpetual light shine upon them. *V.* The just shall be in everlasting remembrance; he shall not fear the evil hearing.

TRACT. Absolve Dom-

TRACT. Loose, O Lord,

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ine animas omnium fidelium defunctorum ab omni vinculo delictorum: *V.* Et gratia tua illis succurrente, mereantur evadere judicium ultionis: *V.* Et lucis æternæ beatitudine perfrui.

the souls of the faithful departed from every bond of sin. *V.* Helped by Thy grace, may they be counted worthy to escape from the avenging judgment. *V.* And evermore in joy to look upon that light which is Thyself.

GOSPEL. ✠ Sequentia sancti Evangelii secundum Joannem. vi. 51–55.

IN ILLO tempore: Dixit Jesus turbis Judæorum: Ego sum panis vivus, qui de cœlo descendi. Si quis manducaverit ex hoc pane, vivet in æternum: et panis, quem ego dabo, caro mea est pro mundi vita. Litigabant ergo Judæi ad invicem, dicentes: Quomodo potest hic nobis carnem suam dare ad manducandum? Dixit ergo eis Jesus: Amen, amen dico vobis: Nisi manducaveritis carnem Filii hominis, et biberitis ejus sanguinem, non habebitis vitam in vobis. Qui manducat meam carnem, et bibit meum sanguinem, habet vitam æternam: et ego resuscitabo eum in novissimo die.

AT THAT time, Jesus said to the multitudes of the Jews: I am the living bread, which came down from heaven. If any man eat of this bread he shall live for ever: and the bread that I will give, is My flesh for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said to them, Amen, amen, I say unto you, Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you. He that eateth My flesh, and drinketh My blood, hath everlasting life: and I will raise him up in the last day.

OFFERTORY. Domine Jesu Christe, Rex gloriæ, libera animas omnium fidelium defunctorum de pœnis inferni, et de profundo lacu: libera eas

OFFERTORY. O Lord Jesus Christ, Thou Who art the King of glory, save the souls of all the faithful departed from the pains of hell and from

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de ore lecnis, ne absorbeat eas tartarus, ne cadant in obscurum: sed signifer sanctus Michael repræsentet eas in lucem sanctam: Quam olim Abrahæ promisisti, et semini ejus. *V.* Hostias et preces tibi, Domine, laudis offerimus: tu suscipe pro animabus illis, quarum hodie memoriam facimus: fac eas, Domine, de morte transire ad vitam; Quam olim Abrahæ promisisti, et semini ejus.

the deep pit: save them from the lion's mouth, nor suffer the fiery lake to swallow them up, or endless darkness to enshroud them. Rather do Thou bid holy Michael, Thy standard-bearer, to bring them forth into glorious light: Even as of old-time Thou didst promise to Abraham and to his seed. *V.* Together with our prayers we offer Thee, O Lord, the sacrifice of praise: do Thou receive it in behalf of the souls in mind: lead them, O

whom this day we have Lord, from death into life. Even as of old-time thou didst promise to Abraham and to his seed.

For Deceased Bishops and Priests

SECRET. Suscipe Domine quæsumus pro animabus famulorum tuorum pontificum, seu sacerdotum, quas offerimus hostias: ut quibus in hoc sæculo pontificale, seu sacerdotale donasti meritum, in cœlesti regno sanctorum tuorum jubeas jungo consortio. Per.

SECRET. Receive, we beseech Thee, O Lord, for the souls of departed bishops and priests, Thy servants, the sacrifice we offer: in this world Thou didst raise them to pontifical and sacerdotal rank, bid them now to enter into the company of Thy saints.

For Deceased Brethren, Friends, and Benefactors

SECRET. Deus, cujus misericordiæ non est numerus, suscipe propitius preces humilitatis nostræ; et animabus fratrum, propinquorum, et benefactorum nostrorum, quibus tui nominis dedisti confessionem, per hæc sacramenta salutis nostræ, cunc-

SECRET. O God, Whose mercies are without number, in Thy loving kindness give ear to the prayers of our lowliness, and in virtue of these sacraments, which were appointed for the salvation of us all, grant the forgiveness of all their

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torum remissionem tribue peccatorum.

sins, to the souls of our brethren, friends, and benefactors, on whom Thou didst bestow the grace to confess Thy holy name.

For the Souls of all the Faithful Departed

SECRET. Hostias quæsumus Domine quas tibi pro animabus famulorum famularumque tuarum offerimus, propitiatus intende: ut quibus fidei christianæ meritum contulisti, dones et præmium.

SECRET. Look with favor, we beseech Thee, O Lord, upon the sacrifice which we offer up to Thee in behalf of the souls of Thy servants and of Thine handmaidens, and deign thereby to be appeased. On those souls Thou didst bestow the merit of faith in Christ: deny them not its reward.

COMMUNION. Lux æterna luceat eis, Domine: Cum sanctis tuis in æternum, quia pius es. *V.* Requiem æternam dona eis, Domine; et lux perpetua luceat eis: Cum sanctus, etc., *is repeated.*

COMMUNION. May light eternal shine upon them, O Lord: With Thy saints for ever, because Thou art merciful. *V.* Eternal rest give to them, O Lord; and let perpetual light shine upon them: With Thy saints.

For Deceased Bishops and Priests

POSTCOMMUNION. Prosit quæsumus Domine animabus famulorum tuorum pontificum, seu sacerdotum misericordiæ tuæ implorata clementia: ut ejus, in quo speraverunt et crediderunt, æternum capiant, te miserante, consortium. Per.

POSTCOMMUNION. May, O Lord, the abundance of Thy mercies to which we have made appeal avail Thy servants departed who were bishops and priests. In Thee they hoped, in Thee they believed: may they, in Thy mercy, be united to Thee for evermore.

For Deceased Brethren, Friends, and Benefactors

POSTCOMMUNION. Præsta quæsumus omnipotens et misericors Deus: ut animæ fratrum,

POSTCOMMUNION. O almighty and merciful God, grant, we beseech Thee, by virtue of this

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propinquorum, et benefactorum nostrorum, pro quibus hoc sacrificium laudis tuæ obtulimus majestati; per hujus virtutem sacramenti a peccatis omnibus expiatæ, lucis perpetuæ, te miserante, recipiant beatitudinem.

sacrament, to the souls of our brethren, friends, and benefactors, in behalf of whom we have now offered to Thy divine majesty the sacrifice of praise, the pardon of all their sins and the happiness of being, through Thy mercy, admitted to look upon Thee Who art light everlasting.

For the Souls of all the Faithful Departed

POSTCOMMUNION. Animabus quæsumus Domine famulorum famularumque tuarum oratio proficiat supplicantium: ut eas et a peccatis omnibus exuas, et tuæ redemptionis facias esse participes. Qui vivis.

POSTCOMMUNION. May the prayer of Thy suppliants, O Lord, avail the souls of Thy servants, and of Thy handmaids. Moved by it, mayest Thou free them from their sins, and give them part in the redemption wrought by Thee.

Various Prayers for the Dead

For a Pope Deceased

PRAYER. Deus, qui inter summos Sacerdotes famulum tuum N. ineffabili tua dispositione connumerari voluisti: præsta quæsumus; ut qui unigeniti Filii tui vices in terris gerebat, sanctorum tuorum Pontificum consortio perpetuo aggregetur. Per eumdem Dominum.

PRAYER. O God, Who in Thine unspeakable providence wast pleased to number among the supreme pontiffs N., Thy servant: grant, we beseech Thee, that he who on earth was vicar of Thine only-begotten Son, may for evermore have place among the holy bishops who in heaven reign with Thee.

SECRET. Suscipe Domine quæsumus pro anima famuli tui N. summi Pontificis, quas offerimus hostias: ut cui in hoc

SECRET. Receive, we beseech Thee, O Lord, for the soul of Thy servant N., sometime supreme pontiff, the sacrifice

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sæculo pontificale donasti meritum, in cœlesti regno Sanctorum tuorum jubeas jungi consortio. Per.

we offer up. In this world Thou didst raise him to episcopal rank: bid him now to enter into the company of Thy saints.

POSTCOMMUNION. Prosit quæsumus Domine animæ famuli tui N. summi Pontificis misericordiæ tuæ implorata clementia: ut ejus, in quo speravit et credidit, æternum capiat, te miserante. consortium. Per Dominum.

POSTCOMMUNION. May, O Lord, the abundance of Thy mercies, to which we have made appeal, avail N., Thy servant departed, sometime supreme pontiff. In Thee he believed, in Thee he hoped: may he, in Thy mercy, be united to Thee for evermore.

For a Bishop Deceased

PRAYER. Deus, qui inter apostolicos sacerdotes famulum tuum N. pontificali fecisti dignitate vigere: præsta quæsumus; ut eorum quoque perpetuo aggregetur consortio. Per.

PRAYER. O God, Who wast pleased to raise N., Thy servant, to the dignity of the episcopate: vouchsafe to number him with Thy bishops and priests for evermore.

SECRET. Suscipe Domine quæsumus pro anima famuli tui N. pontificis, quas offerimus hostias: ut cui in hoc sæculo pontificale donasti meritum, in cœlesti regno Sanctorum tuorum jubeas jungi consortio. Per Dominum.

SECRET. Receive, we beseech Thee, O Lord, for the soul of Thy servant Bishop N., the sacrifice we offer up. In this world Thou didst raise him to the episcopal rank: bid him now to enter into the company of Thy saints.

POSTCOMMUNION. Prosit quæsumus Domine animæ famuli tui N. pontificis misericordiæ tuæ implorata clementia: ut ejus, in quo speravit et

POSTCOMMUNION. May, O Lord, the abundance of Thy mercies, to which we have made appeal, avail Bishop N., Thy servant departed. In Thee

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credidit, æternum capiat, te miserante, consortium. Per Dominum.

he believed, in Thee he hoped; may he, in Thy mercy, be united to Thee for evermore.

Or the following

PRAYER. Da nobis Domine ut animam famuli tui N. episcopi, quam de hujus sæculi eduxisti laborioso certamine, Sanctorum tuorum tribuas esse consortem. Per Dominum.

PRAYER. Vouchsafe, O Lord, to admit to fellowship with Thy saints, the soul of Bishop N., Thy servant, whom Thou last called away from the toil and strife of this world.

SECRET. Annue nobis quæsumus Domine ut animæ famuli tui N. episcopi hæc prosit oblatio: quam immolando, totius mundi tribuisti relaxari delicta. Per Dominum.

SECRET. Be gracious to us, O Lord, and grant that this our offering up of the sacrifice, by which Thou didst wash away the sins of the world, may be of avail to the soul of Bishop N., Thy servant.

POSTCOMMUNION. His sacrificiis quæsumus omnipotens Deus, purgata anima famuli tui N. episcopi ad indulgentiam et refrigerium sempiternum pervenire mereatur. Per Dominum.

POSTCOMMUNION. We beseech Thee, almighty God, that this sacrifice may purify the soul of Bishop N., Thy servant, and that, pardoned by Thee, he may enter into everlasting rest.

For a Priest Deceased

PRAYER. Deus, qui inter apostolicos sacerdotes famulum tuum N. sacerdotali fecisti dignitate vigere: præsta quæsumus; ut eorum quoque perpetuo aggregetur consortio. Per.

PRAYER. O God, Who wast pleased to raise N., Thy servant, to the dignity of the priesthood: vouchsafe to number him with Thy bishops and priests for evermore.

SECRET. Suscipe, Domine quæsumus, pro anima famuli tui N. sacerdotis, quas offerimus hos-

SECRET. Receive, we beseech Thee, for the soul of Thy servant N., the priest, the sacrifice we

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tias: ut cui in hoc sæculo sacerdotale donasti meritum, in cœlesti regno sanctorum tuorum jubeas jungi consortio. Per.

offer up. In this world Thou didst raise him to the priestly rank: bid him now to enter into the company of Thy saints.

POSTCOMMUNION. Prosit, quæsumus Domine, animæ famuli tui N. sacerdotis, misericordiæ tuæ implorata clementia: ut ejus, in quo speravit et credidit, æternum capiat, te miserante consortium. Per.

POSTCOMMUNION. May, O Lord, the abundance of Thy mercies, to which we have made appeal, avail Thy servant departed, the priest N. In Thee he believed, in Thee he hoped; may he, in Thy mercy, be united to Thee for evermore.

Or the following

PRAYER. Præsta, quæsumus Domine, ut anima famuli tui N. sacerdotis, quem in hoc sæculo commorantem, sacris muneribus decorasti, in cœlesti sede gloriosa semper exsultet. Per Dominum.

PRAYER. Grant, we beseech Thee, O Lord, that the soul of Thy servant N., the priest, which whilst he was sojourning in this world, Thou didst adorn with the graces proper to the sacred ministry, may evermore rejoice in the glory of heaven.

SECRET. Suscipe Domine quæsumus pro anima famuli tui N. sacerdotis, quas offerimus hostias; ut cui sacerdotale donasti meritum, dones et præmium. Per Dominum.

SECRET. Receive, we beseech Thee, O Lord, the sacred victim which we offer up for the soul of the priest N., Thy servant: to him Thou didst give the merit of the priesthood, refuse him not its reward.

POSTCOMMUNION. Præsta quæsumus omnipotens Deus, ut animam famuli tui N. sacerdotis in congregatione justo-

POSTCOMMUNION. O Almighty God, grant, we beseech Thee, that the soul of the priest N., Thy servant, may be bidden to

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rum, æternæ beatitudinis jubeas esse consortem. Per Dominum.

share with the just in the glory of life everlasting.

For a Man, Other than a Priest, Deceased

PRAYER. Inclina Domine aurem tuam ad preces nostras, quibus misericordiam tuam supplices deprecamur: ut animam famuli tui, quam de hoc sæculo migrare jussisti, in pacis ac lucis regione constituas, et sanctorum tuorum jubeas esse consortem. Per Dominum.

PRAYER. Listen, O Lord, to the prayers we humbly put up to Thy mercy, beseeching Thee to vouchsafe to appoint to the soul of Thy servant, called by Thee out of this world, a place of light and peace, and to bid him enter into fellowship with Thy saints.

SECRET. Annue nobis quæsumus Domine, ut animæ famuli tui hæc prosit oblatio: quam immolando, totius mundi tribuisti relaxari, delicta. Per Dominum.

SECRET. Be gracious to us, O Lord, and grant that this offering up of the sacrifice, by which Thou didst wash away the sins of the whole world, may be of avail to the soul of Thy servant.

POSTCOMMUNION. Absolve quæsumus Domine animam famuli tui ab omni vinculo delictorum; ut in resurrectionis gloria inter sanctos et electos tuos resuscitatus respiret. Per Dominum.

POSTCOMMUNION. Deliver, O Lord, the soul of Thy servant from every bond of sin, so that in the glory of the resurrection he may rise to new life with Thy saints and Thine elect.

For a Woman Deceased

PRAYER. Quæsumus, Domine, pro tua pietate miserere animæ famulæ tuæ: et a contagiis mortalitatis exutam, in æternæ salvationis partem restitue. Per Dominum.

PRAYER. We beseech Thee, O Lord, in Thy mercy to have pity upon the soul of Thine handmaiden; do Thou, Who hast freed her from the perils of this mortal life, vouchsafe to number her for evermore among the saved.

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SECRET. His sacrificiis quæsumus Domine anima famulæ tuæ a peccatis omnibus exuatur, sine quibus a culpa nemo liber exstitit: ut per hæc piæ placationis officia, perpetuam misericordiam consequatur. Per.

SECRET. May this sacrifice, O Lord, cleanse the soul of thine handmaiden from every taint of sin, for no one who has lived is altogether free from guilt; and for the sake of these our atoning offerings, may she be admitted to have part in Thy mercy.

POSTCOMMUNION. Inveniat quæsumus Domine anima famulæ tuæ lucis æternæ consortium: cujus perpetuæ misericordiæ consecuta est sacramentum. Per Dominum.

POSTCOMMUNION. May the soul of Thine handmaiden, O Lord, we beseech Thee, have her lot and part in light everlasting: for, to her Thou didst vouchsafe in this world to share in the mysteries of Thine everlasting mercy.

For More than One Person Deceased

PRAYER. Deus, cui proprium est misereri semper et parcere: propitiare animabus famulorum famularumque tuarum, et omnia eorum peccata dimitte; ut mortalitatis vinculis absolutæ, transire mereantur ad vitam. Per Dominum.

PRAYER. O God, Who alone art ever ready to have mercy and to spare, have pity on the souls of Thy servants and of Thine handmaidens, and forgive them all their sins, that, being now freed from the fetters of earth, they may be accounted worthy to enter into that which alone is true life.

SECRET. Annue nobis quæsumus Domine, ut animabus famulorum famularumque tuarum hæc prosit oblatio: quam immolando, totius

SECRET. Hear our prayers we beseech Thee, O Lord, and grant that this holy sacrifice, by the offering up of which Thou didst wash

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mundi tribuisti relaxari delicta. Per Dominum.

away the sins of the whole world, may profit the souls of Thy servants and of Thine handmaidens.

POSTCOMMUNION. Deus, cui soli competit medicinam præstare post mortem: præsta quaesumus, ut animæ famulorum famularumque tuarum terrenis exutæ contagiis, in tuæ redemptionis parte numerentur. Qui vivis.

POSTCOMMUNION. O God, Who alone canst make whole after death: grant, we beseech Thee, that the souls of Thy servants and of Thine handmaidens, freed from the perils of this mortal life, may be numbered by Thee among those whom Thou hast redeemed.

For All Who are Buried in a Cemetery or Graveyard

PRAYER. Deus, cujus miseratione animæ fidelium requiescunt: famulis et famulabus tuis, et omnibus hic et ubique in Christo quiescentibus, da propitius veniam peccatorum; ut a cunctis reatibus absoluti, tecum sine fine lætentur. Per eumdem Dominum.

PRAYER. O God, by whose loving kindness the souls of the faithful departed find rest: grant, in Thy mercy, the forgiveness of their sins to Thy servants and to Thine handmaidens, and to all who here or elsewhere sleep in Christ: that cleansed from all stain of sin they may rejoice with Thee for evermore.

SECRET. Pro animabus famulorum famularumque tuarum, et omnium Catholicorum hic et ubique in Christo dormientium, hostiam Domine suscipe benignus oblatam: ut hoc sacrificio singulari, vinculis horrendæ mortis exuti, vitam mereantur æternam. Per eumdem Dominum.

SECRET. Graciously receive, O Lord, the sacred victim we offer up for the souls of Thy servants and of Thine handmaidens, and of all Catholics who, whether in this place or in another, sleep in Christ; and by virtue of this one sacrifice free them from the horrors of the second death, and account them worthy of life everlasting.

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POSTCOMMUNION. Deus, fidelium lumen animarum, adesto supplicationibus nostris: et da famulis et famulabus tuis, quorum corpora hic et ubique in Christo requiescunt, refrigerii sedem, quietis beatitudinem, et luminis claritatem. Per eumdem Dominum.

POSTCOMMUNION. O God, Who art the light of the souls of the faithful, listen to our fervent prayers, and appoint to Thy servants and to Thine handmaidens whose bodies, here and elsewhere, rest in Christ, a place of solace, of peaceful happiness and of glorious light.

Ejaculation

REQUIEM æternam dona eis, Domine.
R. Et lux perpetua luceat eis.

ETERNAL rest give unto them, O Lord.
R. And let perpetual light shine upon them.

Indulgence of 50 days, each time.—Leo XIII, March 22, 1902.

Versicle and Responses for the Dead

REQUIEM æternam dona eis, Domine.
R. Et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

ETERNAL rest give unto them, O Lord.
R. And let perpetual light shine upon them.
V. May they rest in peace.
R. Amen.

Indulgence of 300 days, each time, applicable only to the dead.—Pius X, Feb. 13, 1908.

Indulgenced Prayers for the Faithful Departed [1]

For Sunday

O LORD GOD ALMIGHTY, I pray Thee by the precious blood which Thy divine Son Jesus shed in the garden, deliver the souls in purgatory, and

[1] From "The Raccolta."

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especially that soul among them all which is most destitute of spiritual aid; and vouchsafe to bring it to Thy glory, there to praise and bless Thee forever.

Amen.

Our Father, *Hail Mary*, *De profundis* (see p. 74).

For Monday

O Lord God Almighty, I pray Thee by the precious blood which Thy divine Son Jesus shed in His cruel scourging, deliver the souls in purgatory, and that soul especially among them all which is nearest to its entrance into Thy glory; that so it may forthwith begin to praise and bless Thee forever.

Amen.

Our Father, *Hail Mary*, *De profundis*.

For Tuesday

O Lord God Almighty, I pray Thee by the precious blood which Thy divine Son Jesus shed in His bitter crowning with thorns, deliver the souls in purgatory, and in particular that one among them all which would be the last to depart out of those pains, that it may not tarry so long a time before it come to praise Thee in Thy glory and bless Thee forever.

Amen.

Our Father, *Hail Mary*, *De profundis*.

For Wednesday

O Lord God Almighty, I pray Thee by the precious blood which Thy divine Son Jesus shed in the streets of Jerusalem, when He carried the cross upon His sacred shoulders, deliver the souls in purgatory, and especially that soul which is richest in merits before Thee; that so, in that throne of glory which awaits it, it may magnify Thee and bless Thee forever.

Amen.

Our Father, *Hail Mary*, *De profundis*.

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For Thursday

O Lord God Almighty, I pray Thee by the precious body and blood of Thy divine Son Jesus, which He gave with His own hands upon the eve of His passion to His beloved apostles to be their meat and drink, and which He left to His whole Church to be a perpetual sacrifice and the life-giving food of His own faithful people, deliver the souls in purgatory, and especially that one which was most devoted to this mystery of infinite love, that it may with the same Thy divine Son, and with Thy holy Spirit, ever praise Thee for Thy love therein in eternal glory, Amen.

Our Father, Hail Mary, De profundis.

For Friday

O Lord God Almighty, I pray Thee by the precious blood which Thy divine Son shed on this day upon the wood of the cross, especially from His most sacred hands and feet, deliver the souls in purgatory, and in particular that soul for which I am most bound to pray; that no neglect of mine may hinder it from praising Thee in Thy glory and blessing Thee forever. Amen.

Our Father, Hail Mary, De profundis.

For Saturday

O Lord God Almighty, I beseech Thee by the precious blood which gushed forth from the side of Thy divine Son Jesus, in the sight of, and to the extreme pain of His most holy Mother, deliver the souls in purgatory, and especially that one among them all which was the most devout to her; that it may soon attain unto Thy glory, there to praise Thee in her, and her in Thee, world without end. Amen.

Our Father, Hail Mary, De profundis.

100 days, once a day.—Leo XII, Nov. 18, 1826.

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Prayers for Nine or Seven Days

Any form of prayers for the holy souls, sanctioned by competent ecclesiastical authority, may be used.

300 days, each day, or a plenary indulgence (*on the usual conditions*) during the period.—Pius IX, Jan. 5, 1849, Jan. 28, 1850, Nov. 26, 1876.

Month of November

Any daily devotions for the holy souls, public or private, will suffice.

Indulgence of seven years and seven quarantines, each day plenary indulgence, once during the month.— Leo XIII, Jan. 17, 1888.

Prayers in Commemoration of the Passion of Our Lord for the Poor Souls in Purgatory

1. O Jesus, by that copious sweat of blood with which Thou didst bedew the ground in the garden, have mercy on the souls of my nearest relations who are suffering in purgatory.

Our Father, Hail Mary, Requiem æternam, or, *Eternal rest give unto them, O Lord: And let perpetual light shine upon them. May they rest in peace. Amen.*

2. O Jesus, by that cruel scourging which Thou didst suffer, bound to the column, have pity on the souls of my other relatives and friends who are suffering in purgatory.

Our Father, Hail Mary, Requiem æternam.

3. O Jesus, by that crown of sharpest thorns which pierced Thy sacred temples, have mercy on that soul which is most neglected and least prayed for, and on that soul which is furthest from being released from the pains of purgatory.

Our Father, Hail Mary, Requiem æternam.

4. O Jesus, by those sorrowful steps which Thou didst take with the cross on Thy shoulders, have mercy on that soul which is nearest to its departure from purgatory; and by the pains which Thou didst suffer together with Thy most holy Mother Mary, when Thou didst meet her on the road to Calvary, deliver from the pains of pur-

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gatory those souls who were devout to this beloved Mother.

Our Father, Hail Mary, Requiem æternam.

5. O Jesus, by Thy most holy body stretched on the cross, by Thy most holy hands and feet pierced with hard nails, by Thy most cruel death, and by Thy most holy side laid open with a lance, have pity and mercy on those poor souls; free them from the awful pains they suffer, call and admit them to Thy most sweet embrace in paradise.

Our Father, Hail Mary, Requiem æternam.

6. O holy souls, tormented in most cruel pains, as one truly devoted to you I promise never to forget you, and continually to pray to the Most High for your release. I beseech you to respond to this offering which I make to you, and obtain for me from God, with Whom you are so powerful on behalf of the living, that I may be freed from all dangers of soul and body; I beg both for myself and for my relations and benefactors, friends and enemies, pardon for our sins, and the grace of perseverance in good, whereby we may save our souls. Set us free from all misfortunes, miseries, sicknesses, trials, and labors. Obtain for us peace of heart; assist us in all our actions; succor us promptly in all our spiritual and temporal needs: console and defend us in our dangers. Pray for the supreme Pontiff, for the exaltation of holy Church, for peace between nations, for Christian princes, and for tranquillity among peoples; and obtain that we may one day all rejoice together in paradise. Amen.

100 days, once a day.—Leo XIII, Dec. 14, 1889.

Help the Poor Souls in Purgatory

The holy souls suffering in the prison of purgatory are incapable of helping themselves.

Out of the depths of torturing flame they call to us "*Miseremini!*" "*Have pity on us!*"

We have it in our power to help these suffering friends of God. We can do so by prayer, almsdeeds, works of mercy, holy communion, the Holy

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Mass, and *indulgences*, and to do so is certainly an act of charity. Understanding this full well, the saints, without exception, have been most earnest and constant in their efforts to help them. Some of them have made this devotion one of the strong characteristics of their sanctity, and we venture to say that no truly devout or sincere Catholic neglects this spiritual work of mercy.

Even the very poor, in Ireland for instance, and also in this country, make many sacrifices in order to secure for their departed relatives and others the special benefits of the Holy Mass. May the same enlightened piety ever remain firmly rooted in the hearts of our people, and may the day never come when they will cease to follow beyond the grave with tender solicitude the souls of those they loved in life.

In praying for the dead and gaining indulgences for them, let us remember that every prayer we say, every sacrifice we make, every alms we give for the repose of the dear departed ones, will all return upon ourselves in hundredfold blessings. They are God's friends, dear to His sacred Heart, living in His grace, and in constant communion with Him; and though they may not alleviate their own sufferings, their prayers in our behalf always avail. They can aid us most efficaciously. God will not turn a deaf ear to their intercession. Being holy souls, they are grateful souls. The friends that aid them, they in turn will also aid. We need not fear praying to them in all faith and confidence. They will obtain for us the graces that we ask for the good of our souls. They will watch over us and protect us in the dangers of life and they will intercede with God for our eternal salvation.—See *Forget-Me-Nots from Many Gardens.*

ST. THOMAS declares that prayer for the dead is the most excellent of all kinds of intercessory prayer.

The holy Curé d'Ars once said: "Oh, my friends, let us pray much, and let us obtain many prayers from others, for the poor dead; the good God will render us back the good we do to them a hundredfold. Ah! if every one knew how useful this devotion to the holy souls in purgatory is

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to those who practise it, they would not be forgotten so often; the good God regards all that we do for them as if it were done to Himself."

Devotion to the Holy Souls

ST. CATHERINE of Ricci cultivated a special devotion to the passion of Christ and in union with the sufferings of Our Lord endured many pains and torments and offered many prayers and mortifications for the relief of the holy souls in purgatory. Her charity on behalf of the holy souls became so famous, as we read in the *Miniature Lives of the Saints*, that whenever a death occurred in the vicinity of her convent (or indeed anywhere throughout Tuscany) the friends of the deceased invariably hastened to Catherine to secure her prayers. She knew by revelation the arrival of a soul in purgatory and the hour of its release. She died, amid angels' songs, in 1589.

If we truly love Jesus crucified, we must long, like St. Catherine, to release the holy souls whom He has redeemed, but has left to our charity to set free.

"Dread the torments suffered by the souls in purgatory, and have compassion on them. Succor them by your prayers, and deliver them by your good works."—Bl. Albert the Great.

ST. CATHERINE offered many prayers, fasts, and penances for a certain great man, and thus obtained his salvation. It was revealed to her that he was in purgatory; and such was her love of Jesus crucified that she offered to suffer all the pains about to be inflicted on that soul. Her prayer was granted. The soul entered heaven, and for forty days Catherine suffered indescribable agonies. Her body was covered with blisters emitting heat so great that her cell seemed on fire. Her flesh appeared as if roasted and her tongue like red-hot iron. Amidst all she was calm and joyful, saying, "I long to suffer all imaginable pains, that souls may quickly see and praise their Redeemer."—Ibid.

"It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins."—2 *Mach.* xii. 46.

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A Way of Assisting at Mass

According to the Four Ends of Sacrifice [1]

Introduction

THE following devotions for Mass are arranged in accordance with the four ends of sacrifice: *adoration*, *thanksgiving*, *reparation*, and *petition*. Under each of these heads the course of ideas followed is as nearly the same as the subject allows: (1) Our own ineffectual wish to worship God worthily in these four ways. (2) The incarnation of Jesus Christ, that He might in our nature offer acceptable worship and sacrifice for us, not only on the cross, but in the Mass. (3) That He gives Himself into our hands for us to offer Him and His merits for these ends. (4) That He admits us to offer our own acts in union with His sacrifice, and that from this union our own acts partake of the value of His; this union being in various degrees of closeness, depending both on His good pleasure and the fidelity of our co-operation.

After following these devotions for a time, the course of ideas will become familiar, and we shall be able to express them in our own words—a plan which is always, when possible, more satisfactory than to use the words of another. We shall be able also to accomplish with a glance of the mind the preliminary acts under each head and so spend more time on the more important idea of union with the Sacred Heart of Our Lord. Or again, by thus shortening these particular devotions, we shall be able to combine them with any other method of hearing Mass to which we may be drawn.

The order in which the four points are here taken—viz., adoration, thanksgiving, reparation, petition—is that given in the catechism. The parts of the Mass to which they are attributed seem to suit the arrangement sufficiently well. In the first part we have the Gloria, that grand hymn of adoration; in the second, the Offertory and the Preface, with its versicle: "Let us give thanks to Our Lord God;" in the third comes the Consecration, by which is re-enacted the great Sacrifice of Expiation; and in the fourth part comes the Communion (actual or spiritual), which is the time of all others for present-

[1] By St. Leonard of Port Maurice, and adapted by Rev. Fr. Kingdon, S.J.

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ing our petitions. The following prayers are intended to begin at the Introit. In the short interval before this, while the priest is at the foot of the altar, we cannot do better than say the Confiteor as he does, and so by an act of contrition prepare ourselves for taking our par in the Divine Sacrifice.—Vide: *The Venerable Père Eymard's Method of Keeping the Hour of Adoration According to the Four Ends of Sacrafice.* The same may be used in assisting at Mass.

IN THE name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

The Confiteor

I CONFESS to almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles, Peter and Paul, and to all the saints, that I have sinned exceedingly, in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary, ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles, Peter and Paul, and all the saints, to pray to the Lord our God, for me.

May the almighty God have mercy on me, and forgive me my sins, and bring me to everlasting life. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

I. Adoration

From the Introit to the Offertory

1. O LORD, God of hosts, sovereign Lord of the universe, how glorious and adorable art Thou! Due to Thee is the adoration of all Thy creatures, to the fullest reach of all the powers Thou hast given them. Due to Thee is my adoration and worship, to the utmost extent of which Thou hast made me capable. I adore Thee, therefore, O my God, and bow myself down before Thee, body

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and soul, praising, magnifying, and reverencing Thee with all my heart and understanding.

2. O that I could unite in this act of mine all the acts of adoration that Thy saints have ever paid Thee, all the acts of adoration of the hosts of angels, all the acts of adoration of the blessed Virgin Mary, the highest and holiest of all pure creatures. Yet, even so, if all these could be united, their whole sum would still fall infinitely short of any adequate adoration of Thy majesty. For Thou art infinitely adorable, and any adoration of Thee, to be adequate, must be itself infinite.

3. But Thy wisdom has devised a way; Thy power has carried out a plan, by which from man himself Thou obtainest the infinite adoration of a God. Thou hast given Thy co-eternal, co-equal Son to be Himself man as well as God, that He, the head and representative of all creation, might for us all pay Thee the infinite adoration that is Thy due. He makes up for our deficient adoration; He fills up the void that none but He could fill. Now, indeed, we can rejoice that one of our own race of Adam can speak for us, act for us, and adore Thee for us, not only acceptably, but adequately. And as perfect adoration lies in the spontaneous sacrifice of the creature to the Creator, so He has made Himself a perpetual victim in the Mass, to offer Thee constantly thereby an adequate sacrifice of adoration.

4. O my soul! See where the heavens open and the innumerable hosts of angels and saints stand expectant, with bowed heads, before the light inaccessible of the eternal throne, while the Lamb, "as it were slain," offers to God for Himself and for all creation the homage and adoration of a God.

5. But it is not enough for Thee to see and know that this all-worthy adoration is paid, and that God's majesty has now from His creation a thoroughly perfect and adequate homage. It is for thee to join in it, take part in it; and not only to join and take part, but to make it all thine own, according to God's plan and Jesus' own intention. O loving Lord! Thou wouldst that each one of Thy faithful, nay, that every living soul should unite with Thee in Thy act of adoration, and Thou

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art ready and intensely desirous to unite Thyself with each, that by the power of this union every individual soul may share in the very adoration that Thou offerest, and that thus God's perfect homage and adoration may be within the power of every intelligent creature. Come, then, O Lord Jesus, and take full possession of my heart, that I may here at last offer to God's majesty a worthy adoration.

6. Almighty and eternal God, most blessed Trinity, as far as in me lies, in union with God the Son made man for me, according to Thy holy will and His loving invitation, I offer my whole being, my soul and body, all my thoughts, words, and deeds, all my powers, liberty, and will; all I am, or have, or can, or do, or suffer, in homage, allegiance, and adoration unto Thee: hoping, desiring, and believing that thus united with His all worthy adoration this act of mine partakes of the worthiness and adequacy of His, for Thy honor and glory. O my God, I acknowledge Thy supreme dominion; I pour out before Thee my whole soul, which Thou hast created, in joyful homage and reverence, uniting myself in this act of homage with my Lord Jesus in this Mass, according to His desire, that His perfect and most worthy adoration may ennoble mine, give it true value in Thy sight: through the same Jesus Christ Thy Son our Lord. Amen.

II. Thanksgiving

From the Offertory to the Canon

1. O God! I acknowledge my entire dependence upon Thee. I owe Thee my creation and my continued existence; I owe Thee my knowledge of Thee, my Creator and my highest good; I owe Thee the knowledge of what I owe Thee, as far as I know it at all; I owe Thee the love I have for Thee, slight though it is through my own fault; I owe Thee all the kindnesses I have ever received from men, and even their unkindnesses are loving gifts from Thee, for Thou dost intend them for my greater merit. Thanks

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be to Thee, O eternal goodness! May all creatures praise and glorify Thy name for all Thy mercies to me!

2. And beyond all else, the gift of Thy grace, by which Thou hast made my soul pleasing in Thy sight, is infinitely out of all proportion with any possible human deservings. O that I could at least show gratitude by keeping Thy grace unimpaired in my soul, and by using the strength Thou givest me for Thy glory. But in myself, O my God, there is no good; there is nothing in me that Thou canst love but Thine own gifts, nothing that Thou canst reward but the works of Thy own grace.

3. How, then, can I give Thee the thanks that are Thy due? I long to thank Thee to the full, and my heart cannot be at peace until Thou shalt grant me the means to do so. And lo! Thou givest me Thine only-begotten Son, Who became man for this end also, that He might offer to Thee, O eternal Trinity, a full, worthy, and adequate sacrifice of thanksgiving for all the gifts and graces bestowed upon all and each of Thy creatures. And especially in the Mass does He daily and hourly offer Himself for all and each, an infinite sacrifice of Thanksgiving to Thy infinite majesty, so that Thou obtainest from Thy creation, in and by Him, an act of gratitude worthy of Thy goodness.

4. This, then, is a joy and satisfaction to Thy faithful, that if we cannot of ourselves offer Thee due thanks, there is one of our own race, of our own blood, Who can and will and does offer Thee, for Himself and us, full and adequate thanks. And not only for us. This would indeed be a satisfaction, but not a perfect satisfaction to a grateful heart. Not only for us does He offer thanks, but He with us and we with Him, so that the power and adequacy of His act flows over upon ours, and makes it really worthy of Thy acceptance. Nor is this all. His sacred Heart desires more than this. He wishes and promises that if we will but wish it too, there shall be such a union of hearts between Him and us, that not only He with us and we with Him, but He in us and we in Him, may make our thanks to Thee, so that His act shall be ours

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and ours shall be His, and thus the divine thanksgiving of the God-man shall be itself shared by the hearts of those who desire it. I then desire it, O my Lord and Saviour, and humbly confiding in Thy declared wish invite Thee to my heart, that I may pay my thanks to God with the value and efficacy of Thine own.

5. O eternal Trinity, I unite myself as far as in me lies with the Sacred Heart of Jesus Christ, true God and true man, in accordance with His loving wish, and I thank Thee, with all the power of soul that this union gives me, for all the gifts and graces Thou hast ever bestowed upon mankind in general and upon me in particular; hoping, desiring, and believing that this my act of thanksgiving participates from this union in the fulness and perfection of His divine gratitude to Thee. I thank Thee for the incarnation of Thy Son, for his passion, death, and resurrection, for this perpetual sacrifice of the divine Victim in which we join, for His constant presence in the Blessed Eucharist, and the communion of His precious body and blood. I thank Thee for the burning love of His sacred Heart, and the grace of union with it; I thank Thee for the Church He founded, and the sacraments He instituted; I thank Thee for the truths He revealed and the laws He gave; I thank Thee for the graces and privileges of the blessed Virgin Mary, especially for her immaculate conception and her maternity; I thank Thee for the graces bestowed upon Thy saints; I thank Thee for all the graces and blessings bestowed upon me, unworthy sinner; I thank Thee for the power of thanking Thee worthily, through union of my poor heart with the Heart of my Saviour in this holy sacrifice. Amen.

III. Reparation

From the Canon to the Pater Noster

1. O Lord God, most holy and most just, we owe Thee merely as Thy creatures the duties of adoration and thanksgiving; yet even these first duties we could not worthily perform except through union with the divine Heart of Thy

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incarnate Son. But as sinful creatures, creatures who have offended Thy holiness, who have rebelled against Thy most awful majesty, and set Thy commands at naught, we necessarily owe Thee what is far more difficult to pay, nay, what is simply impossible for us —atonement and reparation.

2. Helpless, from the depths we have cried to Thee; and lo! our help is come. Thine own eternal Son has offered Himself to become a sacrifice of expiation for us, and has been accepted. He has laid aside His robe of royal glory, has been born man from a virgin mother, and in the very prime of manhood has suffered voluntarily, in accomplishment of Thy will, the most frightful tortures and ignominious death—the innocent for the guilty, the king of kings for a condemned slave. Not a jot did Thy justice abate of what had been decreed. Not a pang did He grudge for the accomplishment of His loving purpose. By giving His innocent body to suffering He had a condign satisfaction to offer Thee in atonement to Thy majesty for the insults of human sin, and to purchase from Thy justice a promise of pardon for the sinner; being at once the sacrifice of man for man, and the sacrifice of God to God.

3. O Magdalen, blessed art thou to have stood beneath the cross when the Son of God offered the sacrifice of His life to the divine Majesty in expiation for sin! Thou couldst unite thine own grief with His pains and join in the offering He then made for thee and all mankind. Nay, rather blessed are we, in whose behalf the immaculate Lamb of God renews daily and hourly that tremendous sacrifice, and presents His death anew in the Mass to the eternal Father in expiation for our daily sins, and to obtain our daily pardon. Thou sufferest here no more, O loving Saviour; the suffering was once for all upon the cross. But none the less art Thou here a victim, none the less dost Thou still offer the sacrifice of Thyself in atonement for men's sins. O loving Lord, it was not enough for Thee to offer this awful sacrifice once for all upon the bloody cross, where only three

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faithful souls witnessed Thine agony; but Thou wouldst have all Thy faithful through all the ages present at Thy immolation, for their consolation and advantage; and therefore didst Thou institute the bloodless, painless sacrifice of the Mass.

4. Blessed art thou, my soul, in being present now at this expiatory sacrifice of the Son of God; blessed art thou for the privilege of assisting at this Mass. See what ineffable advantages are offered thee. The Son of God not only is here offering Himself, but gives Himself to thee as a victim for thee to offer. He expects thee, He wishes thee, to offer Him to God for thy sins as He lies here a death-like victim upon the altar. Thou hast here therefore at thy will an expiatory victim infinitely acceptable to God's majesty, by offering Whom **thou** mayest atone perfectly for all thy sins. But this divine victim expects something more of thee than this, and offers thee still greater **privileges**. He wishes thee to offer not only Him but thyself with Him, thy little sufferings with His infinite sufferings; and promises thee that by virtue of this partnership thine own oblation also shall be acceptable to God, and shall have also an expiatory value in His sight. And as all His pains were voluntary, so He expects thee also to offer some voluntary self-denial, or mortification, that it may better fit with His. Unless He can persuade thee to this, unless He can obtain this of thee, His sacrifice, as far as thou art concerned, will be partly frustrated; something will be wanting to the sufferings of Christ. There is, however, a still higher privilege to which He invites thee, if only thou canst find in thee an answer to His invitation. He invites thee to such a union of heart with heart, to such an abandonment of self, and such an identification in thought and will with Him, that His sacrifice shall be thine and thine His, and by this union thy pains and mortifications shall have the value of His, and be accepted not only in expiation for thine own sins, but for all the same objects as His own.

5. O most holy Lord God almighty, just and merciful, behold me here, a soul redeemed by the death of Jesus Christ, and admitted to Thy favor by

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His expiatory merits, otherwise utterly unworthy to appear in Thy sacred presence. With abashed face and humble reverence, but with entire confidence in Thy acceptance, I offer to Thy holy majesty my Lord Jesus Christ as He lies here in mystic death upon the altar, in adequate expiation and atonement for all my sins and infidelities, especially those I have been guilty of since I last heard holy Mass, and for the sins of all mankind, especially those committed during the past day, and those now being committed against Thee. And in accordance with His loving wish, as far as my imperfect intention can go, I offer with Him my whole self, all my pains, troubles, and sufferings, hoping, desiring, and believing that this my oblation, though of itself worthless, does, from union with His sacrifice here offered, enjoy an expiatory value before Thee. And now I renew my former thanksgiving, and add my joyful and unbounded thanks for this atoning sacrifice of my Lord Jesus Christ, Who has made Himself all in all to us, by Whom Thou dost reconcile all things with Thyself.

6. I offer to Thee also, O eternal Trinity, in union with this present sacrifice, all the Masses now being offered or about to be offered in any part of the world. I offer all the trials and persecutions suffered by holy Church, all the pains of Thy martyrs, all the sufferings of Thy saints, all the various troubles and tribulations of faithful souls, that have received any value from union with the expiation of Jesus Christ. And I offer them all especially in atonement for all blasphemies and sacrileges against our divine Redeemer in the Mass and in the Eucharist, and for all negligences and irreverences in His presence. And if I durst step any further forward in this holy ground; if my Lord Jesus Christ should invite me to that higher union of my poor heart with His, "to fill up what is wanting in His sufferings," O my God, give me grace to say, "Be it done to me according to Thy word;" give me grace not to shrink from the cross, that I may not show myself a delicate member under a thorn-crowned Head!

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Spiritual Communion

O my Jesus, I believe that Thou art in the Blessed Sacrament, I love Thee above everything, and I long for Thee in my soul.

Since I cannot now receive Thee sacramentally, come at least spiritually into my heart.

As though Thou wert already come, I embrace Thee, and unite myself entirely to Thee. Allow me not to be separated from Thee. Jesus, my sweet love, wound, inflame this heart of mine, so that it may be always and all on fire for Thee.

Offering of St. Ignatius Loyola

Take, O Lord, all my liberty. Receive my memory, understanding, and entire will, Thou has bestowed on me whatever I have or possess: I give all back to Thee, and deliver it to Thee to be entirely subject to Thy will. Only grant me Thy love and Thy grace, and I am rich enough and ask for nothing more.

Aspirations

Soul of Christ, be my sanctification
Body of Christ, be my salvation.
Blood of Christ, fill all my veins,
Water of Christ's side, wash out my stains,
Passion of Christ, my comfort be,
O good Jesus, listen to me.
In Thy wounds I fain would hide,
Ne'er to be parted from Thy side.
Guard me should the foe assail me,
Call me when my life shall fail me,
Bid me come to Thee above,
With Thy saints to sing love
World without end. Amen.

Seven years' indulgence if said after communion. 300 days' indulgence every time. Plenary indulgence once a month.

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IV. Petition

From the Pater Noster to the Last Gospel

1. O MY God and my all, we are totally dependent upon Thee. Not only then must we adore Thee, and give Thee thanks, and obtain Thy pardon for our sins; but we must also come as suppliants to Thee, petitioning for a continuance of Thy gifts, Thy favor, and Thy protection. Thou indeed art not one who gives and takes away again: what Thou givest is given for always, unless rejected by our folly or our sin. Yet as our needs are new every day, since every day brings new dangers, so must we obtain daily from Thee fresh helps, fresh graces. And it is but meet that we should beg them of Thee with strong and earnest supplication. Thou art indeed more ready to give than we to ask, and givest us constantly innumerable gifts without our asking and without our knowing. Yet, on the one hand, Thou lovest to be entreated, especially through Thy beloved Son Jesus, Who has authorized us to ask of Thee what we will in His name; and, on the other hand, we shall more highly value what we have felt such need of as to ask for it more earnestly.

2. For this end also, then, did our loving Lord Jesus Christ institute this sacrifice of Himself, in the holy Mass, that He might offer Himself and His merits continually to Thee, O eternal Father, to obtain thereby for us all that we need, nay, far beyond all our needs and wishes. We have here in Him an intercessor Who cannot be denied—Thine only-begotten Son, Who sacrificed Himself for Thy glory, asking gifts of Thee; our own loving brother, Who died to gain us life, asking gifts for us. And He puts Himself, moreover, into our hands, that we ourselves may offer Him to Thee for that which our heart desires. So that we appear before Thee, and truly say: "O eternal Lord, we give Thee Thy beloved Son Jesus and His merits, which He has Himself put into our

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hands for this purpose; do Thou in return grant us what we ask. We offer Thee the love of His sacred Heart and His zeal for Thy glory, and petition in return for what our poverty requires, what our weakness stands in need of." Thou biddest us ask confidently. How can confidence fail us when we come armed with such powers as these?

3. And yet, O loving Father, Thy incarnate Son has given us ground and encouragement to speak to Thee more boldly still than this. His own words have taught us to say: "What Thou doest for the least of us, Thou dost for Him." It is He Whom Thou hearest, Whom Thou answerest, when Thou hearest and answerest us. It is He Whom Thou helpest, when Thy mercy reaches us. Some favored souls are nearer to His sacred Heart, are more intimately one with Him than others, but He, our head, identifies Himself with the very least of all His members, and has authorized the least worthy of us all to say to Thee, "What Thou doest for me, Thou dost for Him." Thou knowest, O my God; and when I plead all this before Thee, O eternal Wisdom, I am but striving to arouse my own little faith and lagging confidence.

4. Strong, therefore, in my plea, bold in the name of Thy Son Jesus Christ, here sacrificed for Thy glory and for my behalf, I ask Thee first for myself. I ask for that object I have specially in view in hearing this Mass. I ask for grace to be faithful to Thee this day. I ask for my relations, friends, and benefactors, that they make daily progress towards their salvation. I ask pardon for all those who have ever thought, said, or done evil against me, if they have thereby offended Thee. I ask for Thy holy Church that she may triumph over her enemies, converting them to friends, external enemies that openly oppose and persecute her, internal enemies that shame her by their sins; that if it be possible, none may perish but all may come to submit themselves to Thy holy law, and that the earth may be full of the knowledge of Thee and Thy truth. I ask Thy light and assistance for our Holy Father the Pope, and for all bishops and prelates of holy Church. I ask for all Religious orders and con-

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gregations grace to fulfil the work Thou givest them. I ask for all priests holiness of life and zeal for souls. I beg with the utmost earnestness that Thou wilt be pleased to send multitudes of laborers into Thy vineyard, that Thou wilt multiply vocations to the priesthood and to religion, and strengthen Thy holy Church with many saints. I pray to Thee in union with all good intentions that are most pleasing to Thee, and for the frustration of all bad intentions; against all scandal of the innocent, against all wrong, injustice, tyranny, and oppression; for the conversion of sinners, for the sanctification of the just, and for the good understanding of all good men. I pray for all who are in pain, distress, or trouble, in sickness, or in shipwreck, in temptation, or in desolation, and for all who are in the agony of death. I ask Thy mercy and indulgence for the holy souls in purgatory, especially for the souls of all related to me, or to whose detention there I have in any way contributed. And all these things I recommend to Thy beneficent mercy: through Jesus Christ Our Lord. Amen.

Prayer

(*By Cardinal Newman*)

O my Lord and Saviour, support me in my last hour by the strong arms of Thy sacraments, and the fragrance of Thy consolations. Let Thy absolving words be said over me, and the holy oil sign and seal me; and let Thine own body be my food, and Thy blood my sprinkling; and let Thy mother Mary come to me, and my angel whisper peace to me, and Thy glorious saints and my own dear patrons smile on me, that in and through them all I may die as I desire to live, in Thy Church, in Thy faith, and in Thy love. Amen.

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Ejaculations

My Jesus, mercy.	Indulgence of 100 days, every time.—Pius IX, Sept. 24, 1846.
JESUS, Mary, and good Joseph, bless us, now and in the agony of death.	Indulgence of 50 days, every time.—Pius X, June 9, 1906.

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Mass in Union with the Sacred Heart of Jesus

N.B.—Bear in mind that it is not necessary, nor always possible, nor even desirable, to say *all* the prayers according to the methods of assisting at Mass found in a prayer-book. These prayers at Mass are merely suggested to the pious reader as an aid to devotion. Other prayers may be substituted, especially acts of adoration, thanksgiving, reparation, and petition, such as are found in this book, in honor of the Blessed Sacrament and the Sacred Heart of Jesus. Vary your devotions. The Rosary, and in particular the Eucharistic Rosary, together with a litany, or some other indulgenced prayers and ejaculations, may be recited with profit to oneself as well as to the poor souls in purgatory. Or you may form your own prayers. Speak to God from your heart; or you may read a little from your prayer-book, and then meditate for a while, thus combining mental and vocal prayer. If, while reading from your prayer-book during Mass a good thought should make a strong impression on your mind—pause, reflect upon this point, and evoke pious affections and such resolutions as will aid you to overcome your evil inclinations and to lead a more perfect life.

"*Mental Prayer* or Meditation," says St. Francis of Sales, "is an earnest thought voluntarily repeated or entertained in the *mind*, to excite the *will* to holy and salutary affections and resolutions."

Salutary acts of the will are acts of faith, hope, charity, humility, contrition, praise, adoration, thanksgiving, reparation, oblation, and petition.

When you intend to receive holy communion, the whole time of Mass may be employed most profitably in making such acts, with or without the use of a prayer-book.

Again we say: Converse with God in a familiar manner. Prayer is the elevation of the soul to God. Speak to your heavenly Father from your heart with filial piety, simplicity, and confidence.

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Preparatory Prayer

ETERNAL Father, I offer Thee the sacrifice which Thy beloved Son made of Himself on the cross, and which He now renews on our altars. I offer it in union with all the Masses which have been said and which shall be said throughout the world, in order to adore Thee and to render Thee all possible honor and glory; to thank Thee for Thy innumerable benefits; to make atonement for our offenses; and to obtain graces and blessings for myself, for Thy Church, for my friends and relatives, for the whole world, and for the souls in purgatory.

I wish to assist at this Holy Mass with the dispositions of the blessed Virgin Mary, when she was on Calvary, in the shadow of the cross, offering the sufferings of her Son for the redemption of the world. O Lord Jesus Christ! I desire to offer myself, in union with Thy sacred Heart, for all the intentions for which Thou now offerest Thyself to God, Thy Father.

Special Offering of the Mass for the Souls in Purgatory

St. Alphonsus Liguori

O GOD of love, Father of Our Lord Jesus Christ, on this altar behold the unbloody sacrifice of the body and blood of Thy Son, representing that of His most holy death and grievous passion, which He, the great High-Priest, offered Thee on Calvary. In consideration of this holocaust of sweet odor, have mercy on the souls in purgatory; open to them the gates of heaven, that they may love and praise Thee, and enjoy Thee eternally in the abode of the saints. Together with the sufferings of Thy divine Son, I likewise offer Thee the sorrows of His blessed mother, whose soul was crucified at the foot of her Son's cross; for the lance which pierced the side and Heart of Jesus, Thine adorable Son, also transfixed the soul and heart of Mary, according

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to Simeon's prophecy, and made her the queen of martyrs. Behold then, O heavenly Father! the disfigured countenance of Thy Son on the cross and the sorrowful heart of His mother at the foot of the cross; and by the merits of all the sufferings of Thy Son and of His blessed mother, grant eternal repose to the souls in purgatory.

N.B.—Renew the *Morning Offering* in honor of and in union with the Sacred Heart of Jesus, for your own particular intentions and for the general intentions of the Apostleship of Prayer. With regard to your own petitions be mindful of what the great Doctor of Prayer enjoins upon us.

ST. Alphonsus Liguori insists repeatedly that in all our devotions, at Mass, at holy communion, in all our visits to the Blessed Sacrament, we should pray for these four graces for ourselves, *viz.*, the forgiveness of our sins, the love of God, the love of prayer, and final perseverance. When these graces are secured our salvation is assured.

Let us pray, also, for our Holy Father, the Pope, for the Church militant and the Church suffering, for our superiors and spiritual directors, for priests and religious, for the conversion of sinners and the *propagation of the Faith*, for the sick and for those who are in their agony, for friends and relatives, for benefactors and enemies, and for all who have recommended themselves to our prayerful remembrance.

Offering

O MY God, I offer Thee my prayers, works, and sufferings of this day in union with the Sacred Heart of Jesus, for the intentions for which He pleads and offers Himself in Holy Mass, in thanksgiving for Thy favors, in reparation for my offenses, and for the petitions of all my associates.

Or

O JESUS, through the immaculate heart of Mary, I offer Thee my prayers, works, and sufferings of this day for all the intentions of Thy sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, in reparation

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for my sins, for the intentions of all our associates and in particular for the intentions recommended by His Holiness the Pope.

At the Confiteor

O DIVINE Jesus! Thou art the victim laden with the iniquities of the whole world; Thou hast wept for our sins and Thou hast expiated them by thy passion and death. I come to mingle my tears with Thine. I come to make what reparation I can to Thy most sacred Heart.

I confess to Thee, O Lord, in the presence of Mary ever virgin, and of all the angels and saints, that I have sinned exceedingly in thought, word, and deed; that it is my ingratitude which wounded Thy heart. O God my Saviour, through Thy tears, through Thy agony in the Garden of Olives, through Thy precious blood and the wound in Thy sacred Heart, I beseech Thee to pardon me and to grant me the remission of all my sins.

At the Introit

WHY art thou sad, O my soul? And why dost thou trouble me? Hope in God; for I will still give praise to Him (*Ps.* xli. 6).

From the morning watch, even until night, let Israel hope in the Lord. Because with the Lord there is mercy: and with Him plentiful redemption (*Ps.* cxxix. 6–8).

He shall be merciful according to the multitude of His mercies; for He hath not from His Heart laid low nor cast off the children of men; the Lord is good unto them that hope in Him, to the soul that seeketh Him.

Come to Me, all you that labor and are burdened and I will refresh you. (*Matt.* xi. 28).

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Ejaculations

Sacred Heart of Jesus, I trust in Thee!

Indulgence of 300 days, every time.—Pius X, June 27, 1906.

Eucharistic Heart of Jesus, have mercy on us.

Indulgence of 300 days, every time.—Pius X, Dec. 26, 1907.

At the "Kyrie Eleison"

FATHER in heaven, my creator, have mercy on me. Son of God, my redeemer, save me. Holy Spirit, sanctify me and bring me to life everlasting.

At the "Gloria in Excelsis Deo"

Glory be to God on High, and on Earth Peace c Men of Good Will.

Men of good will are those who give glory to God by loving Him and doing His holy will, by observing His commandments, by faithfully fulfilling the duties of their state of life; thereby they secure for themselves at the same time peace of soul and true happiness.

GLORY be to God!

MAY the most just, most high, and most amiable will of God be done in all things; may it be praised, and magnified forever.

Indulgence of 100 days, once a day.—Pius VII, May 19, 1818.

MAY the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

Indulgence of 100 days.—Pius IX, Feb. 29, 1868.

May the Sacred Heart of Jesus be loved everywhere!

Indulgence of 100 days, once a day.—Pius IX, Sept. 23, 1860.

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Divine Praises

BLESSED be God.
Blessed be His holy name.
Blessed be Jesus Christ, true God and true man.
Blessed be the name of Jesus.
Blessed be His most sacred Heart.
Blessed be Jesus in the most holy Sacrament of the Altar.
Blessed be the great mother of God, Mary most holy.
Blessed be her holy and immaculate conception.
Blessed be the name of Mary, virgin and mother.
Blessed be God in His angels and in His saints.

Peace to Men of Good Will!

PEACE to those who possess the love and grace of God. Peace to those who fight manfully against their predominant passion and gain the mastery over their evil inclinations. Peace to those who forgive their enemies, who love their fellow-men and are kind to them in thought, word, and deed.

My God! I desire to glorify Thee by the purest intention in all my actions. I purpose to do all things to Thy greater glory. Keep me in Thy love and Thy grace. Grant that I may glorify Thee on earth by doing Thy will, by my devotedness to all my duties, so that I may one day see Thee face to face and hear those blessed words: "Enter thou into the joy of Thy Lord."

"*The saints shall rejoice in glory: the high praises of God shall be in their mouths*" (Ps. cxlix. 5).

"*The souls of the just are in the hands of God: they are in peace*" (Wis. iii. 1).

At the Collects

1. ENDOW us, O Lord Jesus, with the virtues of Thy most sacred Heart, and enkindle in our own hearts the love with which it burns, that thereby we may be transformed into the likeness of Thy goodness, and may become worthy to have place among the saints in the blissful realms of paradise.

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Ejaculation

JESUS, meek and humble of heart, make my heart like unto Thine!

Indulgence of 300 days, every time.—Leo XIII, Sept. 7, 1897.

2. ALMIGHTY God, Who, to set mankind an example of humility, didst will that our Redeemer should take upon Him our human nature, and endure the death of the cross: grant, we beseech Thee, that we who solemnly commemorate His sacred passion may ever bear in mind the lessons of patience He has taught us, and deserve to have part in the glory of His resurrection.

Ejaculation

Saviour of the world, have mercy on us!

Indulgence of 50 days, once a day.—Leo XIII, Feb. 21, 1891.

3. O MY Jesus, Thou knowest well that I love Thee; but I do not love Thee enough; O grant that I may love Thee more. O love that burnest ever and never failest, my God, Thou Who art charity itself, enkindle in my heart that divine fire which consumes the saints and transforms them into Thee. Amen.

Indulgence of 50 days, twice a day.—Leo XIII, Feb. 6, 1893.

Ejaculations

HEART of Jesus, inflamed with love of us, inflame our hearts with love of Thee.

VIRGIN MOTHER of God, Mary, pray to Jesus for me.

Indulgence of 50 days once a day.

At the Epistle

BY THIS hath the charity of God appeared toward us, because God hath sent His only-begotten Son into the world, that we may live by Him

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Let us, therefore, love God, because God first hath loved us (1 *John* iv. 9, 19).

Christ died for all, that they also who live may not now live to themselves, but unto Him Who died for them and rose again (2 *Cor.* v. 15).

And I live, now not I, but Christ liveth in me (*Gal.* ii. 20).

Be ye, therefore, followers of God, as most dear children:

And walk in love, as Christ also hath loved us and delivered Himself for us, an oblation, and a sacrifice to God, for an odor of sweetness (*Eph.* v. 1, 2).

In this we have known the charity of God, because He hath laid down His life for us, and we ought to lay down our lives for the brethren (*John* iii. 16).

Indulgenced Invocations

O God, grant that I may love Thee, and be the only reward of my love to love Thee always more and more.

Indulgence of 100 days, once a day.—Leo XIII, March 18, 1890.

O sweetest Heart of Jesus!
I implore
That I may ever love Thee more and more.

Indulgence of 300 days, every time.—Pius IX, Nov. 26, 1876.

At the Gradual

O all ye that pass by the way, attend and see if there be any sorrow like to My sorrow. *V.* Having loved His own who were in the world, He loved them unto the end. Learn of Me, because I am meek and humble of heart: and ye shall find rest to your souls.

At the Gospel

Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the first commandment. And the

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second is like to it: thou shalt love thy neighbor as thyself. There is no other commandment greater than these" (*Mark* xii. 30, 31).

It was said of Jesus, as we read in the Gospel: "He hath done all things well," and again: "He went about doing good to all." These simple words contain the grandest panegyric on the life-work of Our Lord, and therein also is found a *rule of life* for the followers of Christ. I will make an earnest effort to live in accordance with the spirit of Christ—the spirit of divine and fraternal charity—by striving to do all things with the purest intention for the glory of God, for the love of God, and for the love of my neighbor.

Praise, honor, and glory be to Thee, O Jesus, Saviour of the world! Who, thirsting for the salvation of souls, didst endure for them so much labor and fatigue; Who for their sakes didst pass entire nights in prayer, and didst weary Thyself going from city to city, from village to village. Grant, I implore Thee, that Thy love may also make me prompt and apt in every good work, and that I may never grow tepid in Thy service. Help me to know and practise the holy counsels contained in Thy Gospel, and grant especially that I may realize the importance of these words of Thine: "If any man will come after Me, let Him deny himself, and take up his cross and follow Me" (*Matt.* xvi.).

"Who shall ascend to the mountain of the Lord, or who shall stand in His holy place? The innocent in hands, and clean of heart" (*Ps.* xxiii. 3, 4).

"Be glad in the Lord, and rejoice, ye just: and glory, all ye right of heart" (*Ps.* xxxi. 11).

"A sacrifice to God is an afflicted spirit: a contrite and humble heart, O God, thou wilt not despise" (*Ps.* l. 19).

"Our God is our refuge and strength: a helper in troubles (*Ps.* xlv. 2).

"Blessed is the man whose trust is in the name of the Lord" (*Ps.* xxxix. 5).

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"For Thou, O Lord, art sweet and mild: and plenteous in mercy to all that call upon Thee" (*Ps.* lxxxv. 5).

"Conduct me, O Lord, in Thy ways and I will walk in Thy truth" (*Ps.* lxxxv. 11).

"*What doth it profit a man, if he gain the whole world and suffer the loss of his own soul? Or what exchange shall a man give for his soul? For the Son of man shall come in the glory of His Father with His angels; and then will He render to every man according to his works* (*Matt.* xvi. 26–27).

At the Credo

I BELIEVE, O my God, the truths which Thou hast revealed to Thy Church. I desire to live and die in this faith. Grant, O Lord, that my life may be conformable to my faith; that my faith may be fruitful of good works; that I may never be ashamed to declare myself a Catholic, and may constantly maintain the interests of Thy holy religion. O holy Roman Catholic Church, the persecutions which thou hast endured, far from weakening my faith, only strengthen it the more, since Thy divine Spouse foretold them. Sweet Heart of Jesus, draw close the bonds that bind me to Thy holy Church; put into my heart a spirit of filial obedience and perfect devotedness to the Holy Father, to the prelates and priests of Thy Church. In her bosom I became Thy child, and in her bosom I will live and die. Amen.

Invocations

To the Holy Trinity

OMNIPOTENCE of the Father, help my weakness, and deliver me from the depth of misery.

Wisdom of the Son, direct all my thoughts, words, and actions.

Love of the Holy Ghost, be Thou the source and beginning of all the operations of my soul, whereby they may be always conformable to the divine will.

Indulgence of 200 days once a day.

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To the Holy Spirit

O HOLY SPIRIT, spirit of truth, come into our hearts; shed the brightness of Thy light on all nations that they may be one in faith and pleasing to Thee.

Indulgence of 100 days, once a day.

Ejaculation

Sacred Heart of Jesus, Thy kingdom come!

Indulgence of 300 days, every time.

At the Offertory

O JESUS, we draw near with confidence to Thy sweet Heart; cast upon us, we beseech Thee, a look of pity, and make our hearts a perpetual offering consecrated to Thy glory. O Heart of infinite goodness, I offer Thee my heart; vouchsafe to change it, to bless and sanctify it. O my soul, how Jesus Christ hath loved us! At what a price He hath redeemed us! Not with gold, not with riches, but by the voluntary shedding of His blood. He hath sacrificed Himself for us; let us, then, live only for Him; let us sacrifice ourselves together with Him. O Father in heaven, my heart is not full enough of love and fervor to be an offering worthy of Thee. What, then, shall I give Thee? I will give Thee Thy Son. That Son, the most worthy object of Thy complacency, will propitiate Thee. O Lord look on this divine offering, and be merciful to me.

An Offering to the Sacred Heart of Jesus

MY LOVING Jesus! I (N. N.) give Thee my heart, and I consecrate myself wholly to Thee, out of the grateful love I bear Thee, and as a reparation for all my unfaithfulness; and with Thy aid I purpose never to sin again.

Indulgence of 100 days, once a day, if recited before a picture of the Sacred Heart. —Pius VII, June 9, 1807.

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At the Secreta

RECEIVE, O Lord, the gifts we offer in commemoration of the passion and death of Thy Son, and grant that we may be delivered from present dangers and attain to life everlasting.

OMNIPOTENT LORD! Who dost permit evil that good may spring from it, listen to the humble prayers by which we ask of Thee the grace of remaining faithful to Thee, even unto death. Grant us also, through the intercession of Mary ever blessed, that we may always conform ourselves to Thy most holy will.

Indulgence of 100 days, once a day.

Prayer

O MOST compassionate Jesus! Thou alone art our salvation, our life, and our resurrection. We implore Thee, therefore, do not forsake us in our needs and afflictions, but, by the agony of Thy most sacred Heart, and by the sorrows of Thy immaculate mother, succor Thy servants whom Thou hast redeemed by Thy most precious blood.

Indulgence of 100 days, once a day.

Ejaculation

SWEETEST JESUS! grant me an increase of faith, hope, and charity, a contrite and humble heart.

Indulgence of 100 days, once a day.

At the Preface

In Commemoration of the Passion and Death of Our Lord

IT IS truly meet and just, right and available to salvation, that we should always and in all places give thanks to Thee, O holy Lord, Father almighty, eternal God, Who didst effect the

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salvation of mankind on the wood of the cross; that from whence death came thence life might arise, and that He Who overcame by the tree might also by the tree be overcome. Through Jesus Christ our Lord, through Whom the angels praise, the dominations adore, the powers, trembling with awe, worship Thy majesty; which the heavens and the forces of heaven together with the blessed seraphim joyfully magnify. And do Thou command that it be permitted to our lowliness to join with them in confessing Thee, and unceasingly to repeat:

Holy, holy, holy, Lord God of hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

Sursum Corda

Lift up, O Lord, do Thou Thyself lift up my heart to Thee. Take from it all unholy thoughts, all earthly affections. Lift it wholly up to heaven, where Thy Heart is worthily adored, and to the altar, where it is about to manifest itself to me. By Thy goodness and mercy, I beseech Thee to draw my heart wholly into Thine. Bury it in Thine: may it be so absorbed into and united to Thy Heart, that I may no longer have any heart but Thine. Suffer me, then, to join my feeble voice with the voices of all the heavenly spirits, and in union with them to say, in transports of joy and admiration: Holy, holy, holy, is the Heart of Jesus! The worthy object of the divine complacency, and of the homage of heaven and earth! Heart of Jesus, inflamed with love of us, inflame our hearts with love of Thee.

Ejaculation

Sacred Heart of Jesus! Thy kingdom come.

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At the Canon

O God, infinitely holy, if my sins provoke Thee, and make me hateful in Thy sight, look upon the Lamb without spot, that is immolated to take away the sins of the world, and, beholding His merits, remember not my ingratitude. Remember only that I have been graciously admitted into the Heart of Thy divine Son. This Heart, infinitely merciful, prayed for me on Calvary, and will soon renew the sacrifice of itself for me. O my Lord, how many times have I sinned against Thee! How many times have I despised the interior graces. Thou hast bestowed upon me! Oh, how earnestly I now desire a perfect contrition, equal to the greatness of the love that I have offended. But since it is impossible for my sorrow to equal Thy goodness toward me, I offer the love and the merits of the Sacred Heart of Jesus, Thy divine Son, to supply what is wanting in me.

Contemplate your Saviour crowned with thorns; reflect on the words "Behold the man," and say:

Behold me, most merciful Jesus! A poor sinner, I cast myself at Thy sacred feet, penetrated with sorrow for my sins. Oh! let not pride any longer occupy my heart. How vain I am! How sensitive to the least humiliation! How anxious for the praise and esteem of men? How easily influenced by human respect! How many sins against charity I have committed through pride—unkind words and actions, anger, hatred, jealousy, and revenge! Let not pride any longer dominate and disturb the peace of my soul—that soul, which Thou, my Saviour, hast so tenderly loved and redeemed at so great cost!

Cleanse my poor soul, O Jesus, from all offensive stains, and drown my imperfections in the boundless ocean of Thy mercy.

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At the Commemoration of the Living

Indulgenced Prayer to the Most Sacred Heart of Jesus

MOST sacred Heart of Jesus, pour down Thy blessings abundantly upon Thy holy Church, on the Supreme Pontiff, and on all the clergy; grant perseverance to the just, convert sinners, enlighten infidels, bless our parents, friends, and benefactors, assist the dying, liberate the souls in purgatory, and extend over all hearts the sweet empire of Thy love.

Indulgence of 300 days.—Pius X, June 16, 1906.

At the Elevation

Cast a look of adoration and love upon the Sacred Host when it is elevated by the priest, and say with devotion:[1]

My Lord and My God!

Indulgence of 7 years and 7 quarantines.—Pius X, May 18, 1907.

Ejaculation

O SACRAMENT most holy! O Sacrament divine! All praise and all thanksgiving be every moment Thine!

Indulgence of 100 days at the Elevation.

Offering

ETERNAL Father! I offer Thee the precious blood of Jesus Christ in satisfaction for my sins and for the wants of Holy Church.

Indulgence of 100 days, every time.

Prayer

To be said in reparation for blasphemies

ETERNAL FATHER, by the most precious blood of Jesus Christ, glorify His most holy name, according to the intention and the desires of His adorable Heart.

Indulgence of 300 days, every time.

[1] This indulgence also applies to the blind.—Pope Pius X. May 9, 1912.

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Ejaculations

ALL praise, honor, and glory to the divine Heart of Jesus. — Indulgence of 50 days, once a day.

Sweet Heart of Jesus be my love! — Indulgence of 300 days, once a day.

Saviour of the world, have mercy on us! — Indulgence of 50 days, once a day.

JESUS, my God, I adore Thee here present in the sacrament of Thy love. — Indulgence of 100 days, while genuflecting before a tabernacle containing the Blessed Sacrament, and an indulgence of 300 days, while genuflecting on both knees before the Blessed Sacrament exposed.—Pius X, July 3, 1908.

Deus meus et omnia! My God and my all! — Indulgence of 50 days, each time.

CONTINUATION OF THE CANON

Commemoration of the Dead

O FATHER of mercies, in the name of Jesus, Thy beloved Son, in memory of His bitter passion and cruel death, in virtue of the wound of His sacred Heart, and in consideration also of the sorrows of the immaculate heart of Mary, of the heroic deeds of all the saints and of the torments of all the martyrs, I implore Thee to have pity on the souls of the faithful departed now suffering in purgatory.

To Thy mercy I recommend especially the souls of my relatives, friends, and benefactors, and of all those for whom I have promised to pray.

Versicles in Aid of the Holy Souls in Purgatory

V. Eternal rest give unto them, O Lord;

R. And let perpetual light shine upon them. Amen.

V. May they rest in peace. *R.* Amen.

Indulgence of 300 days for each recitation of these versicles.—Pius X, Feb. 4, 1908.

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Prayer to the Most Compassionate Heart of Jesus

O DIVINE Heart of Jesus, grant, we beseech Thee, eternal rest to the souls in purgatory, the final grace to those who shall die to-day, true repentance to sinners, the light of the Faith to pagans, and Thy blessing to me and mine, To Thee, O most compassionate Heart of Jesus, I commend all these souls, and I offer to Thee on their behalf all Thy merits, together with the merits of Thy most holy mother and of all the saints and angels, and all the sacrifices of the holy Mass, communions, prayers, and good works, which shall be accomplished to-day throughout the Christian world.

Indulgence of 100 days, once a day.—Leo XIII, March 13, 1901.

Ejaculation

DIVINE Heart of Jesus, convert sinners, save the dying, set free the holy souls in purgatory.

Indulgence of 300 days, every time.

At the Pater Noster

Recite the Our Father *or the following prayer*

FATHER in heaven, Whom I have so often and so grievously offended, pardon my transgressions, for which I am truly sorry, and give me Thy love; grant that I may ever labor for the glory of Thy holy name, that in all things I may do Thy will, and that I may sigh unceasingly for Thy heavenly kingdom. Jesus, my Lord, let the forgiveness which Thou didst grant Thy murderers be my example in forgiving those who have injured me; give me superiors, both spiritual and temporal, that love Thee, and friends that serve Thee faithfully; safeguard me from all occasions of sin, that I may never offend Thy loving Heart. Amen.

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Ejaculation

O HEART of love, I place all my trust in Thee; for though I fear all things from my weakness, I hope all things from Thy mercies.

Indulgence of 300 days, every time.

Reflections on the Pater Noster

OUR *Father, Who art in heaven!*—O my God! Thou art my Father, and the Father of all, the rock of our salvation. Thou art my protector and my refuge; in Thee will I place my trust. If Thou be with me, who can be against me? I will cast my care upon Thee; for as a Father Thou dost love me and provide for my welfare. "We know that to them that love God all things work together unto good," says the Apostle (*Rom.* viii. 28). And Jesus Himself tells us to place our hope in Thee: "Behold the birds of the air; for neither do they sow, nor do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not you of much more value than they? Be not solicitous for tomorrow. Seek ye first the kingdom of God, and His justice, and all these things will be added unto you" (*Matt.* vi. 23, 33, 34).

Jesus Himself directs us to address Thee as "Our Father," and to pray to Thee in His name with the utmost confidence: "Ask and it shall be given you, for every one that asketh, receiveth; if you being evil know how to give good gifts to your children, how much more will your Father Who is in heaven give good things to them that ask Him" (*Matt.* vii. 7, 11).

Do Thou, then, listen to my prayer. From the summit of heaven, where Thou dost dwell and where Thou art the supreme happiness of the blessed, look down upon me with loving kindness and guard me as Thy child in all my ways. Keep me in Thy love and grant me perseverance in Thy grace, that I may one day see Thee face to face in my true Fatherland, and bless and glorify Thee forever in the company of the saints.

Hallowed be Thy name.—May Thy name be sanctified. Mayest Thou be known and loved, praised and glorified by all men. May all Thy children please and honor Thee by the

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sanctification of their lives, by the faithful discharge of every duty, by walking before Thee and striving after perfection. I desire to become a saint and to help others through the "*narrow gate*" and in the "*straight way*" that leadeth to life everlasting.

Thy kingdom come.—Thou, O Lord, art my king; destroy in my soul the kingdoms of avarice, pride, and sensuality; reign in me now by Thy grace, that I may one day reign with Thee in heaven. May Thy kingdom, the holy Catholic Church, be triumphant in the world. May the vicar of Christ be delivered from his enemies, and may all the nations be brought to the knowledge and the practice of the one true Faith.

Thy will be done on earth as it is in heaven.—Grant me always to desire and will that which is most acceptable to Thee and which pleaseth Thee best.

Let Thy will be mine, and let my will always follow Thine, and agree perfectly with it.

I desire to do Thy will with the same love and perfection as the angels and saints do it in heaven.

Give us this day our daily bread.—Take my home, myself, my relatives, my friends, and my benefactors under Thy special protection. And may I daily love more and more, and enjoy the sweetness of the bread of angels, the living bread that came down from heaven, the bread that Jesus has given us—His own flesh in the Eucharist for the life of the world.

Forgive us our trespasses as we forgive those who trespass against us.—The Apostle admonishes us: "Let all bitterness and anger be put away from you, with all malice. And be ye kind one to another, merciful, forgiving one another, even as God hath forgiven you in Christ" (*Eph.* iv. 31, 32).

My God, I love, without exception, for the love of Thee, all my enemies, and all for whom I have had any antipathy. Remember, O Lord, that Thou hast said: "Pardon and you shall be pardoned."

Lead us not into temptation.—Protect us against the wiles and machinations of the evil spirit; let me not yield to any temptation on the part of the enemies of my soul; remove from me the occasions of sin and come to my assistance that I may not expose myself to them.

Deliver us from evil.—Guard us against evils,

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both temporal and spiritual. Sin is the greatest of all evils. Purify me from all the sins that I have committed. Suffer me not to offend Thee again. Preserve me from the pain of hell. Give me Thy love and Thy grace that I may serve Thee faithfully on earth and bless and glorify Thee forever in heaven.

Amen.—Father in heaven! Grant my petitions, all of which I present to Thee through the merits of Our Lord and Saviour Jesus Christ.

Ejaculation

Sacred Heart of Jesus, Thy kingdom come!

Indulgence of 300 days, every time.

At the Agnus Dei and Communion

LAMB of God, Who takest away the sins of the world, have mercy on us.

Lamb of God, Who takest away the sins of the world, have mercy on us.

Lamb of God, Who takest away the sins of the world, grant us Thy peace.

Spiritual Communion

MY dear Lord and Saviour! Though I am but a sinful servant, I approach Thee with confidence, for Thou hast said in Thy goodness and mercy: "Come to Me all you that labor and are burdened, and I will refresh you." Thou wilt not despise a contrite and humble heart. I am truly sorry for having offended Thee by my sins, because Thou art infinitely good. I have wounded Thy sacred Heart by foolishly resisting Thy holy will and transgressing Thy commandments; but I love Thee now with my whole heart and above all things. I adore Thee truly present on the altar. I have a great desire, dear Jesus, to receive Thee in holy communion, and since I can not now approach the Holy Table, I beseech Thee most earnestly to come to me at least spiritually and to refresh my soul with the sweetness of Thy grace.

Come, my Lord, my God, and my all! Come to me, and let me never again be separated from

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Thee by sin. I wish to become like to Thee. Teach me Thy blessed ways; help me with Thy grace to practise meekness, humility, purity, charity; and all the virtues of Thy sacred Heart.

Oh, Thou Lamb of God! Who takest away the sins of the world, take away from me whatever may hurt me and displease Thee. With St. Francis of Assisi I pray: May the fire of Thy love consume my soul, so that I may die to self and to the world for the love of Thee, Who hast vouchsafed to die on the cross for the love of me!

Jesus, I consecrate to Thee my heart with all its affections, my soul with all its powers, and my body with all its senses. In union with Thee I will live and labor and suffer to do the heavenly Father's will. I will ever be mindful of the presence of my God and strive to be perfect. Bless me in life and in death, that I may praise Thee forever in heaven. Amen.

FREE me, O beauteous God, from all but Thee;
Sever the chain that holds me back from Thee;
Call me, O tender Love, I cry to Thee;
Thou art my all! O bind me close to Thee.

"O Sacrum Convivium"

O SACRED banquet, wherein Christ is received; the memory of His passion is renewed, the mind is filled with grace, and the pledge of future glory is given unto us.

V. Thou hast given them bread from heaven;

R. Which containeth in itself all sweetness.

Let us pray

O GOD, Who in this wonderful sacrament hast left us a memorial of Thy passion; grant us the grace so to venerate the sacred mysteries of Thy body and blood, that we may ever experience within ourselves the fruit of Thy redemption; Who livest and reignest with God the Father, in the unity of the Holy Spirit, one God, world without end. Amen.

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Prayers after Communion

MAY Thy holy mysteries, O Lord Jesus, make us fervent in the pursuit of Thee: and may we, by understanding the sweetness of Thy most loving Heart, learn to turn from the things of earth, and to cleave to those of heaven.

Prayer

MOST dear Lord Jesus Christ, Who becoming an infant for us didst vouchsafe to be born in a stable to free us from the darkness of sin, to draw us more closely to Thee, and to inflame us with Thy holy love, we adore Thee as our creator and redeemer, we acknowledge and choose Thee for our King and Lord, and we offer to Thee the tribute of all the affections of our poor heart. Dear Jesus, our Lord and God, deign to accept this offering, and, in order that it may be worthy of Thy gracious acceptance, forgive us our sins, enlighten us, inflame us with that holy fire which Thou didst come to bring into the world to enkindle in our hearts. May our soul thus become a perpetual sacrifice in Thy honor; grant that it may always seek Thy greater glory here on earth, in order that it may one day come to enjoy the beauty of Thy infinite perfections in heaven. Amen.

Indulgence of 100 days, once a day.—Leo XIII, Jan. 18, 1894.

Prayer in Honor of the Holy Family

GRANT us, O Lord Jesus, faithfully to imitate the examples of Thy holy Family, so that in the hour of our death, in the company of Thy glorious Virgin Mother and St. Joseph, we may deserve to be received by Thee into eternal tabernacles.

200 days, once a day.—Leo XIII, Feb. 6, 1893.

At the Blessing and at the Last Gospel

IMPLORE Thy blessing, O my God! With absolute confidence in Thy goodness and mercy, I resign my whole being to whatsoever Thy divine will may ordain.

In the name of the Father ✠, and of the Son, and of the Holy Ghost. Amen.

Sacred Heart of Jesus, I place my trust in Thee!

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Act of Oblation in Thanksgiving for Blessings Received

ETERNAL FATHER! we offer Thee the most precious blood of Jesus, shed for us with such great love and bitter pain from His right hand; and through the merits and the efficacy of that blood we entreat Thy divine Majesty to grant us Thy holy benediction, in order that we may be defended thereby from all our enemies, and be set free from every ill; whilst we say, May the blessing of almighty God, Father, Son, and Holy Spirit descend upon us and remain with us for ever. Amen. Pater, Ave, *and* Gloria.

Indulgence of 100 days, every time.—Leo XII, Oct. 25, 1823.

Act of Oblation

O LORD JESUS CHRIST, in union with that divine intention with which Thou didst on earth offer praises to God through Thy sacred Heart, and now dost continue to offer them in all places in the sacrament of the Eucharist, and wilt do so to the end of the world, I most willingly offer Thee, throughout this entire day, without the smallest exception, all my intentions and thoughts, all my affections and desires, all my words and actions, that they may be conformed to the most sacred heart of the blessed Virgin Mary ever immaculate.

Indulgence of 100 days, once a day.

Prayer of St. Aloysius Gonzaga to Our Lady

MOST holy Mary, my Lady, into thy blessed trust and special custody, and into the bosom of thy mercy, I this day, every day, and in the hour of my death, commend my soul and my body: to thee I commit all my anxieties and miseries, my life and the end of my life, that by thy most holy intercession and by thy merits all my actions may be directed and disposed according to thy will and that of thy Son. Amen.

Indulgence of 200 days, once a day.

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Aspiration to Our Lady

To Implore Victory over Temptations

O Lady and my Mother, remember I am thine; protect and defend me as thy property and possession.

Indulgence of 40 days, each time.

Ejaculation

MARY, mother of God and mother of mercy, pray for me and for the departed.

Indulgence of 100 days, once a day.

"Let Christ be All in All"

O God, accept my heart this day,
And make it always Thine—
That I from Thee no more may stray,
No more from Thee decline.

Before the cross of Him Who died,
Behold I prostrate fall:
Let every sin be crucified—
Let Christ be all in all.

Anoint me with Thy heavenly grace,
Adopt me for Thine own—
That I may see Thy glorious face
And worship at Thy throne.

May the dear blood, once shed for me,
My blessed atonement prove—
That I from first to last may be
The purchase of Thy love!

Let every thought, and work, and word
To Thee be ever given—
Then life shall be Thy service, Lord,
And death the gate of heaven!

—M. Bridges.

"Jesus, I Will Live to Love Thee!"
"Jesus, I Will Die for Thee!"

JESUS, ever-loving Saviour,
Thou didst live and die for me;
Living, I will live to love Thee,
Dying, I will die for Thee.
Jesus! Jesus!
By Thy life and death and sorrow
Help me in my agony

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Jesus, when in cruel anguish
Dying on the shameful tree,
All abandoned by Thy Father,
Thou didst writhe in agony.
Jesus! Jesus!
By those three long hours of sorrow
Thou didst purchase hope for me.

When the priest, with holy unction,
Prays for mercy and for grace,
May the tears of deep compunction
All my guilty stains efface.
Jesus! Jesus!
Let me find in Thee a refuge,
In Thy heart a resting-place.

Then, by all that Thou didst suffer,
Grant me mercy in that day;
Help me, Mary, my sweet Mother,
Holy Joseph, near me stay.
Jesus! Jesus!
Let me die, my lips repeating,
Jesus, mercy! Mary, pray! —Hymn-book.

"Bright Home Above"

THERE is a land of peace and love,
Where troubled hearts find rest;
No gloom, nor storm, nor lonely night
Can ever dim the eternal light
Of that bright Home above.

Angels and sainted throngs are there
Circling the throne of God;
Crowned with twelve stars, a virgin queen
In the pure light of God is seen
Immaculate and fair.

No sorrow e'er can reach that shore,
And there no tear shall fall;
Earth's glories all shall pass away,
Lost in the light of endless day,
And grief shall be no more.

And oh! when on our raptured gaze
Shall break the sight of God,
Then shall our harbored spirits rest
Wrapt in the vision of the blessed
Mid songs of ceaseless praise.

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How sweet for wearied souls to rest
Near to the Sacred Heart,
Sheltered within Love's sacred shrine,
Resting at Jesus' feet divine,
There to be ever blest.

Then shall life's fevered toil be o'er,
And restless hearts be calm;
Then shall these anxious yearnings cease,
And troubled spirits rest in peace
On heaven's eternal shore.

Fear not, though still earth's darkening gloom
O'ershadows life's lone path;
Jesus has shown the heavenward way
Which leads to realms of endless day
To our dear Father's home.

—Father Stanfield

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Mass in Honor of the Five Wounds of Our Saviour

AND OF

The Exaltation of the Cross

N.B.—The following form of devotions for Mass may be used occasionally in connection with other prayers in honor of the precious blood, the passion, and crucifixion of Our Lord, and in commemoration of the sorrows of His blessed Mother, or, in connection with the Eucharistic Rosary by way of meditation on the Sorrowful Mysteries.

Prayer to be Said at the Beginning of Mass

ETERNAL FATHER, I unite myself with the intentions and affections of Our Lady of Sorrows on Calvary, and I offer Thee the sacrifice which Thy beloved Son, Jesus, made of Himself on the cross, and now renews on this holy altar.

1. To adore Thee, and give Thee the honor which is due to Thee, confessing Thy supreme dominion over all things, and the absolute dependence of everything upon Thee, Thou, Who art our one and last end.

2. To thank Thee for innumerable benefits received.

3. To appease Thy justice, irritated against us by so many sins, and to make satisfaction for them.

4. To implore grace and mercy for myself, for—for all afflicted and sorrowing, for poor sinners, for all the world, and for the holy souls in purgatory.

Offering for a Communion of Reparation

O LORD JESUS CHRIST! Who hast been pleased to dwell with us in Thy admirable sacrament to the end of time, to render to Thy Father by the memory of Thy passion eternal glory, and

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to bestow on us the food of immortality, grant us grace to bewail with sorrowful hearts the many injuries Thou receivest in this adorable mystery, and the numberless sacrileges committed by impious heretics and bad Christians, and inflame us with an ardent zeal to repair all the outrages to which Thou hast preferred to expose Thyself rather than be separated from the faithful.

In union with the immaculate heart of Thy holy mother, with St. Joseph, with the Blessed Margaret Mary Alacoque, and with all the devoted lovers of Thy sacred Heart, I offer my communion of reparation, trusting that their fervor will supply for the tepidity of him (or her) who humbly offers Thee this act of reparation. I also offer it for the necessities of the holy Catholic Church, for the Pope, for the intentions of the Apostleship of Prayer, for the wants of our country, and for the holy souls in purgatory. Grant me grace, O Lord, to begin from this moment truly to love Thee; may I find in Thy sacred Heart my asylum at all times, my peace at the hour of death, and my beatitude in eternity. Amen.

At the Confiteor and Introit

Represent to yourself Jesus Christ retiring to the Garden of Gethsemani to pray: unite your sentiments with the divine dispositions of the Son of God, and prepare for this divine Sacrifice of the Mass by acts of sincere contrition:

Act of Contrition

O my God, I love Thee above all things and with my whole heart. I hope and pray by the merits of Christ's passion to obtain pardon for my sins. I grieve with all my heart that I have sinned, because Thou art infinitely good and sin displeases Thee. I unite my grief for my sins to the sorrow and suffering by which Jesus, my Saviour, was oppressed in the Garden of Olives. I firmly resolve by the assistance of Thy grace never more to offend Thee.

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A Short Act of Contrition

(*St. Mechtildis*)

O SWEET Jesus, I grieve for my sins; vouchsafe to supply whatever is lacking to my true sorrow, and to offer for me to God the Father all the grief which Thou hast endured because of my sins and those of the whole world. Amen.

Act of Sorrow

(*At the Foot of the Cross*)

MY dear Lord and Saviour, my sins have fastened Thee to this cross. I know it is just as if I had myself fixed the crown of thorns upon Thy brow; as if, with my own hands, I had driven the nails through Thy sacred hands and feet. O my sweet Jesus, I did not realize what I was doing in committing these sins. I did not think—but I see it now. I have struck and wounded and insulted Thee. I am sorry, *heartily* sorry for all my sins. Forgive me, dear Lord. I am firmly resolved, with Thy help, to avoid sin and the occasions of sin. I will try, moreover, to overcome all evil inclinations and to practise especially the virtue opposed to my predominant passion. Jesus, help me to become a saint. Sweet Heart of Jesus, I implore that I may ever love Thee more and more.

Reflection

JESUS, in the Garden of Olives, shed His blood for us in such streams that it bathed the earth around. This He did at the vision He then had of the ingratitude with which men would meet His love. Oh! let us, then, repent sincerely for the past, considering how poorly we have met the countless benefits of Our Lord, and resolve henceforth to make good use of His graces and holy inspirations.

O my good Jesus, my dear Saviour, I compassionate Thee in Thy sufferings. I fervently bless Thee and thank Thee for all Thou hast done and suffered for me; give me grace to weep over the sins and the ingratitude which caused Thy dread-

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ful agony. Sweet Jesus, mercy! Pardon me, O Lord, for my past indifference to Thy love. Heart of Jesus, inflamed with love of us, inflame our hearts with love of Thee.

At the Kyrie Eleison

Represent Jesus taken and bound with cords, and say:

MAY those bonds which confined Thy hands burst the fetters of my sins, and restore me to the sweet liberty of Thy children! I cast myself at Thy sacred feet, O my king and my God; and since Thou hast undergone the humiliation of allowing Thyself to be bound by Thy creatures, may I place all my happiness in sharing Thy humiliations, and carrying Thy cross.

BUT it behooves us to glory in the cross of Our Lord Jesus Christ: in Whom is our salvation, life, and resurrection; by Whom we are saved and delivered. May God have mercy on us, and bless us; may He cause the light of His countenance to shine upon us; may He have mercy on us. Glory.—*Gal.* vi.

Collect

PRAYER. O God Who, by the passion of Thine only-begotten Son, and by the blood shed through His five most sacred wounds, hast raised up mankind, lost because of sin; grant, we beseech Thee, that we who on earth adore the wounds our Saviour received may in heaven rejoice in the glory He, at the price of His precious blood, hath bought back for us.

PRAYER. O God Who, year by year, dost gladden us by the return of the feast of the exaltation of the holy cross: we beseech Thee, grant unto us, to Whom on earth Thou hast revealed its mystery, to be found worthy to enjoy in heaven the happiness it has purchased for us.

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Epistle

(St. Paul to the Philippians, ii. 5–11.)

BRETHREN, let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made Himself as nothing, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names: (*here all kneel*) that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

GRADUAL. Christ became obedient for us unto death: even the death of the cross. *V.* Wherefore God also hath exalted Him, and hath given Him a name which is above every name.

TRACT. Surely He hath borne our infirmities, and carried our sorrows. *V.* And we have thought Him as it were a leper, and as one struck by God and afflicted. *V.* But He was wounded for our iniquities, He was bruised for our sins. *V.* The chastisement of our peace was upon Him: and by His bruises we are healed.—*Is.* liii.

At the Gospel

(*John* xii. 31–36)

AT that time: Jesus said to the multitudes of the Jews, Now is the judgment of the world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to Myself. (Now this He said, signifying what death He should die.) The multitude answered Him, We have heard

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out of the law, that Christ abideth for ever: and how sayest Thou, The Son of man must be lifted up? Who is this Son of man? Jesus therefore said to them, Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And He that walketh in darkness knoweth not whither He goeth. Whilst you have the light, believe in the light; that you may be the children of light.

Consideration

Reflect on the patience and benignity of Jesus in allowing Himself to be dragged from tribunal to tribunal, and say:

O SPOTLESS Lamb of God! while Thy judges proclaim Thee an impostor, I rise without fear or shame to declare, in the face of heaven and earth, that Thou art Christ, the Son of the living God, and that I unreservedly assent to every article proposed by Thy holy Church to my belief: but, O divine Lord, give me grace to profess by my actions as well as by my words the faith that is in me. Have mercy on all who are involved in the dreadful night of infidelity: may the light of Thy grace shine upon them, and so penetrate their hearts that they may embrace the truth, and be admitted to the communion of Thy holy Church.

BY the sign of the holy cross, protect us, O Lord, from the craft of every foe: that so our ministry be acceptable and our sacrifice well-pleasing in Thy sight.

At the Offertory

Represent Jesus bound to the pillar and cruelly scourged:

JESUS, in His cruel scourging, shed His blood most painfully and abundantly, offering it to His eternal Father in atonement for our impatience and our wantonness. How is it, then, that we do not curb our wrath and self-love? Oh! let us henceforth try to be more patient in our

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trials, to despise ourselves and to bear in peace the injuries men do us.

O Jesus, Thou art the love and life of my soul. I find true peace and real happiness only in Thy love, in Thy service, and in the imitation of Thy virtues. I offer myself to Thee; do what Thou willest with me; henceforth my motto shall be, "All for Jesus."

Jesus, meek and humble of heart, make my heart like unto Thine.

Sweet Heart of Jesus, be my love!

At the Secret Prayers

SECRET. May our oblation, O Lord, find favor in the sight of Thy divine majesty; for we lay before Thee the very price paid for our ransom, the five wounds of Thine only-begotten Son.

SECRET. We are now, O Lord our God, about to be filled with bread from heaven, the very body and blood of Our Lord Jesus Christ, by whom the banner of the holy cross was hallowed: grant, we beseech Thee, that since we have been found worthy to worship that same holy cross, it may be ours to enjoy forever the blessings it has won for us.

At the Preface

Contemplate thy Saviour crowned with thorns; reflect on the words "Behold the man," and say:

BEHOLD me, O most merciful Jesus: A poor sinner; I cast myself at Thy sacred feet, penetrated with sorrow for my sins. Oh! let not pride any longer rule my soul, which Thou, my Saviour, hast so tenderly loved and redeemed at so great a price; cleanse my poor soul, O Jesus, from all offensive stains, and drown my imperfections in the boundless ocean of Thy mercy.

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Commemoration of the Living

REMEMBER, O Lord, in Thy mercy, all those for whom I am bound to pray in justice and charity. I beseech Thee to bless my family and my relations that we may be united much more strongly by the bonds of grace than by those of blood; my friends, that Thou mayest be the bond and center of our friendship; my benefactors, beseeching Thee to render them a hundredfold the goods which I have received; and the vengeance which I request for my enemies is, that Thou wouldst visit them with Thy graces. I pray to Thee also, in a particular manner, O my God, for the Church, my tender mother, for the Sovereign Pontiff, and all the clergy. Shed over all Thy abundant benedictions; give to all of us hearts according to Thy Heart, uniting us all in the same holy fellowship.

Heart of Jesus, praying and suffering, I adore Thee, and beseech Thee to unite my prayers with Thine.

Heart of Jesus, lamenting and agonizing, I adore Thee, and beseech Thee to fill my heart with sorrow for my sins.

Heart of Jesus, offering Thyself in sacrifice to the eternal Father, I adore Thee, and beseech Thee to offer me in sacrifice with Thyself.

ETERNAL FATHER, I offer Thee the precious blood of Jesus Christ in satisfaction for my sins, for the wants of Holy Church, and for the needs of all who have asked me to pray for them.

Another Commemoration in Honor of the Five Wounds

Prayer during the Canon

O JESUS, dying on the cross for love of poor sinners, through *Thy sacred head* crowned with thorns I beg Thee to have mercy on the Pope; on all bishops; on all priests; and on all our superiors.

Through the wound in *Thy right hand* I recommend to Thee my father, mother, brothers, sisters,

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relatives, friends, and benefactors.

And through the wound in *Thy left hand* my enemies, all poor sinners, and those who have never been baptized. Help Thy servants who are trying to convert them.

Through the wound in *Thy right foot* I pray for the poor, the sick, and the dying, and for all who are in any kind of pain, temptation, or trouble.

Through the wound in *Thy left foot* I beg of Thee mercifully to grant eternal rest to the souls of the faithful departed, especially N. N.

Through *Thy sacred Heart*, O Jesus, I offer myself to do and suffer all things for Thy love. Give me all the graces I stand in need of, and especially the grace which I am seeking to obtain through this holy Mass.

At the Elevation

Contemplate Jesus hanging on the cross, and adore the same Jesus here present on the altar; say with the utmost reverence and devotion: "My Lord and My God!"

Ave Verum

AVE Verum Corpus, natum Ex Maria virgine!	HAIL to Thee! true body sprung From the Virgin Mary's womb!
Vere passum, immolatum, In cruce pro homine!	The same that on the cross was hung, And bore for man the bitter doom!
Cujus latus perforatum Unda fluxit et sanguine;	Thou Whose side was pierced and flowed Both with water and with blood;
Esto nobis prægustatum, Mortis in examine.	Suffer us to taste of Thee, In our life's last agony.
O clemens, O pie! O dulcis Jesu, Fili Mariæ!	O kind, O loving one! O sweet Jesus, Mary's Son!

O JESUS, my crucified Saviour, Thou didst die for the love of me, let me die to self and to the world for love of Thee!

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PRAISE and glory be to Thee, most loving Jesus Christ, for the most sacred wound in Thy side, and by that adorable wound, and by Thy infinite mercy, which Thou didst make known in the opening of Thy breast to the soldier Longinus, and so to us all, I pray Thee, O most gentle Jesus, that having redeemed me by baptism from original sin, so now by Thy precious blood, which is offered and received throughout the world, deliver me from all evils, past, present, and to come. And by Thy most bitter death give me a lively faith, a firm hope, and a perfect charity, so that I may love Thee with all my heart, and all my soul, and all my strength; make me firm and steadfast in good works, and grant me perseverance in Thy service, so that I may be able to please Thee always. Amen.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy death and blood Thou hast redeemed the world.

ALMIGHTY and everlasting God, Who by the five wounds of Thy Son, Our Lord Jesus Christ, hast redeemed the human race, grant to Thy suppliants that we who daily venerate those wounds may, by the shedding of His precious blood, be freed from sudden and everlasting death. Through the same Christ our Lord. Amen.

By the precious blood of Jesus, I beseech Thee, Father in heaven, have mercy on the poor souls in purgatory. Requiem æternam dona eis Domine; Et lux perpetua luceat eis!

Requiescant in pace. Amen.

Jesu Dulcis Amor Meus

JESU! as though Thyself wert here,
I draw in trembling sorrow near;
And hanging o'er Thy form divine,
Kneel down to kiss these wounds of Thine.

Ah me, how naked art Thou laid!
Bloodstain'd, distended, cold, and dead!

Joy of my soul—my Saviour sweet,
Upon this sacred winding-sheet!

Hail, awful brow! hail, thorny wreath!
Hail, countenance now pale in death!
Whose glance but late so brightly blazed,
That angels trembled as they gazed.

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And hail to thee, my Saviour's side;
And hail to thee, thou wound so wide:
Thou wound more ruddy than the rose,
True antidote of all our woes!

Oh, by those sacred hands and feet
For me so mangled! I entreat,
My Jesu, turn me not away,
But let me here for ever stay.

Commemoration of the Dead

PRAYERS FOR THE HOLY SOULS IN PURGATORY

Addressed to Our Blessed Lord, Through the Pains Which He Suffered in His Bitter Passion, by St. Alphonsus Liguori.

O most sweet Jesus, through that sweat of blood which Thou didst suffer in the Garden of Gethsemani, have mercy on these holy souls.

R. Have mercy on them, O Lord, have mercy on them.

O most sweet Jesus, through the pains which Thou didst suffer during Thy most cruel scourging, have mercy on them.

R. Have mercy on them, etc.

O most sweet Jesus, through the pains which Thou didst suffer in Thy most terrible crowning with thorns, have mercy on them.

R. Have mercy on them, etc.

O most sweet Jesus, through the pains which Thou didst suffer in carrying Thy cross to Calvary, have mercy on them.

R. Have mercy on them, etc.

O most sweet Jesus, through the pains which Thou didst suffer during Thy most cruel crucifixion, have mercy on them.

R. Have mercy on them, etc.

O most sweet Jesus, through the pains which Thou didst suffer in Thy most bitter agony on the cross, have mercy on them.

R. Have mercy on them, etc.

O most sweet Jesus, through the pains which Thou didst suffer in breathing forth Thy blessed soul, have mercy on them.

R. Have mercy on them, etc.

Let us commend ourselves to the Holy Souls in Purgatory.

O holy souls, tormented in most cruel pains, as one truly devoted to you I promise never to forget you, and continually to pray to the Most High

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for your release. I beseech you to respond to this offering which I make to you, and obtain for me from God, with Whom you are so powerful on behalf of the living, that I may be freed from all dangers of soul and body; I beg both for myself and for my relations and benefactors, friends and enemies, pardon for our sins, and the grace of perseverance in good, whereby we may save our souls. Set us free from all misfortunes, miseries, sicknesses, trials, and labors. Obtain for us peace of heart; assist us in all our actions; succor us promptly in all our spiritual and temporal needs; console and defend us in our dangers. Pray for the Supreme Pontiff, for the exaltation of holy Church, for peace between nations, for Christian princes, and for tranquillity among peoples; and obtain that we may one day all rejoice together in paradise. Amen.

At Communion

Make an act of contrition, a renewal of good resolutions, and casting yourself in spirit into the bleeding Heart of Jesus, pray that you may love Him more and more, be more like to Him in the imitation of His virtues, and be united with Him for evermore. If you do not actually communicate, make at least a spiritual communion.

Prayer of Ven. Fr. Olier

O Jesus, living in Mary;
Come and live in me;
Come and live in Thy servants,
In the spirit of Thy sanctity,
In the fulness of Thy strength,
In the reality of Thy virtues,
In the perfection of Thy ways,
In the communion of Thy mysteries.
Be Lord over every opposing power,
In Thine own Spirit, to the glory of the Father.
Amen.

My loving Jesus, I give Thee my heart; and I consecrate myself wholly to Thee out of the grateful love I bear Thee, and as a reparation for

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all my unfaithfulness to grace; and with Thine aid I purpose never to sin again.

COMMUNION. By the sign of the cross deliver us from our enemies, O Thou who art our God.

POSTCOMMUNION. Fed with bread from heaven, we beseech Thee, O Lord our God, that we, who this day devoutly do honor to the sacred wounds of Our Lord Jesus Christ, may henceforth, by the fervor of our life, show forth that we bear those same sacred wounds graven in our hearts.

POSTCOMMUNION. Be Thou with us, O Lord, our God: and defend, with thine abiding help, those Whom Thou inspirest joyfully to do honor to Thy holy cross

At the Blessing

An Indulgenced Prayer

ETERNAL Father! we offer Thee the most precious blood of Jesus, shed for us with such great love and bitter pain from the wound in His right hand; and, through its merits and its might, we entreat Thy divine majesty to grant us Thy holy benediction, that, by its power, we may be defended against all our enemies and freed from every ill; whilst we say:

BENEDICTIO Dei omnipotentis, Patris et Filii et Spiritus Sancti, descendat super nos, et maneat semper.

Amen.

MAY the blessing of God almighty, of the Father, and of the Son, and of the Holy Ghost, descend upon us, and remain for ever.

Amen.

Our Father, Hail Mary, Glory be to the Father.

Indulgence of 100 days to those who shall say this offering, with the Our Father, the Hail Mary, and the Glory be to the Father, to the Most Holy Trinity, in thanksgiving for blessings received; plenary indulgence once a month, on usual conditions.—Leo XII. Oct. 25, 1823

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Reflections

The Heart of Jesus Concealed and Buried in the Sepulcher

BELOVED Saviour, Thy body is placed in the sepulcher, the last of the humiliations which Thou hadst to undergo in this world, for humiliation was to accompany Thee even to the tomb. O my soul, what a state of abasement for God made man is this, to be in the world as not there, hidden in the bosom of the earth, surrounded by the shades of death, given up to obscurity in the region of darkness, absolutely destitute of everything, for even the tomb in which Jesus reposes is not His, thus verifying the words He has said of Himself: "The birds of the air have their nests; but the Son of man hath not where upon to lay His head." Yet in this state of humiliation Thou, my Jesus, dost preserve all Thy power.

Behold, my soul, the great example given us for our imitation. St. Paul tells us that we are dead, that our life must be "hidden with Jesus Christ in God." Yes, my divine Saviour, in Thy tomb I will learn detachment from the world, forgetfulness of the world, death to the world and to myself, the nothingness of earthly things, the love of retirement, and strict union with God; for Thou shalt take the place of all, O Jesus, when for Thee I have quitted all with heart and mind.

O my God, vouchsafe to accept these resolutions; I renew them in this holy sacrifice, and I offer them to Thee in union with Thine own. I beg of Thee to give me the grace to preserve them in my soul as long as I live, and grant that I may persevere in them until death.

O adorable Heart of my Saviour, Thou wast not always in humiliation, suffering, and sorrow. After so many trials and conflicts Thou didst ascend into heaven, the conqueror of Thy enemies; triumphing over the world, death, and all the powers of hell. Thou art exalted in glory, and seated at the right hand of the heavenly Father.

Heart of my God, I rejoice in Thy glory and Thy triumph. Shall I one day share Thy glory and Thy happiness? It is only through Thee and Thy merits that I can hope for and merit this grace. I beseech Thee to give it me in virtue of the sacrifice which I offer

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Thee. Thou hast offered Thyself for me upon our altars; receive me one day in Thy sacred tabernacle, in order that I may praise Thee for ever with Thy elect; and as a pledge of this happiness, vouchsafe to ratify in heaven the blessing which Thy priest gives us on earth, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Prayer to the Holy Virgin, Our Lady of Sorrows

MARY most holy, Mother of sorrows, by that intense martyrdom which thou didst suffer at the foot of the cross, during the three hours of Jesus' agony, deign to aid us all, children of thy sorrows, in our last agony, that, by thy prayers, we, from our bed of death, may pass to heaven's holy joys, there to adorn thy crown.

Hail Mary, three times.

Queen of martyrs, pray for us! Queen of all saints, pray for us!

MARIA mater gratiæ,
Mater misericordiæ,
Tu nos ab hoste protege.
Et mortis hora suscipe.

V. A subitanea et improvisa morte.
R. Libera nos, Domine.
V. Ab insidiis diaboli.
R. Libera nos, Domine.
V. A morte perpetua.
R. Libera nos, Domine.

MOTHER of mercy, mother of grace,
Mary, help a fallen race,
Shield us when the foe is nigh,
And receive us when we die.

V. From sudden and unprepared death.
R. Deliver us, O Lord!
V. From the snares of the devil.
R. Deliver us, O Lord!
V. From everlasting death.
R. Deliver us, O Lord!

Oremus

DEUS, qui ad humani generis salutem in dolorosissima Filii tui morte exemplum et subsidium constituisti: concede, quæsumus, ut in extremo mortis nostræ periculo tantæ charitatis ef-

Let us pray

GOD, Who for our salvation hast, in the most bitter death of Thy Son, made for us both an example and a refuge: grant, we beseech Thee, that, in the last peril, at the hour of our death, we

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fectum consequi, et ipsius Redemptoris gloriæ consociari mereamur. Per eumdum Christum Dominum nostrum.

R. Amen.

may be made worthy to experience the effect of His great love, and to be made partakers of our Redeemer's glory. Through the same Christ our Lord.

R. Amen.

Prayer to Our Lady "Reparatrice"

IMMACULATE Virgin, the refuge of sinners, thou who, to repair the outrages committed againt God, and the evil inflicted on man by sin, didst resign thyself to the death of thy divine Son, be ever propitious to us, and carry on thy work of zeal and love for us in heaven, where thou reignest so gloriously. We wish to be thy children, do thou show thyself a Mother to us; obtain from the divine restorer, Jesus, that by applying to our souls the fruits of His passion and death He may free us from the bonds of our iniquities. May He be our light in the darkness, our strength in weakness, our help in danger, so that after He has consoled us by his grace and love in time, He may permit us to see, possess, and love Him in eternity. Amen.

Indulgence of 200 days, once a day.—Pius X, Aug. 24, 1904.

Ejaculations

JESUS, Mary, and Joseph! I give you my heart and my soul.

Jesus, Mary, and Joseph! assist me in my last agony.

Jesus, Mary, and Joseph! may I breathe forth my soul in peace with you.

After Mass

Reflections and Prayers

Unselfishness

"*Christ did not please Himself*"

THE mainspring of Our Lord's life was to do the will of God. In His all-holy soul there was the greatest singleness of *thought*, *affection*, and *intention*. By seeing God in all things, Jesus gives us

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an example of how He would have us live. How many sins have we committed because we were inordinately attached to our own will, our opinions, our pleasures, or our reputation! Christ the all-holy, "did not please Himself." Shall we sinful creatures allow ourselves full liberty to follow our evil inclinations and disordered passions?

Look out for occasions of practising self-denial. Jesus Christ condescends to call us not servants, but friends; but let us note the condition! "You are My friends *if ye do the things* that I command you."

The Sacred Heart of Jesus desires our perfection: "Be you perfect as also your heavenly Father is perfect. This is the will of God, your sanctification."

The treasure of holiness lies open to all, and the secret of utilizing these precious treasures consists in turning to our spiritual profit the common routine of every-day duties and the events of Providence. That which happens to us hour by hour, by God's will, is what is best and most profitable for us. Daily we have *active or passive* means of sanctity offered us. Active sanctity consists in fulfilling with purity of intention the duties imposed by God, by the Church, by our state of life. Passive sanctity consists in the loving acceptation of what is painful and repugnant to nature, *without heeding our likes and dislikes.* If only we utilize the means of holiness thus provided, we shall surely become saints sooner or later.—Madame Cecilia, Cor Cordium.

Self-Immolation

"*Into Thy Hands I commend My Spirit*"

JESUS came on earth as our Master, and He wills that we should learn from Him the lesson of full and entire submission to the will of God. His life was one uninterrupted act of self-abandonment, beginning with the "*Ecce venio*" of the Incarnation, "*Lo, I come to do Thy will,*" till the final commendation of His soul on the cross. Like Him, we must yield ourselves as living sacrifices to God, content *as far as our will goes* to accept health or

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illness, wealth or poverty, interior peace or the conflict with temptation. God knows what is best, and He can and will provide the necessary means of sanctification for each of the souls that are so dear to Him, and this thought should help us to cast all our care on Him. —Ibid.

With Jesus Our King

"*In what place soever Thou shall be, Lord my King, either in death or in life, there will Thy servant be.*"

WHICH of us will have the courage to say this as we kneel before our King crowned with thorns? Or at the foot of the cross? Let me look into the heart of my King. What makes Him suffer willingly in spite of the repugnance of nature? The same recognition of the Father's hand in all that befalls Him, to which His word in the Garden testified: "The chalice that My Father hath given Me, shall I not drink it?" The faith that sees the Father's hand in every trial, this it is that holds the secret of meekness. To it alone belongs the strength of endurance, the peacefulness of trust, the *crown of thorns today, the crown of glory hereafter.*"

—Mother Mary Loyola

Prayer

JESUS, my Lord, my King, do Thou take complete possession of my heart, of my soul, of my whole being, that I may love Thee and serve Thee faithfully. Grant me the gift of perseverance in Thy grace. Strengthen me, that, in union with Thee, I may do perfectly the heavenly Father's will. Let me never more be separated from Thee by sin, I love Thee above all things and with my whole heart. "*Thou art the God of my heart, and the God that is my portion forever.*"

Increase my faith, strengthen my hope, kindle Thy love within me, that I may die to self and live but for Thee.

Omnia ad majorem Dei gloriam!

All for the greater glory of God!

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Mary, my Mother!

JESUS, my Redeemer, in Thy agony on the cross Thou didst not forget me. Before saying *All is consummated*, Thou didst bequeath to me a tender legacy. Thou didst leave me Thy sorrowful mother to be my mother also, in the words, *Behold thy son—behold thy mother!* Thy beloved disciple represented us all while standing beside Thy afflicted mother in the shadow of the cross.

I return Thee thanks, O my Saviour, for this inestimable favor. And thou, my tender mother, thou hast begotten me at the foot of the cross. I am the child of thy sorrow. Take me under thy protection. Conduct me to Jesus. Teach me to love Him, to please Him, to be like to Him. O mother, O tender mother! how happy am I in the glorious privilege of being thy child! O Mary, show that thou art my mother. Obtain for me the grace of a holy life and a happy death.

Ejaculations

HOLY Virgin Mary, immaculate mother of God and our mother, speak thou for us to the Heart of Jesus, Who is thy Son and our brother.

Indulgence of 100 days, once a day.—Leo XIII, Dec. 20, 1890.

Sweet heart of Mary, be my salvation.

Prayer

O LORD! how glorious is Thy kingdom, in which Thy saints see and enjoy Thee, and shall forever rejoice with Thee. Lamb of God! *How lovely are Thy tabernacles!*

My heart yearns for those heavenly dwellings, that I may forever praise Thee, with this holy and happy multitude.

Glory, praise, and thanksgiving be to our God forever and ever.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

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Let us pray

LORD JESUS CHRIST, we thank Thee for all the blessings that have come to us through Thy sacred passion and death, and we beseech Thee, by Thy glorious resurrection and ascension into heaven, where Thou art the joy of the martyrs and the saints, who followed Thee in the way of the cross; grant that after our death we may joyfully enter the gates of paradise.

V. Pray for us, Mary, most sorrowful Virgin!

R. That we may be made worthy of the promises of Christ.

O THOU mother! fount of love!
Touch my spirit from above,
Make my heart with thine accord;
Make me feel as thou hast felt,
Make my soul to glow and melt
With the love of Christ my Lord.

Holy mother! pierce me through;
In my heart each wound renew
Of my Saviour crucified;
Let me share with thee His pain,
Who for all my sins was slain,
Who for me in torments died.

Christ, when Thou shalt call me hence,
Be Thy mother my defense,
Be Thy cross my victory;
While my body here decays,
May my soul Thy goodness praise,
Safe in paradise with Thee.

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Indulgenced Prayers for Mass

The Sign of the Cross

IN THE name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Indulgence of 50 days, each time.—Pius IX, July 28, 1863; 100 days if made with holy water.—Pius IX, March 23, 1876.

I

Prayer to be Said at the Beginning of Mass

ETERNAL Father, I unite myself with the intentions and affections of our Lady of Sorrows on Calvary, and I offer Thee the sacrifice which Thy beloved Son Jesus made of Himself on the cross, and now renews on this holy altar: 1. To adore Thee and give Thee the honor which is due to Thee, confessing Thy supreme dominion over all things, and the absolute dependence of everything upon Thee, Thou who art our one and last end. 2. To thank Thee for innumerable benefits received. 3. To appease Thy justice, irritated against us by so many sins, and to make satisfaction for them. 4. To implore grace and mercy for myself, for . . . , for all afflicted and sorrowing, for poor sinners, for all the world, and for the holy souls in purgatory.

Indulgence, 300 days, every time; also a plenary indulgence once a month, if said on every Sunday and holyday of obligation; usual conditions.—Pius X, July 8, 1904.

II

Offering of Masses for the Dying

MY GOD, I offer Thee all the Masses which are being celebrated today throughout the whole world, for sinners who are in their agony and who are to die this day. May the precious blood of Jesus, their Redeemer, obtain mercy for them.

Indulgence of 300 days, every time.—Pius X, Dec. 18, 1907.

III

An Offering to be Made at Mass

ETERNAL Father, I offer Thee the sacrifice which Thy beloved Son Jesus made of Himself on the cross, and now renews on this altar. I offer it in

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the name of all creatures, together with the Masses which have been said and which will be said throughout the whole world, to adore Thee and to give Thee honor and glory, which Thou deservest; to render to Thee the thanks which are due Thee for Thy numberless benefits, to appease Thy anger, and to satisfy for our many sins; to supplicate Thee for myself, for the Church, for the whole world, and for the holy souls in purgatory.

Indulgence, 3 years, each day.—Pius IX, April 11, 1860.

IV

Invocations and Petitions

O Father! O Son! O Holy Ghost! O Holy Trinity! O Jesus! O Mary! O ye blessed angels of God, all ye saints of paradise, men and women, obtain for me these graces, which I ask through the precious blood of Jesus Christ:

1. Ever to do the holy will of God.
2. Ever to live in union with God.
3. Not to think of anything but God.
4. To love God alone.
5. To do all for God.
6. To seek only the glory of God.
7. To sanctify myself solely for God.
8. To know well my own utter nothingness.
9. Ever to know more and more the will of God.
10. (Here ask for any special grace.)

Mary, most holy, offer to the Eternal Father the most precious blood of Jesus Christ for my soul, for the holy souls in purgatory, for the needs of holy Church, for the conversion of sinners, and for all the world.

Then say *Glory be to the Father* thrice to the precious blood of Jesus Christ; *Hail Mary* once to the most holy Mary sorrowing; and *Eternal Rest* once for the holy souls in purgatory.

Indulgence, 300 days, each day. — Leo XII, March 3, 1827.

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V

Prayer to Our Lady

MARY, mother of mercy, mother and daughter of Him Who is the Father of mercies and the God of all consolation,[1] dispenser of the treasures of thy Son,[2] handmaiden of God,[3] mother of the supreme High-Priest, Christ, at once priest and altar,[4] immaculate treasure-house of the Word of God,[5] mistress of all the apostles and disciples of Christ;[6] protect the Supreme Pontiff, intercede for us and for our priests, that the High-Priest Jesus Christ may purify our consciences, so that we may worthily and piously approach His holy banquet.

O immaculate virgin, who not only gavest us Christ, to be our bread from heaven, for the remission of sins,[7] but art thyself a most acceptable victim offered to God,[8] and the glory of the priesthood,[9] who according to the testimony of thy most blessed servant St. Antoninus, although thou didst not receive the Sacrament of Order, art filled with whatever of dignity and grace is conferred by it; wherefore deservedly art thou proclaimed virgin priest;[10] look down upon us and on the priests of thy Son; purify, sanctify, save us, that receiving the ineffable gifts of the sacraments, we may deserve to obtain the eternal salvation of our souls. Amen.

Mother of mercy, pray for us.

Mother of the eternal priest, Christ Jesus, pray for us.

Queen of the clergy, pray for us.

Mary, virgin priest, pray for us.

Indulgence of 300 days, every time.—Pius X, January 9, 1907.

[1] Richard of St. Laurence.
[2] St. Bernard.
[3] Bernard de Busto.
[4] St. Epiphanius.
[5] Blosius.
[6] St. Thomas of Villanova.
[7] St. Epiphanius.
[8] St. Andrew of Crete.
[9] St. Ephrem.
[10] Br. of Pius IX, August 25, 1873.

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Ave Maria, etc., Seven Times

After each Ave, *say:*

SANCTA Mater, istud agas,
Crucifixi fige plagas
Cordi meo valide.

HOLY mother, pierce me through;
In my heart each wound renew
Of my Saviour crucified.

Indulgence of 300 days, once a day.—Pius IX, June 18, 1876.

Ejaculation of St. Philip Neri

MARY, virgin mother of God, pray to Jesus for me.

Indulgence of 50 days, once a day.—Leo XIII. March 29, 1804.

Ejaculation to the Mother of Mercy

MARY, mother of God and mother of mercy, pray for us, and for the departed.

Indulgence of 100 days, once a day.—Leo XIII, December 15, 1883.

At the Confiteor

Prayer

LOOSEN, O Lord! we pray Thee, in Thy pity, the bonds of our sins, and by the intercession of the blessed and ever virgin Mary, mother of God, St. Joseph, the blessed apostles Peter and Paul, and all the saints, keep us, Thy servants, and our abodes in all holiness; cleanse us, our relations, kinsfolk, and acquaintances, from all stain of sin; adorn us with all virtue; grant us peace and health; drive far off all our enemies, visible and invisible; bridle our carnal appetites; give us healthful seasons; bestow Thy love upon our friends and our enemies; guard Thy holy city; preserve our Sovereign Pontiff, N., and defend all our prelates, princes,

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and all Thy Christian people, from all adversity. Let Thy blessing be ever upon us, and grant to all the faithful departed eternal rest. Through Christ our Lord. Amen.

Indulgence of forty days, each time.—Pope Leo XII. July 9, 1828.

At the Introit

I

The Angelic Trisagion

HOLY, holy, holy, Lord God of hosts: the earth is full of Thy glory. Glory be to the Father, glory be to the Son, glory be to the Holy Ghost

Indulgence of 100 days, once a day, and an indulgence of 100 days, three times every Sunday, as well as on the feast of the most holy Trinity, and during its octave.—Pope Clement XIV, June 6, 1769.

II

Ejaculation

ADORAMUS Te, sanctissime Domine Jesu Christe, benedicimus Tibi; quia per sanctam crucem Tuam redemisti mundum.

WE ADORE Thee, O most blessed Lord Jesus Christ, we bless Thee; because by Thy holy cross Thou hast redeemed the world.

Indulgence of 100 days, once a day.—Pope Leo XIII, March 4, 1882.

At the Kyrie Eleison

Ejaculations

1. My Jesus, mercy! Indulgence of 100 days, every time.—Pius IX, Sept. 24, 1846.

2. My sweetest Jesus, be not my judge, but my saviour! Indulgence of 50 days, every time.—Pius IX, Aug. 11, 1851.

3. Eucharistic Heart of Jesus, have mercy on us. Indulgence of 300 days, every time.—Pius X, December 26, 1907.

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At the Gloria

GLORY to God in the highest and on earth peace to men of good will (*Luke* ii. 14).

This is the charity of God, that we keep His commandments (1 *John* v. 3).

The Practice of the Seven Gloria Patris

Glory be to the Father and to the Son and to the Holy Ghost, etc.

The Sovereign Pontiff, Pius IX, by a rescript of the S. Cong. of the Propaganda Fide, March 12, 1857, granted to all the faithful who devoutly and with contrite hearts, recite seven times the *Glory be to the Father*, with the intention of asking for the *Seven Gifts* for the propagation of the Faith and for the intentions of the Sovereign Pontiff, an indulgence of seven days.

Ejaculation

FIAT, laudetur atque in æternum superexaltetur justissima, altissima et amabilissima voluntas Dei in omnibus.

MAY the most just, most high, and most adorable will of God be in all things done, praised and magnified forever.

Indulgence of 100 days, once a day.—Pope Pius VII, May 19, 1818.

A Prayer for the Fulfilling of the Will of God

("Imitation of Christ," *b. iii, c. xv, v. 3.*)

GRANT me Thy grace, most merciful Jesus, that it may be with me, and labor with me, and continue with me to the end.

Grant me always to desire and will that which is most acceptable to Thee and which pleaseth Thee best.

Let Thy will be mine, and let my will always follow Thine, and agree perfectly with it.

Let me always will or not will the same with Thee, and let me not be able to will or not will anything except what Thou willest or willest not. Amen.

Indulgence of 200 days, once a day.—Pope Leo XIII, Feb. 27, 1886.

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At the Collects

Let us pray

OMNIPOTENT Lord! Who dost permit evil that good may spring from it, listen to the humble prayers by which we ask of Thee the grace of remaining faithful to Thee, even unto death. Grant us also, through the intercession of Mary ever blessed, that we may always conform ourselves to Thy most holy will.

Indulgence of 100 days, once a day.—Leo XIII, July 19, 1879.

Prayer

O MOST compassionate Jesus! Thou alone art our salvation, our life, and our resurrection. We implore Thee, therefore, do not forsake us in our needs and afflictions, but, by the agony of Thy most sacred Heart, and by the sorrows of Thy immaculate mother, succor Thy servants whom Thou hast redeemed by Thy most precious blood.

Indulgence of 100 days, once a day.—Pius IX, Oct. 6, 1870.

Prayer

DIVINE Jesus, incarnate Son of God, Who for our salvation didst vouchsafe to be born in a stable, to pass Thy life in poverty, trials, and misery, and to die amid the sufferings of the cross, I entreat Thee, say to Thy divine Father at the hour of my death: *Father, forgive him;* say to Thy beloved mother: *Behold thy son;* say to my soul: *This day thou shalt be with Me in paradise.* My God, my God, forsake me not in that hour *I thirst:* yes, my God, my soul thirsts after Thee, Who art the fountain of living waters. My life passes like a shadow; yet a little while, and all will be consummated. Wherefore, O my adorable Saviour! from this moment, for all eternity, *into Thy hands I commend my spirit.* Lord Jesus, receive my soul. Amen.

Indulgence of 300 days every time.—Pius IX, June 10, 1856.

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At the Epistle

THIS is the will of God —your sanctification (*Thess.* iv. 3).

Pursue justice, godliness, faith, charity, patience, mildness (1 *Tim.* vi. 11).

Follow peace with all men, and holiness, without which no man shall see God (*Heb.* xii. 14).

According to Him that hath called you, Who is holy, be you also in all manner of conversation holy. Because it is written: you shall be holy, for I (the Lord your God) am holy (1 *Peter* i. 15, 16).

The grace of God our Saviour hath appeared to all men; instructing us that, denying ungodliness and worldly desires, we should live soberly and justly and godly in this world.

Looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ (*Titus* ii. 11-13).

What things a man shall sow, those also shall he reap (*Gal.* vi. 8).

Therefore, my beloved brethren, be ye steadfast and unmovable; always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord (1 *Cor.* xv. 58).

I live, now not I; but Christ liveth in me (*Gal.* ii. 20).

When Christ shall appear, Who is your life, then you also shall appear with Him in glory (*Col.* iii. 4).

Prayer

O JESUS, living in Mary! Come and live in Thy servants, in the spirit of Thy holiness, in the fulness of Thy power, in the reality of Thy virtues, in the perfection of Thy ways, in the communion of Thy mysteries; subdue every hostile power, in Thy spirit, to the glory of the Father. Amen.

Indulgence of 300 days, once a day.—Pope Pius IX, Oct. 14, 1859.

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Ejaculations

Jesus, my God, I love Thee above all things.	Indulgence of 50 days, every time.—Pius IX, May 7, 1854.
Jesus, meek and humble of heart, make my heart like unto Thine.	Indulgence of 300 days, every time.—Pius X, Sept. 15, 1905.
May the Sacred Heart of Jesus be loved everywhere!	Indulgence of 100 days, once a day.—Pius IX, Sept. 23, 1860.
All praise, honor, and glory to the divine Heart of Jesus.	Indulgence of 50 days, once a day.—Leo XIII, June 14, 1901.

Prayer to St. Joseph

O GLORIOUS St. Joseph! model of all those who are devoted to labor, obtain for me the grace to work in a spirit of penance for the expiation of my many sins; to work conscientiously, putting the call of duty above my inclinations; to work with thankfulness and joy, considering it an honor to employ and develop by means of labor the gifts received from God; to work with order, peace, moderation, and patience, never shrinking from weariness and trials; to work, above all, with purity of intention, and with detachment from self, keeping unceasingly before my eyes death and the account I must give of time lost, talents unused, good omitted, and vain complacency in success, so fatal to the work of God.

All for Jesus, all through Mary, all after thy example, O patriarch Joseph; such shall be my watchword in life and in death. Amen.

Indulgence of 300 days, once a day.—Pius X, Nov. 25, 1906.

At the Gospel

"WHO is the man that desireth life: who loveth to see good days?"

"Keep thy tongue from evil, and thy lips from speaking guile."

"Turn away from evil

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and do good: seek after peace and pursue it" (*Ps.* xxxiii. 13–15).

"Jesus said to His disciples: If you love Me, keep My commandments" (*John* xiv. 15).

"This is charity, that we walk according to His commandments" (*2 John* i. 6).

"For not the hearers of the law are just before God, but the *doers* of the law shall be justified" (*Rom.* ii. 13).

"What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him?"

"Faith without works is dead" (*James* ii. 14, 26).

"Do good to thy friend before thou die and according to thy ability; stretching out thy hand, give to the poor" (*Eccles.* xiv. 13).

"Wherefore be you also ready, because at what hour you know not the Son of man will come" (*Matt.* xxiv. 44).

"O that they would be wise and would understand and would provide for their last end" (*Deut.* xxxii. 29).

Prayer to the Most Holy Trinity

OMNIPOTENCE of the Father, help my weakness, and deliver me from the depth of misery.

Wisdom of the Son, direct all my thoughts, words, and actions.

Love of the Holy Ghost, be thou the source and beginning of all the operations of my soul, whereby they may be always conformable to the divine will.

Indulgence of 200 days, once a day.—Leo XIII, March 15, 1890.

Prayer to the Holy Spirit for the Church

O HOLY Spirit, Creator, propitiously help the Catholic Church, and by Thy heavenly power strengthen and confirm it against the assaults of the enemy; by Thy charity and grace renew the spirit of Thy servants whom Thou hast anointed, that in Thee they may glorify the Father and His only begotten Son, Jesus Christ our Lord. Amen.

Indulgence of 300 days, once a day.—Leo XIII. Aug. 26, 1889

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Prayer for the Propagation of the Faith

SPIRITUS Sancte, spiritus veritatis, veni in corda nostra; da populis claritatem lucis tuæ, ut in fidei unitate tibi complaceant.

O HOLY Spirit, spirit of truth, come into our hearts; shed the brightness of Thy light on all nations, that they may be one in faith and pleasing to Thee.

Indulgence of 100 days, once a day.—Leo XIII, July 31, 1897.

Veni Sancte Spiritus

VENI Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

COME, O Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

Indulgence of 300 days, every time.—Pius X, May 8, 1907.

Ejaculations

Sacred Heart of Jesus. Thy kingdom come!

Indulgence of 300 days, every time.—Pius X, May 4, 1906.

At the Credo

An Act of Faith

O MY God! I believe in Thee; I believe all that Thou hast revealed, and that the holy Catholic Church proposes to my belief. I believe that the most blessed Virgin is truly the mother of God; I believe firmly and with all certainty, that she is at the same time mother and virgin, and that she is free from even the least actual sin. I also believe most firmly, and with all certainty, that, by a singular grace and privilege of almighty God, in view of the merits of Jesus Christ, the Saviour of the human race, Mary was, in the first instant of her conception, preserved free from all stain of original sin. I believe most firmly, and with all certainty, that when the Roman Pontiff

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speaks *ex cathedra*—that is, when, in quality of the chief pastor and teacher of all Christians, he, in virtue of his supreme and apostolic authority, defines the doctrine to be held by the universal Church concerning faith or morals— by the divine assistance, promised him in the person of St. Peter, he enjoys that infallibility with which the divine Redeemer wished His Church to be endowed when defining matters of faith or morals; and, therefore, that such definitions of the Roman Pontiff are, of themselves, and not from the consent of the Church, irreformable. I believe all this, because Thy holy Church, which is the pillar and ground of truth, which has never erred and can never err, proposes it to be believed.

Indulgence of 100 days, once a day.—Pius IX, Jan. 10, 1871.

At the Offertory and Secret Prayers

Offering and Prayer of St. Ignatius of Loyola

SUSCIPE, Domine, universam meam libertatem. Accipe memoriam, intellectum atque voluntatem omnem. Quidquid habeo vel possideo, mihi largitus es; id Tibi totum restituo ac tuæ prorsus voluntati trado gubernandum. Amorem Tui solum cum gratia Tua mihi dones et dives sum satis, nec aliud quidquam ultra posco.

TAKE, O Lord, and receive all my liberty, my memory, my understanding, and my whole will. Thou hast given me all that I am and all that I possess; I surrender it all to Thee that Thou mayest dispose of it according to Thy will. Give me only Thy love and Thy grace; with these I will be rich enough, and will have no more to desire.

Indulgence of 300 days, once a day.—Leo XIII, May 26, 1883.

An Offering to Jesus

MY LOVING Jesus! I (N. N.) give Thee my heart, and I consecrate myself wholly to Thee, out of the grateful love I bear Thee, and as

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a reparation for all my unfaithfulness; and with Thy aid I purpose never to sin again.

Indulgence of 100 days, once a day, to all who shall, with at least contrite heart and devotion, make this offering before a picture of the Sacred Heart.—Pius VII, June 9, 1807.

An Offering to the Eternal Father

ETERNAL Father, we offer Thee the blood, the passion, and the death of Jesus Christ, the sorrows of Mary most holy, and of St. Joseph, in satisfaction for our sins, in aid of the holy souls in purgatory, for the needs of holy Mother Church, and for the conversion of sinners.

His Holiness, Pope Pius IX, by an autograph rescript April 30, 1860, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer, an indulgence of 100 days, once a day.

A Daily Act of Oblation

O LORD JESUS CHRIST, in union with that divine intention with which Thou didst on earth offer praises to God through Thy sacred Heart, and now dost continue to offer them in all places in the sacrament of the Eucharist, and wilt do so to the end of the world, I most willingly offer Thee, throughout this entire day without the smallest exception, all my intentions and thoughts, all my affections and desires, all my words and actions, that they may be conformed to the most sacred heart of the blessed Virgin Mary, ever immaculate.

Indulgence of 100 days, once a day.—Leo XIII, Dec. 19, 1885.

Prayer and Offering to Our Most Dear Lord Jesus Christ

MOST dear Lord Jesus Christ, Who, becoming an infant for us, didst vouchsafe to be born in a stable to free us from the darkness of sin, to draw us more closely to Thee, and to inflame us with Thy holy love, we adore Thee as our creator and redeemer we acknowledge and choose Thee for our king and Lord, and we offer to Thee the tribute of all the affections of our poor heart. Dear Jesus, our Lord and God, deign to accept this offering, and, in order that it

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may be worthy of Thy gracious acceptance, forgive us our sins, enlighten us, inflame us with that holy fire which Thou didst come to bring into the world to enkindle in our hearts. May our soul thus become a perpetual sacrifice in Thy honor; grant that it may always seek Thy greater glory here on earth, in order that it may one day come to enjoy the beauty of Thy infinite perfections in heaven. Amen.

Indulgence of 100 days, once a day.—Leo XIII, Jan. 18, 1894.

Ejaculation

SWEETEST Jesus, grant me an increase of faith, hope, and charity, a contrite and humble heart.

Indulgence of 100 days, once a day.—Leo XIII, Sept. 13, 1893.

At the Preface

Three Offerings of Thanksgiving to the Most Holy Trinity

1. WE OFFER to the most holy Trinity the merits of Jesus Christ in thanksgiving for the precious blood which Jesus shed in the garden for us; and by His merits we beseech the divine majesty to grant us the pardon of all our sins.

Our Father, Hail Mary, Glory be to the Father.

2. We offer to the most holy Trinity the merits of Jesus Christ, in thanksgiving for His most precious death endured on the cross for us; and by His merits we beseech the divine majesty to free us from the punishment due to our sins.

Our Father, Hail Mary, Glory be to the Father.

3. We offer to the most holy Trinity the merits of Jesus Christ, in thanksgiving for His unspeakable charity, by which He descended from heaven to earth to take upon Himself our flesh, and to suffer and die for us on the cross; and by His merits we beseech the divine majesty to bring our souls to the glory of heaven after our death.

Our Father, Hail Mary, Glory be to the Father.

Indulgence of 100 days, when said to obtain a good death.—Leo XII, Oct. 21, 1823.

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At the Sanctus

SANCTUS, sanctus, sanctus, Dominus Deus exercituum: plena est terra gloria Tua. Gloria Patri, gloria Filio, gloria Spiritui Sancto.

HOLY, holy, holy, Lord God of hosts: the earth is full of Thy glory. Glory be to the Father, glory be to the Son, glory be to the Holy Ghost.

Indulgence of 100 days, once a day, and an indulgence of 100 days, three times every Sunday, as well as on the feast of the most holy Trinity, and during its octave.—Clement XIV, June 6, 1769.

Ejaculation

MAY the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

Indulgence of 100 days, once a day.—Pius IX, Feb. 29, 1868.

During the Canon

In Commemoration of the Living

WE PRAY and beseech Thee, most merciful Father, through Jesus Christ, Thy Son our Lord, to look with favor upon these gifts, which we present to Thee in union with the priest at the altar, to accept and to bless this sacrifice of praise, thanksgiving, and propitiation, which we offer Thee, in the first place, for Thy holy Catholic Church, to which vouchsafe to grant peace and union throughout the world.

Bless our Holy Father the Pope, our bishops, priests, Religious, and apostolic missionaries, that their labor in the propagation of the Faith and for the salvation of souls may be fruitful.

Lord, through the merits of the Sacred Heart of Jesus, I especially recommend to Thee the intentions for which I am assisting at this Mass;

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the interests of my relatives, friends, and benefactors; and the wants of all those for whom I have promised to pray and for whom I am bound to pray in justice and charity.

I beseech Thee, also, to bless my enemies, those who are dying, and all the faithful who are in the state of grace; grant us the gift of perseverance in Thy love.

Finally I recommend to Thy goodness and clemency all infidels, heretics, and sinners. Vouchsafe to enlighten and strengthen them that they may know Thee and love Thee and serve Thee and be happy with Thee forever in heaven.

Prayer to the Most Sacred Heart of Jesus

MOST sacred Heart of Jesus, pour down Thy blessings abundantly upon Thy Church, upon the Supreme Pontiff, and upon all the clergy; grant perseverance to the just, convert sinners, enlighten infidels, bless our parents, friends, and benefactors; assist the dying, liberate the souls in purgatory, and extend over all hearts the sweet empire of Thy love.

Indulgence of 300 days.—Pius X, June 16, 1906.

Prayer in Commemoration of the Sufferings and Death of Our Lord

O MY Lord Jesus Christ! Who, to redeem the world, didst vouchsafe to be born amongst men, to be circumcised, to be rejected and persecuted by the Jews, to be betrayed by the traitor Judas with a kiss, and as a lamb, gentle and innocent, to be bound with cords, and dragged in scorn before the tribunals of Annas, Caiphas, Pilate, and Herod; Who didst suffer Thyself to be accused by false witnesses, to be torn by the scourge and overwhelmed with opprobrium; to be spit upon, to be crowned with thorns, buffeted, struck with a reed, blindfolded, stripped of Thy garments; to be nailed to the cross and raised on it between two thieves; to be given gall and vinegar to drink, and to be pierced with a lance; do Thou, O Lord, by these Thy most sacred pains,

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which I, all unworthy, call to mind, and by Thy holy cross and death, save me (and thy servant N. in his agony [1]) from the pains of hell, and vouchsafe to bring me whither Thou didst bring the good thief who was crucified with Thee. Who, with the Father and the Holy Ghost, livest and reignest, God, forever and ever. Amen.

Our Father, Hail Mary, Glory be to the Father, etc., five times.

The Sovereign Pontiff, Pius VII, by a decree of the S. Cong. of Indulgences, Aug. 25, 1820, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer, and the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each five times, an indulgence of 300 days, once a day.

Ejaculation

O SWEETEST Heart of Jesus! I implore
That I may ever love
thee more and more.

Indulgence of 300 days, every time.—Pius IX, Nov. 26, 1876.

Aspiration

At the Elevation of the Sacred Host

My Lord and My God!

His Holiness, Pope Pius X, on May 18, 1907, granted an indulgence of seven years and seven quarantines, to all the faithful who, at the Elevation during Mass, or at public exposition of the Blessed Sacrament, look upon the sacred Host and say: "*My Lord and my God!*" [2]

Ejaculations

O SACRAMENT most holy!
O Sacrament divine,
All praise and all
thanksgiving be
every moment Thine.

Indulgence of 100 days, once a day; and once during each Mass to all, who, at the Elevation of both species, shall say this ejaculation.

Saviour of the world, have mercy on us!

Indulgence of 50 days, once a day.—Leo XIII, Feb. 21, 1891.

[1] If the prayer is said for a person in his last agony.

[2] This indulgence was extended to include the blind by Pope Pius X, May 9, 1912.

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Jesus, my God, I adore Thee here present in the sacrament of Thy love.

Indulgence of 100 days, while genuflecting before a tabernacle containing the Blessed Sacrament, and an indulgence of 300 days, while genuflecting on both knees before the Blessed Sacrament exposed.—Pius X, July 3, 1908.

Deus meus et omnia!

My God and my all!

Indulgence of 50 days, each time.—Leo XIII, May 4, 1888.

Invocation

O my God, grant that I may love Thee, and be the only reward of my love to love Thee always more and more.

Indulgence of 100 days, once a day.—Leo XIII, March 15, 1890.

At the Elevation of the Sacred Chalice

Hail, saving victim offered upon the scaffold of the cross for me and for the whole human race! Hail, precious blood flowing from the wounds of our crucified Lord Jesus Christ and washing away the sins of the whole world! Remember, O Lord, Thy servant, the work of Thy hands, whom Thou hast redeemed by Thy precious blood.

His Holiness, Leo XIII, by a rescript of the Sacred Congregation of Indulgences, June 30, 1893, granted to the faithful who shall recite the above prayer at the Elevation during Holy Mass, an indulgence of 60 days, once a day.

Ejaculation

Eternal Father! I offer Thee the precious blood of Jesus, in satisfaction for my sins and for the wants of holy Church.

Indulgence of 100 days, every time.—Pius VII, Sept. 22, 1817.

Continuation of the Canon

Prayer for Those in Their Agony

O most merciful Jesus, lover of souls, I pray Thee by the agony of Thy most sacred Heart and by the sorrows of Thy immaculate mother,

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wash in Thy blood the sinners of the whole world who are now in their agony, and are to die this day. Amen.

V. Heart of Jesus once in agony, pity the dying.

Indulgence of 100 days every time.—Pius IX, Feb. 2, 1850.

Commemoration of the Dead

O FATHER of mercies, in the name of Jesus, Thy beloved Son, in memory of His bitter passion and cruel death, in virtue of the wound of His sacred Heart, and in consideration also of the sorrows of the immaculate heart of Mary, of the heroic deeds of all the saints, and of the torments of all the martyrs, I implore Thee to have pity on the souls of the faithful departed now suffering in purgatory.

To Thy mercy I recommend especially the souls of my relatives, friends, and benefactors, and of all those for whom I have promised to pray.

Versicles in Aid of the Holy Souls in Purgatory

V. Eternal rest give unto them, O Lord;

R. And let perpetual light shine upon them. Amen.

May they rest in peace. Amen.

Indulgence of 300 days for each recital of these versicles. —Pius X, Feb. 4, 1908.

Acts of Adoration, Thanksgiving, Reparation, and Love Before the Blessed Sacrament

ADORAMUS Te, Christe, et benedicimus Tibi.

R. Quia per sanctam crucem Tuam redemisti mundum.

WE ADORE Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

I ADORE Thee, eternal Father, and I give Thee thanks for the infinite love with which Thou didst deign to send Thy only-begotten Son to redeem me, and to become the food of my soul. I offer Thee all the acts of adoration and thanksgiving that

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are offered to Thee by the angels and saints in heaven, and by the just on earth. I praise, love, and thank Thee with all the praise, love, and thanksgiving that are offered to Thee by Thine own Son in the Blessed Sacrament; and I beg Thee to grant that he may be known, loved, honored, praised, and worthily received by all, in this most divine Sacrament.

Our Father, Hail Mary, Glory be to the Father.

I ADORE Thee, eternal Son, and I thank Thee for the infinite love which caused Thee to become man for me, to be born in a stable, to live in poverty, to suffer hunger, thirst, heat, cold, fatigue, hardships, contempt, persecutions, the scourging, the crowning with thorns, and a cruel death upon the hard wood of the cross. I thank Thee, with the Church militant and triumphant, for the infinite love with which Thou didst institute the most blessed sacrament to be the food of my soul.

I adore Thee in all the consecrated Hosts throughout the whole world, and I return thanks for those who know Thee not, and who do not thank Thee. Would that I were able to give my life to make Thee known, loved, and honored by all, in this sacrament of love, and to prevent the irreverences and sacrileges that are committed against Thee! I love Thee, divine Jesus, and I desire to receive Thee with all the purity, love, and affection of Thy blessed mother, and with the love and affection of Thy own most pure Heart. Grant, O most amiable spouse of my soul! in coming to me in this most holy sacrament, that I may receive all the graces and blessings which Thou dost come to bestow on us, and let me rather die than receive Thee unworthily.

Our Father, Hail Mary, Glory be to the Father.

I ADORE Thee, eternal Holy Ghost, and I give Thee thanks for the infinite love with which Thou didst work the ineffable mystery of the incarnation, and for the infinite love with which Thou didst form the sacred body of Our Lord Jesus Christ out of the most pure blood of the blessed Virgin Mary, to become in this sacrament the food of my soul.

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I beg Thee to enlighten my mind, and to purify my heart and the hearts of all men, that all may know the benefit of Thy love, and receive worthily this most blessed sacrament.

Our Father, Hail Mary, Glory be to the Father.

TANTUM ergo sacramentum
Veneremur cernui:

Et antiquum documentum
Novo cedat ritui:

Præstet fides supplementum
Sensuum defectui.

Genitori Genitoque,
Laus et jubilatio,

Salus, honor, virtus quoque
Sit et benedictio,

Procedenti ab utroque

Compar sit laudatio.
Amen.

DOWN in adoration falling,
Lo! the sacred Host we hail;
Lo! o'er ancient forms departing,
Newer rites of grace prevail:
Faith for all defects supplying,
Where the feeble senses fail.

To the everlasting Father,
And the Son who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might, and endless majesty. Amen.

V. Panem de cœlo præstitisti eis.
R. Omne delectamentum in se habentem.

V. Thou gavest them bread from heaven.
R. And therein was sweetness of every kind.

Oremus

DEUS, qui nobis sub sacramento mirabili, passionis Tuæ memoriam reliquisti: tribue, quæsumus, ita nos corporis et sanguinis Tui sacra

Let us pray

O GOD, Who, under this wonderful sacrament, hast left us a memorial of Thy passion: grant us, we beseech Thee, so to venerate the sacred

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mysteria venerari, ut redemptionis Tuæ fructum in nobis jugiter sentiamus. Qui vivis et regnas, etc.

mysteries of Thy body and blood, that we may ever experience within ourselves the fruit of Thy redemption, Who livest and reignest, world without end. Amen.

Indulgence of 100 days to those who say these prayers at any time before the Blessed Sacrament, and offer supplications for the welfare of the Church, for the extirpation of heresy, and for the intention of our Holy Father, the Pope.—Pius VI, Oct. 17, 1796.

Before Communion

At the Agnus Dei

Prayers to Implore Peace

Ant. DA PACEM, Domine, in diebus nostris, quia non est alius qui pugnet pro nobis, nisi Tu, Deus noster.

Ant. GIVE peace, O Lord! in our days; for there is none other that fighteth for us, but only Thou, our God.

V. Fiat pax in virtute Tua.

R. Et abundantia in turribus Tuis.

V. Peace be in Thy strength, O Lord!

R. And plenty in Thy strong places.

Oremus

DEUS, a quo sancta desideria, recta consilia, et justa sunt opera: da servis Tuis illam, quam mundus dare non potest, pacem: ut et corda nostra mandatis Tuis dedita, et hostium sublata formidine, tempora sint tua protectione tranquilla. Per Christum Dominum nostrum. Amen.

Let us pray

O GOD, from Whom proceed all holy desires, all right counsels and just works: grant unto us, Thy servants, that peace which the world cannot give, that our hearts may be devoted to Thy service, and that, delivered from the fear of our enemies, we may pass our time in peace under Thy protection. Through Christ our Lord. Amen.

Indulgence of 100 days, every time.—Pius IX, May 18, 1848.

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At Holy Communion

An Act of Spiritual Communion, by St. Alphonsus Liguori

O JESUS, I believe that Thou art in the Most Holy Sacrament. I love Thee above all things, and I long for Thee in my soul. Since I can not receive Thee now sacramentally, come at least spiritually into my heart. I embrace Thee as already there and unite myself wholly to Thee; never permit me to be separated from Thee.

Jesus, my good, my sweet love,
Wound, inflame this heart of mine.
So that it may be always and all on fire for Thee!

Indulgence of 60 days, once a day.—Leo XIII, June 30, 1893.

O JESUS, sweetest love, come Thou to me;
Come down in all Thy beauty unto me;
Thou Who didst die for longing love of me;
And never, never more depart from me.
Free me, O beauteous God, from all but Thee;
Sever the chain that holds me back from Thee;
Call me, O tender love, I cry to Thee;
Thou art my all! O bind me close to Thee.

—Shapcote.

Ejaculations

Heart of Jesus, burning with love of us, inflame our hearts with love of Thee.

Indulgence of 100 days, once a day.—Leo XIII, June 16, 1893.

Sweet Heart of Jesus, be my love.

Indulgence of 300 days, once a day.—Leo XIII, May 21, 1892.

O sweetest Heart of Jesus! I implore
That I may ever love thee more and more.

Indulgence of 300 days, every time.—Pius IX, Nov. 26, 1876.

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Prayers after Holy Communion

SOUL of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesus, hear me.
Within Thy wounds hide me.
Never permit me to be separated from Thee.
From the malignant ene my defend me.
In the hour of my death call me,
And bid me come to Thee,
That with the saints I may praise Thee throughout eternity. Amen.

Indulgence of 300 days, each time.—Pius IX, Jan. 9, 1854.

Prayer for Greater Love

SEE where Thy boundless love has reached, my loving Jesus! Thou, of Thy flesh and precious blood, hast made ready for me a banquet whereby to give me all Thyself. Who drove Thee to this excess of love for me? Thy Heart, Thy loving Heart. O adorable Heart of Jesus, burning furnace of divine love! within Thy sacred wound take Thou my soul; in order that, in that school of charity, I may learn to love the God Who has given me such wondrous proofs of His great love. Amen.

Indulgence of 100 days, once a day.—Pius VII, Feb. 9, 1818.

Prayer to Overcome Evil Passions and to Become a Saint

DEAR Jesus, in the Sacrament of the Altar, be forever thanked and praised. Love, worthy of all celestial and terrestrial love! Who, out of infinite love for me, ungrateful sinner, didst assume our human nature, didst shed Thy most precious blood in the cruel scourging, and didst expire on a shameful cross for our eternal welfare! Now, illumined with lively faith, with the outpouring of my whole soul and the fervor of my heart, I humbly beseech Thee, through the infinite merits

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of Thy painful sufferings, give me strength and courage to destroy every evil passion which sways my heart, to bless Thee in my greatest afflictions, to glorify Thee by the exact fulfilment of my duties, supremely to hate all sin, and thus to become a saint.

Indulgence of 100 days, once a day.—Pius IX, Jan. 1, 1866.

At the Blessing

MAY the blessing of God almighty ✠, of the Father, and of the Son, and of the Holy Ghost, descend upon us and remain with us forever. Amen.

Lord Jesus Christ, bless us as Thou didst bless the little children and again Thy disciples at Thy glorious ascension into heaven, so that we may persevere in Thy grace and be numbered on the last day among the elect whom Thou wilt call the blessed of Thy Father, and invite into Thy eternal kingdom.

Act of Oblation in Thanksgiving for Blessings Received

ETERNAL FATHER! we offer Thee the most precious blood of Jesus, shed for us with such great love and bitter pain from His right hand; and through the merits and the efficacy of that blood we entreat Thy divine Majesty to grant us Thy holy benediction, in order that we may be defended thereby from all our enemies, and be set free from every ill; whilst we say, May the blessing of almighty God, Father, Son, and Holy Spirit descend upon us and remain with us for ever. Amen. Pater, Ave, *and* Gloria.

The Sovereign Pontiff, Leo XII, by a rescript, Oct. 25, 1823, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say this offering, with the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, to the Most Holy Trinity, in thanksgiving for blessings received, an indulgence of 100 days, and a plenary indulgence to those who shall have said it daily, for a month, on any day, when, after confession and communion, they shall pray for the intention of the Sovereign Pontiff.

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At the End of the Mass

MAY the Heart of Jesus in the most blessed sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

Indulgence of 100 days, once a day.—Pius IX, Feb. 29, 1868.

Ejaculation of Blessed Margaret Mary

O HEART of love, I place all my trust in Thee: for though I fear all things from my weakness, I hope all things from Thy mercies.

Indulgence of 300 days, every time.—Pius X, June 3, 1908.

Recommendation to the Blessed Virgin Mary

A Pious Practice

MOST holy Virgin, mother of the incarnate Word, treasure-house of grace and refuge of sinners, with lively faith we have recourse to thy motherly love, and ask of thee the grace of ever doing God's will and thine. In thy most holy hands we place our hearts, and of thee we ask health of body and soul; most firmly we place our trust in thee, our most loving mother, and with lively faith we pray to thee.

Hail Mary, three times.

Let us pray

DEFEND, we beseech Thee, O Lord! through the intercession of the blessed Mary, ever virgin, Thy servants from all infirmity; and mercifully deign to guard them, prostrate in the sincerity of their hearts before Thee, against the snares of the enemy. Through Christ our Lord. *R.* Amen.

Indulgence of 100 days, once a day.—Leo XII, Aug. 11, 1824.

Prayer of St. Aloysius Gonzaga to the Blessed Virgin

MOST holy Mary, my lady, to thy faithful care and special keeping and to the bosom of thy mercy, to-day and every day, and particularly at

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the hour of my death, I commend my soul and my body: to thee I commit all my anxieties and miseries, my life and the end of my life, that through thy most holy intercession and by thy merits all my actions may be directed and disposed according to thy will and that of thy divine Son. Amen.

Indulgence of 200 days, once a day.—Leo XIII, March 15, 1890.

Ejaculations

Sweet heart of Mary, be my salvation!

Indulgence of 300 days, every time.—Pius IX, Sept. 30, 1852.

Mary, mother of God and mother of mercy, pray for me and for the departed.

Indulgence of 100 days, once a day.—Leo XIII, Dec. 15, 1883.

O Mary! conceived without sin, pray for us who have recourse to thee.

Indulgence of 100 days, once a day.—Leo XIII, March 15, 1884.

O Mary, who didst come into this world free from stain! obtain of God for me that I may leave it without sin.

Indulgence of 100 days, once a day.—Pius IX, March 27, 1863.

Antiphon to the Holy Archangel Michael

SANCTE Michæl Archangele, defende nos in prœlio, ut non pereamus in tremendo judicio.

HOLY archangel Michael, defend us in battle, that we may not perish in the tremendous judgment.

Indulgence of 100 days, once a day.—Leo XIII, Aug. 19, 1893.

To the Guardian Angel

ANGEL of God, my guardian dear,
To whom His love commits me here,
Ever this day be at my side,
To light and guard, to rule and guide.
Amen.

Indulgence of 100 days, every time.—Pius VI, Oct. 2, 1795.

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Prayer for Holy Purity

GUARDIAN of virgins, and holy father Joseph, to whose faithful custody Christ Jesus, innocence itself, and Mary, virgin of virgins, were committed; I pray and beseech thee, by these dear pledges, Jesus and Mary, that, being preserved from all uncleanness, I may with spotless mind, pure heart, and chaste body, ever serve Jesus and Mary most chastely all the days of my life. Amen.

Indulgence of 100 days, once a day.—Pius IX, Feb. 4, 1877.

Prayer to St. Joseph

O JOSEPH, virgin father of Jesus, most pure spouse of the Virgin Mary, pray for us daily to the Son of God, that, armed with the weapons of His grace, we may fight as we ought in life, and be crowned by Him in death.

Indulgence of 100 days, twice a day.—Pius X, Nov. 26, 1906.

Invocation

HAC nos innocuam, Joseph, decurrere vitam
Sitque tuo semper tuta patrocinio.

HELP us, Joseph, in our earthly strife,
E'er to lead a pure and blameless life.

Indulgence of 300 days, once a day.—Leo XIII, March 18, 1882.

Ejaculatory Prayers to Obtain a Good Death

JESUS, Mary, and Joseph, I give you my heart and my soul.

Jesus, Mary, and Joseph, assist me in my last agony.

Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you.

The Sovereign Pontiff, Pius VII, by a decree of the S. Congr. of Indulgences, April 28, 1807, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say these three ejaculations, an indulgence of 300 days; and an indulgence of 100 days, every time that, with the same dispositions, they shall say one of these ejaculations.

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Prayer for Final Perseverance

O LORD almighty, Who permittest evil to draw good therefrom, hear our humble prayers, and grant that we remain faithful to Thee unto death. Grant us also, through the intercession of most holy Mary, the strength ever to conform ourselves to Thy most holy will.

Indulgence of 100 days, once a day.—Leo XIII, July 19, 1879.

Ejaculations

MY GOD, my only good, Thou art all mine; grant that I may be all Thine.

Indulgence of 300 days, once a day.—Leo XIII, March 13, 1902.

MY GOD, unite all *minds* in *truth* and all *hearts* in *charity!*

Indulgence of 300 days, every time.—Pius X, May 30, 1908.

Deus Meus et omnia!
My God and my all!

Indulgence of 50 days, every time.—Leo XIII, May 4, 1888.

Prayers Ordered by Pope Leo XIII to be Said after Every Low Mass

The priest with the people recites the *Hail Mary* thrice, then the Salve Regina:

HAIL, holy queen, mother of mercy, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious advocate, thine eyes of mercy toward us, and after this our exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

V. Pray for us, O holy mother of God.

R. That we may be made worthy of the promises of Christ.

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Let us pray

O God, our refuge and our strength, look down in mercy on Thy people who cry to Thee; and by the intercession of the glorious and immaculate Virgin Mary, mother of God, of St. Joseph her spouse, of Thy blessed apostles Peter and Paul, and of all the saints, in mercy and goodness hear our prayers for the conversion of sinners, and for the liberty and exaltation of our holy Mother the Church. Through Christ our Lord. Amen.

Holy Michael, archangel, defend us in the day of battle; be our safeguard against the wickedness and snares of the devil. May God rebuke him, we humbly pray; and do thou, prince of the heavenly host, by the power of God, thrust down to hell Satan and all wicked spirits, who roam through the world seeking the ruin of souls. Amen.

Indulgence of 300 days.—Leo XIII, Sept. 25, 1888.

Invocation

Most sacred Heart of Jesus, have mercy on us! (*Thrice*)

Indulgence of seven years and seven quarantines.—Pius X, June 17, 1904.

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Devotions for Confession

Before Confession

REFLECT that this confession may be the last of your life. Therefore, prepare yourself for it as if you were lying sick upon your deathbed, and already at the brink of the grave. Ask God to give you the grace to make a good examination of conscience, the light to see your sins clearly, and the strength to make a sincere confession and to amend your life.

Prayer

MOST merciful God, Father in heaven, relying on Thy goodness and mercy I come to Thee with filial confidence to confess my sins and to implore Thy forgiveness. Thou wilt not despise a contrite and humble heart. Bless me and receive me again into Thy favor; I acknowledge that I have been most ungrateful to Thee but I sincerely repent and detest the wrong I have done, and I desire henceforth to walk in the way of perfection, in accordance with Thy holy will.

O Jesus, my Saviour, my good Shepherd, I have strayed far from the path that Thou hast marked out for me; I did not follow in Thy footsteps; I wandered into forbidden places. Repentant and sorrowful, I beg to be admitted again into the fold of Thy faithful followers. I want to confess my sins with perfect sincerity, as if I were at the point of death. My Jesus, I look to Thee with confidence for the grace to examine my conscience well.

O holy Spirit, come in Thy mercy; enlighten my mind and strengthen my will that I may know my sins, humbly confess

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them, and sincerely amend my life.

Mary, my mother, immaculate spouse of the Holy Ghost, refuge of sinners, assist me by Thy intercession.

Holy angels and saints of God, pray for me. Amen.

Examination of Conscience

BEGIN by examining yourself on your last confession: Whether a grievous sin was forgotten through want of proper examination, or concealed or disguised through shame. Whether you confessed without a true sorrow and a firm purpose of amendment. Whether you have repaired evil done to your neighbor. Whether the penance was performed without voluntary distractions. Whether you have neglected your confessor's counsel, and fallen at once into habitual sins.

Then examine yourself on the ten commandments; the commandments of the Church: the seven capital sins; the duties of your state of life; and your ruling passion. Calmly recall the different occasions of sin which have fallen in your way, or to which your state and condition in life expose you; the places you have frequented; the persons with whom you have associated. Do not neglect to consider the circumstances which alter the grievousness of the sin, nor the various ways in which we become accessory to the sins of others.

The Ten Commandments of God

1. I AM the Lord thy God, Who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before Me. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them.

2. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

3. Remember that thou keep holy the Sabbath day.

4. Honor thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's wife.

10. Thou shalt not covet thy neighbor's goods.

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The Six Commandments of the Church

1. TO HEAR Mass on Sundays and holy-days of obligation.
2. To fast and abstain on the days appointed.
3. To confess at least once a year.
4. To receive Holy Eucharist during the Easter-time.
5. To contribute to the support of our pastors.
6. Not to marry persons who are not Catholics, or who are related to us within the fourth degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

The Seven Deadly Sins, and the Opposite Virtues

1. Pride	Humility
2. Covetousness	Liberalty
3. Lust	Chastity
4. Anger	Meekness
5. Gluttony	Temperance
6. Envy	Brotherly love
7. Sloth	Diligence

The Four Sins which Cry to Heaven for Vengeance

1. Wilful murder. 2. The sin of Sodom. 3. Oppression of the poor. 4. Defrauding the laborer of his wages.

Nine Ways of Being Accessory to Another's Sin

1. By counsel. 2. By command. 3. By consent. 4. By provocation. 5. By praise or flattery. 6. By concealment. 7. By partaking. 8. By silence. 9. By defense of the ill done.

The Seven Spiritual Works of Mercy

1. To admonish sinners.
2. To instruct the ignorant.
3. To counsel the doubtful.
4. To comfort the sorrowful.
5. To bear wrongs patiently
6. To forgive all injuries.
7. To pray for the living and the dead.

The Seven Corporal Works of Mercy

1. To feed the hungry. 2. To give drink to the thirsty. 3. To clothe the naked. 4. To visit and ransom the captives. 5. To harbor the harborless. 6. To visit the sick. 7. To bury the dead.

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PRELIMINARY EXAMINATION

WHEN did you make your last confession? Did you take sufficient pains to awaken contrition?

Did you omit to confess a mortal sin, either intentionally or through forgetfulness? Did you intentionally neglect to say the penance which was imposed on you, or were you so careless as to forget it?

Have you carried out the resolutions you made at your last confession or have you paid no heed at all to them?

Examination on the Ten Commandments of God

I. HAVE you doubted in matters of faith? Murmured against God at your adversity or at the prosperity of others? Despaired of His mercy?

Have you believed in fortune-tellers or consulted them?

Have you gone to places of worship belonging to other denominations?

Have you recommended yourself daily to God? Neglected your morning or night prayers? Omitted religious duties or practices through motives of human respect?

Have you rashly presumed upon God's forbearance in order to commit sin?

Have you read books, papers, and periodicals of anti-Catholic or atheistic tendency? Made use of superstitious practices? Spoken with levity or irreverence of priests, Religious, or sacred objects?

II. Have you taken the name of God in vain? Profaned anything relating to religion?

Have you sworn falsely, rashly, or in slight and trivial matters? Cursed yourself or others, or any creature? Angered others so as to make them swear, or blaspheme God?

III. Have you kept holy the Lord's Day, and all other days commanded to be kept holy? Bought or sold things not of necessity on that day? Done or commanded some servile work not of necessity? Missed Mass or been wilfully distracted during Mass? Talked, gazed, or laughed in the church? Profaned the day by dancing, drinking, gambling, or in other ways?

IV. Have you honored your parents, superiors, and masters, according to your just duty? Deceived them? Disobeyed them?

Have you failed in due reverence to aged persons?

V. Have you procured, desired, or hastened the death of any one? Borne hatred? Oppressed any one? Desired revenge? Not forgiven injuries? Refused to speak to others? Used provoking language? Injured others? Caused enmity between others?

VI and IX. Have you been

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guilty of lascivious dressing? Been in lewd company? Read immodest books? Been guilty of unchaste songs, discourses, words, or actions? Wilfully entertained impure thoughts or desires?

VII. Have you been guilty of stealing, or of deceit in buying, or selling, in regard to wares, prices, weights, or measures? Have you wilfully damaged another man's goods, or negligently spoiled them?

VIII. Have you borne false witness? Called injurious names? Disclosed another's sins? Flattered others? Judged rashly?

X. Have you coveted unjustly anything that belongs to another?

Examination on the Precepts of the Church

HAVE you gone to confession at least once a year?

Received holy communion during Easter-time?

Have you violated the fasts of the Church or eaten flesh-meat on prohibited days?

Have you sinned against any other commandment of the Church?

Examine yourself also in regard to the seven capital sins and the nine ways of being accessory to another's sin.

After the Examination

HAVING discovered the sins of which you have been guilty, together with their number, enormity, or such circumstances as may change their nature, you should endeavor to excite in yourself a *heartfelt sorrow* for having committed them, and a sincere detestation of them. This being the most essential of all the dispositions requisite for a good confession, with what humility, fervor, and perseverance should you not importune Him Who holds the hearts of men in His hands to grant it to you!

An Act of Contrition

Recite very attentively one of the following acts:

I

ETERNAL FATHER! I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they displease Thee, my God, Who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life.

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II

O my God, I am truly sorry that I have sinned, because Thou art infinitely good and sin displeases Thee. I promise not to offend Thee again. I love Thee above all things with my whole heart and soul, and I will endeavor to please Thee in everything.

III

O God! infinitely worthy of all love, my creator, my saviour, my benefactor, why did I ever offend Thee? Lord have mercy on me. How ungrateful I have been to Thee, Who art infinitely good! Father, forgive me. I love Thee, my God, with my whole heart and above all things; I hate sin because it is offensive to Thy goodness. I am truly sorry for having offended Thee, and with Thy help I will shun the occasions of sin and seek to please Thee in all things.

IV

O my God! confessing my guilt with a contrite heart I kneel before Thee and implore Thee to look upon me according to the multitude of Thy mercies. I detest and am heartily sorry for all my sins, not only because I dread the loss of heaven and the pain of hell, but also and principally because by them I have offended Thee, Who art infinitely good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins and to amend my life. I acknowledge Thee, O God, to be the Supreme Good, and I love Thee with all my heart. Be merciful to me, a poor sinner. I beseech Thee, by the passion and death of Jesus Christ, Thy Son, to forgive me my sins. Amen.

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APPROACH the confessional with the same recollectedness and reverence as would fill your heart if Christ our Lord were seated there in person ready to hear your confession. The priest is really the representative of Christ.

When you kneel down, say: *Bless me, Father, for I have sinned*, and then begin the *Confiteor*, proceeding as far as *Through my fault*, etc.

THE CONFITEOR

I CONFESS to almighty God, to Blessed Mary, ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. . . .

Then tell when you made your last confession and begin the avowal of your sins.

Confess all your sins with a contrite and humble heart, and conclude thus:

For these and all the sins of my past life, especially my sins of (*naming some grievous sin*), I am heartily sorry, beg pardon of God, and absolution of you, my Father (*then finish the Confiteor*).

. . . Therefore, I beseech the Blessed Mary, ever virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

LISTEN then with humility and docility to the instruction of your confessor, and during this time avoid all recurrence as to the confession itself; remembering that sins forgotten after a serious examination are really comprised in the absolution. Accept with submission the penance imposed, and if any obstacle that you foresee will prevent your accomplishing it, state this respectfully.

While the priest pronounces the words of absolution, endeavor to excite an act of perfect contrition. Should your spiritual Father deem it proper to defer absolution, acknowledge your unworthiness, and do not murmur. Leave the confessional resolved to use every effort, by an amendment of life and sincere repentance, to obtain God's pardon, which His minister will ratify.

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Thanksgiving after Confession

ETERNAL FATHER! I thank Thee, I bless Thee, for Thy goodness and mercy. Thou hast had compassion on me, although in my folly I had wandered far away from Thee and offended Thee most grievously. With fatherly love Thou hast received me anew after so many relapses into sin and forgiven me my offenses through the holy sacrament of Penance. Blessed forever, O my God, be Thy loving kindness, Thy infinite mercy! Never again will I grieve Thee by ingratitude, by disobedience to Thy holy will. All that I am, all that I have, all that I do shall be consecrated to Thy service and Thy glory.

"Sacred Heart of Jesus, I trust in Thee." — Indulgence of 300 days.—Pius X, June 27, 1906.

"Jesus, my God, I love Thee above all things." — Indulgence of 50 days, each time.—Pius IX, May 7, 1854.

O DIVINE Spirit! penetrate my soul with true horror and loathing of sin. Grant that I may be more exact in the fulfilment of all my duties, and strengthen me by Thy grace, that I may not again yield to temptation.

"Sweet heart of Mary, be my salvation." — Indulgence of 300 days, each time.—Pius IX, Sept. 30, 1852.

"O Mary, conceived without sin, pray for us, who have recourse to Thee." — Indulgence of 100 days, once a day.—Leo XIII, March 15, 1884.

"My queen! My mother! Remember I am thine; keep me, guard me, as thy property and possession." — Indulgence of 40 days, each time, when tempted.—Pius IX, Aug. 5, 1851.

"Mary, our hope, have pity on us!" — Indulgence of 300 days.—Pius X, Jan. 8. 1906.

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Devotions for Holy Communion[1]

Reflections on Holy Communion

The Voice of Christ

COME *to Me, all you that labor and are burdened, and I will refresh you* (*Matt. xi.* 28).

The bread which I will give is My flesh for the life of the world (*John vi.* 52).

Take ye and eat: This is My body which shall be delivered for you: do this for the commemoration of Me (*I Cor. xi.* 24).

He, who eateth My flesh and drinketh My blood abideth in Me, and I in him (*John vi.* 57).

The words, which I have spoken to you, are spirit and life (*John vi.* 64).

With How Great Reverence Christ is to be Received[2]

The Voice of the Disciple

THESE are Thy words, O Christ, the eternal Truth, though not all delivered at one time nor written in one place. Since therefore they are Thy words and they are true, they are to be received by me with thanks and with faith. They are Thine, and Thou hast spoken them; and they are also mine, because Thou hast delivered them for my salvation. I willingly receive them from Thy mouth, that they may be more inseparably ingrafted in my heart. Words of so great tenderness, full of sweetness and love, encourage me; but my sins terrify me, and my unclean conscience keeps me back from approaching such great mysteries. The sweetness of Thy words

[1] From "The Following of Christ."
[2] Book iv, chapter i.

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invites me, but the multitude of my offences weighs me down.

Thou commandest me to approach to Thee with confidence, if I would have part with Thee; and to receive the food of immortality, if I desire to obtain life and glory everlasting. "Come to Me," Thou sayest, "all you that labor and are burdened, and I will refresh you" (*Matt.* xi. 28). O sweet and amiable word in the ear of a sinner, that Thou, O Lord my God, shouldst invite the poor and needy to the communion of Thy most sacred body! But who am I, O Lord, that I should presume to come to Thee? Behold the heaven of heavens cannot contain Thee; and Thou sayest, "Come you all to Me." What means this most loving condescension, and so friendly an invitation? How shall I dare to approach, who am conscious to myself of no good on which I can presume? How shall I introduce Thee into my house, who have oftentimes provoked Thine indignation? The angels and the archangels stand with reverential awe; the saints and the just are afraid; and Thou sayest, "Come you all to Me." Unless Thou, O Lord, didst say it, who could believe it to be true? And unless Thou didst command it, who would dare attempt to approach?

Behold, Noe, a just man, labored a hundred years in building the ark, that he with a few might be preserved; and how shall I be able in the space of one hour to prepare myself to receive with reverence the Maker of the world? Moses, thy servant, thy great and special friend, made an ark of incorruptible wood, which he also covered with the most pure gold, that he might deposit therein the Tables of the Law; and shall I, a rotten creature, presume so easily to receive Thee, the Maker of the law and the Giver of life? Solomon, the wisest of the kings of Israel, employed seven years in building a magnif-

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icent temple for the praise of Thy name: and for eight days together he celebrated the feast of the dedication thereof; he offered a thousand victims as peace-offerings, and brought the Ark of the Covenant in a solemn manner into the place prepared for it, with sound of trumpet and jubilee. And I, a wretch and the vilest of men, how shall I bring Thee into my house, I, who can hardly spend one half-hour devoutly, and would that I had ever once spent one half-hour as I ought! O my God, how much did they endeavor to do to please Thee! Alas, how little is it that I do! How short a time do I spend, when I prepare myself to communicate! Seldom am I wholly recollected, very seldom free from all distraction. And yet, surely, in the life-giving presence of Thy deity no unbecoming thought should occur, nor anything created take up my mind; for it is not an angel, but the Lord of angels, whom I am to entertain.

And yet there is a very great difference between the Ark of the Covenant with its relics, and Thy most pure body with its unspeakable virtues; between those sacrifices of the Law which were figures of things to come, and the true sacrifice of Thy body which is the accomplishing of all those ancient sacrifices. Why, then, am I not more inflamed, considering Thy venerable presence? Why do I not prepare myself with greater care to receive Thy sacred gifts, seeing that these ancient holy patriarchs and prophets, yea, kings also and princes, with the whole people, have shown so great affection of devotion towards Thy divine worship? The most devout King David danced before the ark of God with all his might, commemorating the benefits bestowed in times past on the fathers. He made musical instruments of sundry kinds; he published psalms and appointed them to be sung with joy; he himself likewise often sung them,

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playing upon his harp, inspired with the grace of the Holy Ghost. He taught the people of Israel to praise God with their whole heart and to join their voices in blessing and magnifying Him every day. If so great devotion was then used and such remembrance of the praise of God before the Ark of the Covenant, how great ought to be the reverence and devotion which I and all Christian people should have in the presence of this sacrament, in the receiving of the most excellent body of Christ!

Many run to sundry places to visit the relics of the saints, and are astonished to hear of their wonderful works; they behold the noble churches erected in their honor, and kiss their sacred bones wrapt up in silk and gold: and behold, I have Thee here present on the altar, my God, the Saint of saints, the Creator of men, and the Lord of angels. Oftentimes in seeing those things men are moved with curiosity and the novelty of the sight, and but little fruit of amendment is reaped thereby, especially when persons lightly run hither and thither without true contrition for their sins. But here in the Sacrament of the Altar Thou art wholly present, my God, the man Christ Jesus; where also the fruit of eternal salvation is plentifully reaped, as often as Thou art worthily and devoutly received. And to this we are not drawn by any levity, curiosity, or sensuality, but by a firm faith, a devout hope, and a sincere charity.

O God, the invisible Maker of the world, how wonderfully dost Thou deal with us! how sweetly and graciously dost Thou order all things in favor of Thy elect, to whom Thou offerest Thyself to be received in this sacrament! For this exceeds all understanding of man; this in a particular manner engages the hearts of the devout, and enkindles their love. For Thy true faithful, who dispose their whole life to amendment, by this most worthy sacrament

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frequently receive a great grace of devotion and love of virtue. Oh, the wonderful and h i d d e n grace of this sacrament, which only the faithful of Christ know, but which unbelievers and such as are slaves to sin cannot experience! In this sacrament is conferred spiritual grace, lost virtue is repaired in the soul, and beauty disfigured by sin returns again. And so great sometimes is this grace, that from the abundance of the devotion which is bestowed, not only the mind, but the frail body also feels a great increase of strength.

Yet it is much to be lamented and pitied that we should be so lukewarm and negligent as not to be drawn with greater affection to the receiving of Christ, in Whom consist all the hope and merit of those who will be saved. For He is our sanctification and our redemption: He is our comfort in our pilgrimage, and the eternal beatitude of the saints. It is, therefore, much to be lamented that many take so little notice of this saving mystery, which rejoices heaven and preserves the whole world. Oh, the blindness and the hardness of the human heart, which does not consider so unspeakable a gift, and from a daily use of it falls into a disregard of it! For if this most holy sacrament were only celebrated in one place and consecrated only by one priest in the world, how great a desire would men have to go to that place and to such a priest of God, that they might see the divine mysteries celebrated! But now there are made many priests, and Christ is offered up in many places, that the grace and love of God to man may appear so much the greater, by how much more this holy communion is spread throughout the world. Thanks be to Thee, O good Jesus, our eternal shepherd, Who hast vouchsafed to feed us poor exiles with Thy precious body and blood, and to invite us to the receiving of these mysteries with the words of Thy own

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mouth, saying, "Come to Me, all you that labor and are burdened, and I will refresh you" (*Matt.* xi. 28).

O Sacrament most holy!
O Sacrament divine!
All praise and all thanksgiving be every moment thine.

OH! SEE upon the altar placed
The victim of the greatest love!
Let all the earth below adore,
And join the choirs of heaven above.
Sweet Sacrament, we thee adore;
Oh, make us love thee more and more!

SWEET is Our Lord in thought, sweet in the pages of the holy Gospels, sweet in the shadowy symbol or the devout picture, and yet more in the holy crucifix; but sweeter beyond comparison in the adorable sacrament of His love. Wherefore the Church sings in the words of her saint:

"O Jesus! the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see
And in Thy presence rest."

O Sacrum Convivium

Ant. O SACRUM convivium, in quo Christus sumitur; recolitur memoria passionis ejus; mens impletur gratia; et futuræ gloriæ nobis pignus datur.

Ant. O SACRED banquet, in which Christ is received; the memory of His passion is renewed; the mind is filled with grace; and a pledge of future glory is given to us.

V. Panem de cœlo præstitisti eis.
R. Omne delectamentum in se habentem.

V. Thou hast given them bread from heaven.
R. Replenished with all sweetness and delight.

Oremus

DEUS, qui nobis sub sacramento mirabili, passionis tuæ memoriam reliquisti; tribue

Prayer

O GOD, Who in this wonderful sacrament hast left us a memorial of Thy passion; grant us, we

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quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari; ut redemptionis tuæ fructum in nobis jugiter sentiamus; qui vivis, etc.

beseech Thee, so to reverence the sacred mysteries of Thy body and blood, that we may ever perceive within us the fruit of Thy redemption; Who livest and reignest, world without end. Amen.

Preparation for Mass and Communion

From the Roman Breviary and the Roman Missal

Antiphon. Remember not, O Lord, our offences, nor those of our fathers; neither take Thou vengeance of our sin.

Psalm lxxxiii

How lovely are Thy tabernacles, O Lord of hosts: my soul longeth and fainteth for the courts of the Lord.

My heart and my flesh have rejoiced in the living God.

For the sparrow hath found her a house, and the turtle a nest for herself, where she may lay her young:

Even Thine altars, O Lord of hosts: my king and my God.

Blessed are they that dwell in Thy house, O Lord: they shall praise Thee for ever and ever.

Blessed is the man whose help is in Thee: in his heart he hath disposed to ascend by steps, in the vale of tears, in the place which he hath set.

For the lawgiver shall give a blessing: they shall go from strength to strength: the God of gods shall be seen in Sion.

O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

Behold, O God, our protector: and look upon the face of Thy Christ.

For one day in Thy courts: is better than a thousand.

I had rather be despised in the house of my God, than to dwell in the tents of sinners.

For God loveth mercy and truth: the Lord will give grace and glory.

He will not withhold good things from them that walk in innocence: O Lord of hosts, blessed is the man that hopeth in Thee.

Glory be to the Father, etc.

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Psalm lxxxiv

THOU hast blessed Thy land, O Lord: Thou hast turned away the captivity of Jacob.

Thou hast forgiven the iniquity of Thy people: Thou hast covered all their sins.

Thou hast softened all Thine anger: Thou hast turned away from the wrath of Thine indignation.

Convert us, O God, our Saviour: and turn away Thine anger from us.

Wilt Thou be angry with us for ever: or wilt Thou stretch out Thy wrath from generation to generation?

Thou shalt turn again, O God, and quicken us: and Thy people shall rejoice in Thee.

Show us Thy mercy, O Lord: and grant us Thy salvation.

I will hearken what the Lord God shall say within me: for He will speak peace unto His people.

And unto His saints: and unto them that are converted in heart.

Surely His salvation is nigh unto them that fear Him: that glory may dwell in our land.

Mercy and truth have met together: justice and peace have kissed each other.

Truth is sprung out of the earth: and justice hath looked down from heaven.

For the Lord shall give goodness: and our earth shall yield her fruit.

Justice shall walk before Him: and shall set His steps in the way.

Glory be to the Father, etc.

Psalm lxxxv

INCLINE Thine ear, O Lord, and hear me: for I am needy and poor.

Preserve my soul, for I am holy: O my God, save Thy servant, that trusteth in Thee.

Have mercy upon me, O Lord: for unto Thee have I cried all the day. Give joy to the soul of Thy servant, for unto Thee, O Lord, have I lifted up my soul.

For Thou, O Lord, art sweet and mild; and plenteous in mercy unto all that call upon Thee.

Give ear, O Lord, unto my prayer: and attend to the voice of my petition.

I have called upon Thee in the day of my trouble: for Thou hast heard me.

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Among the gods there is none like unto Thee, O Lord: and there is none that can do works like unto Thy works.

All the nations whom Thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy name.

For Thou art great, and dost wondrous things: Thou art God alone.

Lead me, O Lord, in Thy way, and I will walk in Thy truth: let my heart rejoice that it may fear Thy name.

I will praise Thee, O Lord my God, with my whole heart: and I will glorify Thy name for ever.

For great is Thy mercy toward me: and Thou hast delivered my soul out of the lower hell.

O God, the wicked are risen up against me: and the assembly of the mighty have sought after my soul: and they have not set Thee before their eyes.

And Thou, O Lord, art a God full of compassion and merciful: long-suffering, and of much mercy, and true.

O look upon me, and have mercy on me: give Thy strength unto Thy servant, and save the son of Thine handmaid.

Show me a token for good: that they who hate me may see, and be confounded: because Thou, O Lord, hast helped me, and hast comforted me.

Glory be to the Father, etc.

Psalm cxv

I BELIEVED, and therefore did I speak: but I was humbled exceedingly.

I said in mine excess: All men are liars.

What shall I render unto the Lord: for all the things that He hath rendered unto me?

I will take the chalice of salvation: and call upon the name of the Lord.

I will pay my vows unto the Lord, in the presence of all His people: precious in the sight of the Lord is the death of His saints.

O Lord, I am Thy servant: I am Thy servant, and the son of Thine handmaid.

Thou hast broken my bonds in sunder; I will offer unto Thee the sacrifice of praise, and will call upon the name of the Lord.

I will pay my vows unto the Lord in the sight of all His people: in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

Glory be to the Father, etc.

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Psalm cxxix

OUT of the depths have I cried unto Thee, O Lord: Lord, hear my voice.

O let Thine ears consider well: the voice of my supplication.

If Thou, O Lord, wilt mark iniquities: Lord, who shall abide it?

For with Thee there is merciful forgiveness: and because of Thy law I have waited for Thee, O Lord.

My soul hath waited on His word: my soul hath hoped in the Lord.

From the morning watch even until night: let Israel hope in the Lord.

For with the Lord there is mercy: and with Him is plenteous redemption.

And He shall redeem Israel: from all his iniquities.

Glory be to the Father, etc.

Antiphon. Remember not, O Lord, our offences, nor those of our fathers; neither take Thou vengeance of our sins: Spare us, good Lord, spare Thy people whom Thou hast redeemed with Thy most precious blood, and be not angry with us forever.

Lord have mercy.
Christ have mercy.
Lord have mercy.
Our Father.

V. And lead us not into temptation.

R. But deliver us from evil.

V. I said: O Lord, be Thou merciful unto me.

R. Heal my soul, for I have sinned against Thee.

V. Turn to us, O Lord, for a little space.

R. And be entreated in favor of Thy servants.

V. Let Thy mercy, O Lord, be upon us.

R. As we have hoped in Thee.

V. Let Thy priests be clothed with justice.

R. And let Thy saints rejoice.

V. From my hidden sins cleanse me, O Lord.

R. And from those of others spare Thy servant.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray

1. MOST merciful God, incline Thine ears to our prayers, and with the grace of the Holy Ghost enlighten our hearts, that we may worthily take part in Thy service, and love Thee with an everlasting love.

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2. O God, before Whom all hearts are open, to Whom all desires are known, and from Whom no secret is hidden: purify the thoughts of our hearts by the inpouring of the Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name.

3. Inflame, O Lord, our reins and our hearts with the fire of the Holy Spirit, that we may serve Thee with chaste bodies and pure minds.

4. Lord, we beseech Thee, that the Paraclete Who proceedeth from Thee may enlighten our minds and lead us into all truth, even as Thy Son hath promised unto us.

5. Send down upon us, we implore Thee, O Lord, the Holy Ghost in His might, that He may cleanse us from all evil and defend us from all adversities.

6. O God, Who hast taught the hearts of the faithful by the light of the Holy Ghost, grant that, by the gift of the same spirit, we may always be truly wise and ever rejoice in His holy consolations.

7. Lord, we beseech Thee to cleanse our consciences by the power of Thy holy visitation, that when Thy Son, Our Lord Jesus Christ, cometh, He may find in us a dwelling-place made ready for Him; Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

Prayer of St. Thomas Aquinas

To Be Said Daily

Almighty, everlasting God, look down in mercy upon me, Thy servant, who now again draws near to the most holy sacrament of Thine only-begotten Son, Our Lord Jesus Christ. I approach as one who is sick, to the physician of life; as one unclean, to the fountain of mercy; as one blind, to the light of eternal brightness; as

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one poor and needy, to the Lord of heaven and earth. I implore Thee, therefore, out of the abundance of Thy boundless mercy, that Thou wouldst vouchsafe to heal my sickness, to wash away my defilement, to give sight to my eyes, to enrich my poverty, and to clothe my nakedness; that I may receive the bread of angels, the king of kings, the Lord of lords, with such reverence and humility, such contrition and devotion, such purity and faith, such purpose and intention, as may tend to the salvation of my soul.

Grant to me, I beseech Thee, not only to receive the sacrament of the body and blood of the Lord, but to profit by its substance and virtue. O God most merciful, grant me the grace to receive the body of Thine only-begotten Son, Jesus Christ, Our Lord, which He took of the Virgin Mary, in such wise, that I may be found worthy to be incorporated into His mystical body, and for evermore to be numbered among His members.

O Father, most loving, I am about to welcome into my heart Thine own beloved Son, hidden under His sacramental veil: may it, in Thy great goodness, be mine, in the end, for all eternity face to face to gaze upon Him:

Who with Thee liveth and reigneth, in the unity of the Holy Ghost, God, world without end.

Amen.

Another Ancient Prayer Before Communion

O GRACIOUS Lord Jesus Christ, though I, who am a sinner, in nowise presume on any merits of my own, and put all my trust in Thy goodness and mercy, yet do I fear and tremble in drawing near to the Table on which is spread Thy banquet of all delights. Many a sin has sullied me in body and in soul because I did not restrain my thoughts nor guard my lips; nevertheless it is to Thee, O God of majesty and love.

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that I turn in my extremity, for, Thou art the fount of mercy; to Thee, as quickly as I may, I speed: for Thou alone canst heal me. I take refuge under Thy protection. I dare not face Thee as my judge, but I cleave to Thee as my saviour. Thy mercy is above all Thy works.

Though I fear, because of my sins, yet I trust in Thee on account of Thy mercy. Turn, then, those pitiful eyes of Thine upon me, O Jesus Christ, our everlasting king and Lord, Who art God and man, and Who for man wast crucified. Have mercy upon me, full of misery and of sin though I be, upon me, whose only hope is in Thee, because of Thy loving-kindness.

Hail! Thou saving victim, offered up for me and for all mankind upon the gibbet of the cross!

Hail! thou glorious and most precious blood, that flowest from the wounds of Jesus Christ, my crucified Lord; to wash away the sins of all the world!

Forget not, O Lord, that I am one of those whom Thou hast created, and with Thine own blood hast redeemed.

I repent me of my sins: I will strive to amend my ways.

O most merciful Father, put far from me all my iniquities and all my offences; so that, by Thee made whole in body and in soul, I may be accounted worthy to approach the Holy of holies.

Grant, in fine, that the holy foretaste of Thy body and blood, which thou vouchsafest to me, a poor sinner, may be a pledge of the full remission of my sins and of the washing away for evermore of all my guilt.

From my mind may it chase away every sinful thought: in my will may it foster all holy desires: may it spur me on to the doing of works well-pleasing to Thee; and may it be to me, of body and of soul, a very sure protection and defence against the craft of all my enemies. Amen.

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Sunday

O GREAT High-Priest, Our true Pontiff, Jesus Christ, Who didst offer Thyself to God the Father a pure and spotless victim upon the altar of the cross for us miserable sinners, and didst give us Thy flesh to be our meat and Thy blood to be our drink, and didst ordain this mystery in the might of Thy holy spirit, saying: "Do this for the commemoration of Me:" I pray Thee, by the same Thy blood, the great price of our salvation; I pray Thee, by that wonderful and unspeakable love wherewith Thou didst deign so to love us, Thy unworthy creatures, as to wash us from our sins in Thine own blood: teach me, by Thy holy spirit, to approach so great a mystery with such reverence and devotion as are meet and right. Make me, by Thy grace, always so to believe and understand, to conceive and firmly to hold, to think and to speak, of this same deep mystery, as shall please Thee and be good for my soul.

Let Thy good spirit enter my heart, and there without the sound of words speak all truth. For Thy mysteries are exceeding deep, and covered with a sacred veil. For Thy great mercy's sake, grant me to approach Thy holy mysteries with a clean heart and a pure mind. Free my heart from all wrong and sinful, from all vain and hurtful thoughts. Guard me round about with the loving and watchful care of Thy holy angels; and before their most sure defence may the enemies of all good flee in confusion. For the sake of this dread mystery and by the ministering hand of the holy angel of the sacrifice, do Thou, O Lord, preserve me and all Thy servants from that obstinacy of spirit wherein lies pride and vain-glory, envy and blasphemy, uncleanness and wrong-doing, doubt and mistrust. Let them be confounded that persecute us. Let them perish that are bent upon our ruin.

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Monday

KING of virgins and lover of chastity and innocence, extinguish in my frame, by the dew of Thy heavenly grace, all flames of unlawful passion, that I may thus for evermore abide before Thee in innocency of body and of soul. Mortify in my members the sting of the flesh, and repress in me every dangerous emotion. Together with all other virtues (each Thine own gift and, in sooth, well-pleasing to Thee), clothe me with true and abiding purity, that, unsullied in body and clean in heart, I may this day offer unto Thee the sacrifice of praise.

Yet, how measurelessly deep should not be the contrition of heart, how unceasing the flow of tears, how exceeding the reverence and holy fear, how pure the body, how blameless the soul, of him who offers up a sacrifice that is of heaven and not of earth! Verily, in it, O Christ, is Thy flesh eaten of men; verily, in it do they drink of Thy blood. In it is the lowliness of earth lifted up, to be made one with the majesty of heaven. Thy holy angels, O God, stand indeed round about Thine altar; but it is Thou Thyself Who here, in wondrous and unutterable wise, art at once both priest and victim.

Tuesday

WHO can worthily be present at this sacrifice unless Thou, O God, makest him worthy? I know, O Lord, yea, truly do I know, and this do confess to Thy loving-kindness, that I am unworthy to approach so great a mystery, by reason of my numberless sins and negligences; but I know, and truly with all my heart do I believe, and with my mouth confess, that Thou canst make me worthy—Thou Who alone canst make that clean which was born unclean—Thou Who alone canst make sinners to be just and holy. By this Thine almighty power I beseech Thee, O my God, to grant that I, a sinner, may assist at this sacrifice with holy fear, with purity of heart, with tears of contrition, with spiritual gladness and heavenly joy. May my

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soul feel the sweetness of Thy blessed presence, and be comforted by the thought that round about me Thy holy angels keep untiring watch.

Wednesday

MINDFUL, O Lord, of Thy worshipful passion, I approach Thine altar, sinner though I am, to join in offering unto Thee that sacrifice which Thou hast instituted and commanded to be offered in remembrance of Thee for our well-being. Receive it, I beseech Thee, O God most high, for Thy holy Church, and for the people whom Thou hast purchased with Thine own blood. In Thy mercy look down with pity upon us all. Be pleased, O Lord, to have regard unto the sorrows of nations, the troubles of the poor, the groanings of those in bondage, the desolation of orphans, the weariness of wayfarers, the helplessness of the sick, the struggles of the dying, the failing strength of the aged, the trials and ambitious hopes of young men, the high desires of maidens, and the grief of widows.

Thursday

THOU, O Lord, hast mercy upon all, and hatest nothing that Thou hast made. Remember how frail our nature is, and that Thou art our Father and our God. Be not angry with us for ever, and shut not up Thy tender mercies in displeasure. It is not with any hope in any righteousness of our own that we lay our prayers before Thee, but with filial trust in the multitude of Thy tender mercies. Take away, from us, O Lord, our iniquities, and mercifully kindle in us the fire of Thy holy spirit. Take away from us our hearts of stone and fashion within us hearts of flesh, hearts to love Thee, to long for Thee, to delight in Thee, to be submissive to Thee—hearts whose only happiness shall be in Thee. We beseech Thee, O Lord, to look down with favor upon Thy people while they pay their vows to Thy most holy name; and that the desire of none may be in vain, and the petitions of none unfulfilled, do Thou inspire our prayers, that they may be such as Thou delightest to hear and answer.

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Friday

O Lord, Who art our all-holy Father, we plead to Thee especially on behalf of the souls of the faithful departed. May this great sacrament of Thy love be to them health and salvation, refreshment and joy. My Lord and my God, may it be their happiness this very day to be admitted to Thy heavenly banquet. May they for evermore feast on Thee, the living bread that came down from heaven, and gave life to the world; may they partake with us of Thy holy and blessed flesh—the flesh of the Lamb without spot, Who taketh away the sins of the world—the very flesh which, being conceived of the Holy Ghost, Thou, in the hallowed womb of the Blessed Virgin Mary, didst make Thine own; may they drink of that loving stream which the soldier's spear drew out of Thy sacred side, that they may be thereby strengthened and quickened, rested and comforted, and may sing with joy Thy praise and glory.

Vouchsafe, O Lord, in Thy mercy, to impart to the bread, which is about to be offered unto Thee, the fulness of Thy blessing and the consecration of Thy Godhead. Let there come down thereon the invisible and ineffable majesty of Thine holy spirit, as of old time He came down upon the sacrifices of our fathers. May His might change our oblation into Thy body and blood and teach me, unworthy communicant that I am, to participate in the celebration of these sacred mysteries with purity of heart, with tearful devotion, with reverence and with awe. Do Thou, O heavenly Father, graciously receive the sacrifice we offer for the salvation of Thy children, the living and the dead, through Jesus Christ, Thine only Son Our Lord.

Saturday

I entreat Thee, O Lord, by this most holy mystery of Thy body and blood—our daily meat and drink in Thy Church—whereby we come to have part in the one most high Godhead; do Thou endue me with Thy holy virtues, that, therewith adorned, I may with a good conscience approach Thine

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altar, and that this heavenly sacrament may thus be unto me salvation and life; for Thou hast said with Thine own holy and blessed mouth: "*The bread which I will give is My flesh, for the life of the world. I am the living bread which came down from heaven. If any man eat of this bread he shall live for ever.*" O bread of sweetness, cure the palate of my heart that I may taste and see how sweet is Thy love. Heal all my ills, that henceforth I may find sweetness in nothing out of Thee. O most pure and most delicious bread that art able to satisfy the taste of every man; day by day Thou comfortest us, nor dost Thou ever fail us. May my heart ever be nourished by Thee and may the sweet savor of Thee penetrate the innermost depth of my being. The angels feed on Thee to their full content: suffer man, on his journey through this vale of tears, to feed on Thee to the best of his ability, lest, unrefreshed by this one Viaticum, he faint by the way.

O Thou holy bread, Thou living bread, Thou pure bread, that, coming down from heaven, dost give life to the world, enter into my heart and wash away every stain both of flesh and of spirit. Choose my heart for Thy dwelling-place; heal me and cleanse me within and without; be Thou my sure defence; be Thou to me an abiding help for soul and body; scatter the crafty enemies that lie in wait to ruin me; may they flee from the dread presence of Thy majesty. As for me, safeguarded by Thee in soul and in body, may I never swerve from the right road, but surely reach Thy kingdom, where —not in dim mysteries, as in this dark world of ours, but—face to face we shall look upon Thee. There wilt Thou satisfy me with Thyself and fill me with such sweetness that I shall neither hunger nor thirst for evermore: Who with God the Father and the Holy Ghost livest and reignest world without end. Amen.

Prayer to the Blessed Virgin

O most blessed Virgin Mary, mother most loving and most merciful, I, a miserable and unworthy sinner, come before thee, with the heartfelt prayer, that of Thy loving-kindness thou

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wouldst vouchsafe graciously to be near me and all who throughout the whole Church are to receive the body and blood of thy Son this day, even as thou wert near thy most dear Son as He hung bleeding on the cross, that, aided by thy gracious help, we may worthily offer up a pure and acceptable sacrifice in the sight of the holy and undivided Trinity. Amen.

Prayer to St. Joseph

HAPPY wast thou, O blessed Joseph, to whom it was given not only to see and to hear that God whom many kings desired to see, and saw not, to hear, and heard not; but also to bear Him in thine arms, to embrace Him, to clothe Him, and to guard and defend Him.

V. Pray for us, O blessed Joseph.

R. That we may be made worthy of the promises of Christ.

Let us pray

O GOD, Who hast given unto us a royal priesthood, vouchsafe, we beseech Thee, that as blessed Joseph was found worthy to touch with his hands, and to bear in his arms, Thine only-begotten Son, born of the Virgin Mary, so may we be made fit, by cleanness of heart and blamelessness of life, to minister at Thy holy altar; may we this day with reverent devotion partake of the sacred body and blood of Thine only-begotten Son, and may we in the world to come be accounted worthy of receiving an everlasting reward: through the same Christ our Lord. Amen.

Another Prayer to St. Joseph

GUARDIAN of virgins and holy father Joseph, to whose faithful custody Christ Jesus, innocence itself, and Mary, virgin of virgins, were committed; I pray and beseech thee, by those dear pledges, Jesus and Mary, that, being preserved from

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all uncleanness, I may with spotless mind, pure heart, and chaste body, ever serve Jesus and Mary most chastely all the days of my life. Amen.

Indulgence of 100 days, once a day.

Offering

Note.—Mass should be heard for the same ends for which it was instituted; namely, 1. To honor almighty God; 2. To thank Him for His benefits; 3. To make atonement for our sins; 4. To obtain divine grace. With regard to your own petitions be mindful of what the great Doctor of Prayer enjoins upon us.

ST. ALPHONSUS LIGUORI insists repeatedly that in all our devotions, at Mass, at holy communion, in all our visits to the Blessed Sacrament, we should pray for these four graces for ourselves, *viz.*, the forgiveness of our sins, the love of God, the love of prayer, and final perseverance. When these graces are secured, our salvation is assured.

Let us pray, also, for our Holy Father, the Pope, for the Church militant and the Church suffering, for our superiors and spiritual directors, for priests and religious, for the conversion of sinners and the *propagation of the Faith*, for the sick and for those who are in their agony, for friends and relatives, for benefactors and enemies, and for all who have recommended themselves to our prayerful remembrance.

Direct your intention by means of the following OFFERINGS from "The Raccolta."

I

Indulgenced Prayers to be Said at the Beginning of Mass

ETERNAL FATHER, I unite myself with the intentions and affections of our Lady of Sorrows on Calvary, and I offer Thee the sacrifice which Thy beloved Son Jesus made of Himself on the cross, and now renews on this holy altar. 1. To adore Thee and give Thee the honor which is due to Thee, confessing Thy supreme dominion over all things, and the absolute dependence of everything upon Thee, Thou Who art our one

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and last end. 2. To thank Thee for innumerable benefits received. 3. To appease Thy justice, irritated against us by so many sins, and to make satisfaction for them. 4. To implore grace and mercy for myself, for ——, for all afflicted and sorrowing, for poor sinners, for all the world, and for the holy souls in purgatory.

Indulgence of 300 days.—Pius X, July 8, 1904.

ETERNAL FATHER! I offer Thee the precious blood of Jesus in satisfaction for my sins and for the wants of Holy Church.

Indulgence of 100 days, each time.—Pius VII, Sept. 22, 1817.

II

MY GOD, I offer Thee all the Masses this day celebrated throughout the world, for sinners in their agony, and for those who shall be overtaken by death to-day! May the precious blood of Jesus, our redeemer, obtain for them mercy!

Indulgence of 300 days.—Pius X, Dec. 18, 1907.

Thanksgiving After Communion

From the Roman Breviary and the Roman Missal

Antiphon: Let us now sing the hymn of the three children which the saints sang of old time in the fiery furnace, giving praise to the Lord.

The Benedicite

ALL ye works of the Lord, bless the Lord: praise and exalt Him above all for ever.

O ye angels of the Lord, bless the Lord: bless the Lord, O ye heavens.

O all ye waters that are above the heavens, bless the Lord: bless the Lord, O all ye powers of the Lord.

O ye sun and moon, bless the Lord: bless the Lord, O ye stars of heaven.

O all ye showers and dew,

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bless ye the Lord: bless the Lord, O all ye spirits of God.

O ye fire and heat, bless the Lord: bless the Lord, O ye Winter and Summer.

O ye dews and hoarfrost, bless the Lord: bless the Lord, O ye frost and cold.

O ye ice and snow, bless the Lord: bless the Lord, O ye nights and days.

O ye light and darkness, bless the Lord: bless the Lord, O ye lightnings and clouds.

O let the earth bless the Lord: let it praise and exalt Him above all for ever.

O ye mountains and hills, bless the Lord: bless the Lord, O all ye things that spring up in the earth.

O ye fountains, bless the Lord: bless the Lord, O ye seas and rivers.

O ye whales, and all that move in the water, bless the Lord: bless the Lord, O all ye fowls of the air.

O all ye beasts and cattle, bless the Lord: bless the Lord, O ye sons of men.

O let Israel bless the Lord: let them praise and exalt Him above all for ever.

O ye priests of the Lord, bless the Lord: bless the Lord, O ye servants of the Lord.

O ye spirits and souls of the just, bless the Lord: bless the Lord, O ye holy and humble of heart.

O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt Him above all for ever.

Let us bless the Father, and the Son, with the Holy Ghost: let us praise and exalt Him above all for ever.

Blessed art Thou, O Lord, in the firmament of heaven: worthy to be praised and glorified, and exalted above all for ever.

Psalm cl

PRAISE ye the Lord in His holy places: praise Him in the firmament of His power.

Praise Him for His mighty acts: praise Him according to the multitude of His greatness.

Praise Him with sound of trumpet: praise Him with psaltery and harp.

Praise Him with timbrel and choir: praise Him with strings and organs.

Praise Him on high sounding cymbals: praise Him on cymbals of joy: let every spirit praise the Lord.

Glory be to the Father, etc.

The Antiphon is repeated.

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Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father.

V. And lead us not into temptation.

R. But deliver us from evil.

V. May all Thy works praise Thee, O Lord.

R. And may Thy saints for ever bless Thee.

V. The saints shall rejoice in glory.

R. They shall sing for joy upon their beds of rest.

V. Not unto us, O Lord, not unto us.

R. But unto Thy name give glory.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray

O God, Who didst enable the three holy youths to pass unscathed through the fiery furnace: grant that we Thy children may not be consumed by the flames of vice.

Direct, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance: that every prayer and work of ours may begin always from Thee and through Thee be happily ended.

Grant unto us, we beseech Thee, O Lord, the grace to quench within ourselves the fire of evil desires; even as Thou didst endow Blessed Lawrence with strength to triumph over the flames that tortured him. Through Christ our Lord. *R.* Amen.

Prayer of St. Thomas Aquinas

In Thanksgiving after Holy Communion

I give thanks to Thee, O Lord most holy, Father almighty, eternal God, that Thou hast vouchsafed, for no merit of mine own, but out of Thy pure mercy, to appease the hunger of my soul with the precious body and blood of Thy Son, Our Lord Jesus Christ.

Humbly I implore Thee, let not this holy communion be to me an increase of guilt unto my

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punishment, but an availing plea unto pardon and salvation. Let it be unto me the armor of faith and the shield of good purpose. May it root out from my heart all vice; may it utterly subdue my evil passions and all my unruly desires. May it perfect me in charity and patience; in humility and obedience; and in all other virtues. May it be my sure defence against the snares laid for me by my enemies, visible and invisible. May it restrain and quiet all my evil impulses, and make me ever cleave to Thee Who art the one true God. May I owe to it a happy ending of my life. And do Thou, O heavenly Father, vouchsafe one day to call me, the sinner, to that ineffable banquet, in which Thou, together with Thy Son and the Holy Ghost, art to Thy saints true and unfailing light, fulness of content, joy for evermore, gladness without alloy, consummate and everlasting happiness:

Through the same Christ our Lord. Amen.

The Prayer of St. Bonaventure

After Holy Communion

O SWEETEST Lord Jesus Christ, I implore Thee, pierce the very marrow of my soul with the delightful, health-giving dart of Thy love, with true, tranquil, holy, apostolic charity; so that my whole soul may ever languish and faint for love of Thee and for desire of Thee alone.

May it long and pine for Thy courts; may it ever desire to be dissolved and to be with Thee. Grant that my soul may hunger for Thee, Who art the bread of angels, the comforting nourishment of all holy souls, our daily and most delectable bread, our supersubstantial bread, in which is found every sweet delight. May my heart ever hunger for Thee, on whom the angels

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lovingly gaze; may it feed on Thee; and may the innermost depths of my being be filled with the sweetness which comes from having tasted Thee. May my soul ever thirst for Thee, Who art the source of life, the fount of wisdom and knowledge, the brightness of everlasting light, the flood of all true happiness, the riches of the house of God.

May I at all times think of Thee; may I ever seek Thee and ever find Thee; may I always follow Thee and reach Thee; may Thy holy name be in my heart and on my lips; and to Thy praise and glory may every work of mine be done.

Humble and discreet, loving and happy, ever ready and cheerful in Thy service, may I persevere, by Thy grace, even unto the end.

Be Thou alone and evermore my hope; be Thou all my trust; be Thou my wealth, my delight, my joy, my consolation, my rest, my endless peace. Be Thou to me as a goodly taste, as a pleasant perfume, as a soothing sweetness. Be Thou my food and my refreshment; my refuge and my help; my wisdom; my portion, mine own possession and my treasure. In Thee, O Lord, may my mind and my heart remain fixed and firm, and rooted immovably for evermore. Amen.

Adoro Te Devote, Latens Deitas

Hymn of St. Thomas Aquinas

ADORO te devote, latens Deitas,
Quæ sub his figuris vere latitas;
Tibi se cor meum totum subjicit,
Quia te contemplans, totum deficit.

O GODHEAD hid, devoutly I adore Thee,
Who truly art within the forms before me;
To Thee my heart I bow with bended knee,
As failing quite in contemplating Thee.

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Visus, tactus, gustus, in te fallitur,
Sed auditu solo tuto creditur;
Credo quidquid dixit Dei Filius,
Nil hoc verbo veritatis verius.

Sight, touch, and taste in Thee are each deceived;
The ear alone most safely is believed:
I believe all the Son of God has spoken,
Than truth's own word there is no truer token.

In cruce latebat sola Deitas,
At hic latet simul et humanitas:
Ambo tamen credens atque confitens,
Peto quod petivit latro pœnitens.

God only on the cross lay hid from view;
But here lies hid at once the manhood too:
And I, in both professing my belief,
Make the same prayer as the repentant thief.

Plagas sicut Thomas non intueor,
Deum tamen meum te confiteor:
Fac me tibi semper magis credere,
In te spem habere, te diligere.

Thy wounds, as Thomas saw, I do not see:
Yet Thee confess my Lord and God to be:
Make me believe Thee ever more and more;
In Thee my hope, in Thee my love to store.

O memoriale mortis Domini,
Panis vivus vitam præstans homini:
Præsta meæ menti de te vivere,
Et te illi semper dulce sapere.

O Thou memorial of Our Lord's own dying!
O living bread, to mortals life supplying!
Make Thou my soul henceforth on Thee to live;
Ever a taste of heavenly sweetness give.

Pie pelicane Jesu Domine,

O loving Pelican! O Jesu Lord!

Me immundum munda tuo sanguine,
Cujus una stilla salvum facere
Totum mundum quit ab omni scelere.

Unclean I am, but cleanse me in Thy blood!
Of which a single drop, for sinners spilt,
Can purge the entire world from all its guilt.

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Jesum quem velatum nunc aspicio,
Oro, fiat illud, quod tam sitio,
Ut te revelata cernens facie,
Visu sim beatus tuæ gloriæ. Amen.

Jesu! Whom for the present veil'd I see,
What I so thirst for, oh, vouchsafe to me:
That I may see Thy countenance unfolding,
And may be blest Thy glory in beholding.
—Translation by Fr. Caswall.

Indulgence of 100 days, if said after Communion.—Leo XIII, June 15, 1895.

N.B.—The following translation of St. Thomas Aquinas' Eucharistic Hymn (Adoro Te Devote) is by Judge O'Hagan and is found in Father Matthew Russell's "Communion Day."

HIDDEN God, devoutly I adore Thee,
Truly present underneath these veils:
All my heart subdues itself before Thee,
Since it all before Thee faints and fails.

Not to sight, or taste, or touch be credit;
Hearing only do we trust secure;
I believe, for God the Son hath said it—
Word of truth that ever shall endure.

On the cross was veiled Thy Godhead's splendor,
Here Thy manhood lieth hidden too;
Unto both alike my faith I render,
And, as sued the contrite thief, I sue.

Though I look not on Thy wounds with Thomas,
Thee, my Lord, and Thee, my God I call:
Make me more and more believe Thy promise,
Hope in Thee, and love Thee over all.

O memorial of my Saviour dying,
Living bread that givest life to man;
May my soul, its life from Thee supplying,
Taste Thy sweetness, as on earth it can.

Deign, O Jesus, Pelican of heaven,
Me, a sinner, in Thy blood to lave,
To a single drop of which is given
All the world from all its sin to save.

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Contemplating, Lord, Thy hidden presence,
Grant me what I thirst for and implore,
In the revelation of Thine essence
To behold Thy glory evermore.

St. Francis Xavier's Hymn of Love

O Deus, Ego Amo Te

O Deus, ego amo Te!
Nec amo Te ut salves me,
Aut quia non amantes Te,
Æterno punis igne:

O God, I love Thee for Thyself
And not that I may heaven gain,
Nor because those who love Thee not,
Must suffer hell's eternal pain.

Tu, Tu, mi Jesu, totum me
Amplexus es in cruce.
Tulisti clavos, lanceam
Multamque ignominiam,
Innumeros dolores,
Sudores et angores,
Ac mortem: et hæc propter me,
Ac pro me peccatore!

Thou, O my Jesus! Thou didst me
Upon the cross embrace;
For me didst bear the nails and spear
And manifold disgrace;
And griefs and torments numberless,
And sweat of agony;
E'en death itself—and all for one
Who was Thine enemy.

Cur igitur non amem Te,
O Jesu amantissime?
Non ut in cælo salves me,
Aut ne æternum damnes me,
Nec præmii ullius spe;

Then why, O blessed Jesus Christ,
Should I not love Thee well:
Not for the sake of winning heaven,
Or of escaping hell;
Not with the hope of gaining aught,
Not seeking a reward;

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Sed sicut Tu amasti me,	But, as Thyself hast loved me, O ever-loving Lord?
Sic amo et amabo Te,	E'en so I love Thee, and will love,
Solum quia Rex meus es,	And in Thy praise will sing;
Et solum quia Deus es.	Solely because Thou art my God And my eternal king.

N.B.—The following Prayers are from "The Raccolta."

Prayer

O my Jesus, Thou knowest well that I love Thee; but I do not love Thee enough; O grant that I may love Thee more. O love that burnest ever and never failest! My God, Thou Who art charity itself, enkindle in my heart that divine fire which consumes the saints and transforms them into Thee. Amen.

Indulgence of 50 days, twice a day.—Leo XIII, Feb. 6, 1893.

Offering and Prayer of St. Ignatius Loyola

"Suscipe"

Suscipe, Domine, universam meam libertatem. Accipe memoriam, intellectum atque voluntatem omnem. Quidquid habeo vel possideo, mihi largitus es; id tibi totum restituo ac tuæ prorsus voluntati trado gubernandum. Amorem tui solum cum gratia tua mihi dones et dives sum satis, nec aliud quidquam ultra posco.

Take, O Lord, and receive all my liberty, my memory, my understanding and my whole will. Thou hast given me all that I am and all that I possess: I surrender it all to Thee that Thou mayest dispose of it according to Thy will. Give me only Thy love and Thy grace; with these I will be rich enough, and will have no more to desire.

—The New Raccolta.

Indulgence of 300 days, once a day.—Leo XIII, May 26, 1883.

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Anima Christi, Sanctifica Me

ANIMA CHRISTI, sanctifica me.
Corpus Christi, salva me.
Sanguis Christi, inebria me.
Aqua lateris Christi, lava me.
Passio Christi, conforta me.
O bone Jesu, exaudi me.
Intra tua vulnera absconde me.
Ne permittas me separari a te.
Ab hoste maligno defende me.
In hora mortis meæ voca me,
Et jube me venire ad te,
Ut cum sanctis tuis laudem te,
In sæcula sæculorum.
Amen.

SOUL of Christ, be my sanctification.
Body of Christ, be my salvation.
Blood of Christ, fill all my veins.
Water of Christ's side, wash out my stains.
Passion of Christ, my comfort be.
O good Jesu, listen to me.
In Thy wounds I fain would hide,
Ne'er to be parted from Thy side.
Guard me should the foe assail me.
Call me when my life shall fail me.
Bid me come to Thee above,
With Thy saints to sing Thy love
World without end. Amen.
—(Cardinal Newman's translation.)

Indulgences: i. 300 days, every time. ii. seven years, if said after communion. iii. Plenary, once a month.—Pius IX, Jan. 9, 1854.

An Offering

ETERNAL FATHER, we offer Thee the blood, the passion, and the death of Jesus Christ, the sorrows of Mary most holy, and of St. Joseph, in satisfaction for our sins, in aid of the holy souls in purgatory, for the needs of holy Mother Church, and for the conversion of sinners.

Indulgence of 100 days, once a day.—Pius IX, April 30, 1860.

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The Memorare

MEMORARE, O piissima Virgo Maria, non esse auditum a sæculo quemquam ad tua currentem præsidia, tua implorantem auxilia, tua petentem suffragia, esse derelictum. Ego tali animatus confidentia, ad te Virgo virginum, Mater, curro, ad te venio, coram te gemens peccator assisto; noli, Mater Verbi, verba mea despicere, sed audi propitia, et exaudi. Amen.

REMEMBER, O most gracious Virgin Mary, that never was it known that any one who fled to thy protection, implored thy help, or sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my mother; to thee I come. before thee I stand, sinful and sorrowful; O mother of the Word incarnate, despise not my petitions; but in thy clemency hear and answer me. Amen.

Indulgence of 300 days, every time.—Pius IX, Dec. 11, 1846.

Prayer of St. Alphonsus de Liguori to the Blessed Virgin Mary

MOST holy and immaculate Virgin! O my mother! thou who art the mother of my Lord, the queen of the world, the advocate, hope, and refuge of sinners! I, the most wretched among them, now come to thee. I worship thee, great queen, and give thee thanks for the many favors thou hast bestowed on me in the past; most of all do I thank thee for having saved me from hell, which I had so often deserved. I love thee, Lady most worthy of all love, and, by the love which I bear thee, I promise ever in the future to serve thee, and to do what in me lies to win others to thy love. In thee I put all my trust,

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all my hope of salvation. Receive me as thy servant, and cover me with the mantle of thy protection, thou who art the mother of mercy! And since thou hast so much power with God, deliver me from all temptations, or at least obtain for me the grace ever to overcome them. From thee I ask a true love of Jesus Christ, and the grace of a happy death. O my mother! by thy love for God I beseech thee to be at all times my helper, but above all at the last moment of my life. Leave me not until thou seest me safe in heaven, there for endless ages to bless thee and sing thy praises. Amen.

Indulgence of 300 days, each time, if said before a representation of Our Lady, plenary indulgence once a month, on the usual conditions.—Pius IX, Sept. 7, 1854.

Prayer of St. Aloysius Gonzaga to the Blessed Virgin

O HOLY Mary, my mistress, into thy blessed trust and special custody, and into the bosom of thy mercy, I this day, every day, and in the hour of my death, commend my soul and my body: to thee I commit all my anxieties and miseries, my life and the end of my life, that by thy most holy intercession and by thy merits all my actions may be directed and disposed according to thy will and that of thy Son. Amen.

Indulgence of 200 days, once a day.—Leo XIII, March 15, 1890.

Invocation

SANCTA Virgo Maria immaculata, mater Dei, mater nostra, tu pro nobis loquere ad Cor Jesu, qui tuus Filius est et frater noster.

MOST holy and immaculate Virgin Mary, mother of God and our mother, speak on our behalf to the Heart of Jesus, Who is thy Son and our brother.

Indulgence of 100 days, once a day.—Leo XIII, Dec. 20, 1890.

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Prayer to Our Lady of Good Counsel

MOST glorious Virgin, chosen by the eternal Counsel to be the mother of the eternal Word made man, treasure-house of divine graces and advocate of sinners; I, the most unworthy of thy servants, have recourse to thee, begging of thee to be my guide and counsellor in this vale of tears. Obtain for me, through the most precious blood of thy divine Son, forgiveness of my sins, and the salvation of my soul with all the means necessary to secure it. Obtain for Holy Church triumph over her enemies and the extension of the kingdom of Jesus Christ over the whole earth. Amen.

Indulgence of 100 days, once a day.—Leo XIII, Nov. 23, 1880.

Prayer to St. Joseph

O JOSEPH, virgo pater Jesu, purissime sponse Virginis Mariæ, quotidie deprecare pro nobis ipsum Jesum Filium Dei, ut, armis suæ gratiæ muniti, legitime certantes in vita ab eodem coronemur in morte.

O JOSEPH, virgin father of Jesus, most pure spouse of the Virgin Mary, pray for us daily to the Son of God, that, armed with the weapons of His grace, we may fight as we ought in life, and be crowned by Him in death.

Indulgence of 100 days, twice a day.—Pius X, Nov. 26, 1906.

Invocations

SAINT Joseph, reputed father of Our Lord Jesus Christ, and true spouse of Mary ever virgin, pray for us.

Indulgence of 300 days, once a day.—Leo XIII, May 15, 1891.

HAC nos innocuam, Joseph, decurrere vitam, sitque tuo semper tuta patrocinio.

GRANT, O holy Joseph, that, ever secure under thy protection, we may pass our lives without guilt.

Indulgence of 300 days, once a day.—Leo XIII, March 18, 1882.

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Prayer to St. Joseph, Patron of the Universal Church

O GLORIOUS St. Joseph, chosen by God to be the reputed father of Jesus, the most pure spouse of Mary ever virgin, and the head of the Holy Family, and then elected by the Vicar of Christ to be the heavenly patron and protector of the Church founded by Jesus Christ; with the greatest confidence I implore at this time thy powerful aid for the entire Church militant. Protect in a special manner with thy truly paternal love the Supreme Pontiff and all the bishops and priests united to the See of St. Peter. Defend all those who labor for souls in the midst of the afflictions and tribulations of this life, and obtain the willing submission of every nation throughout the world to the Church, the necessary means of salvation for all.

O dearest St. Joseph, be pleased to accept the consecration which I make to thee of myself. I dedicate myself entirely to thee that thou mayest ever by my father, my protector, and my guide in the way of salvation. Obtain for me great purity of heart and a fervent love of the interior life. Grant that after thy example all my actions may be directed to the greater glory of God, in union with the divine Heart of Jesus and the immaculate heart of Mary, and with thee. Finally, pray for me that I may be able to share in the peace and joy of thy most holy death. Amen.

Indulgence of 300 days, once a day.—Leo XIII July 18, 1885.

Indulgenced Prayer to be said after Holy Communion

How full of delight is the sweetness of Thy heavenly bread! How admirable is the tranquillity and how complete the peace of those who receive Thee, after detesting and sincerely confessing their sins. Be Thou blessed a thousand times, my Jesus! When I was in sin, I was unhappy. Now not only do I find my soul tranquil,

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but I seem to enjoy a very foretaste of the peace of paradise. How true it is that our hearts are made for Thee, my beloved Lord, and that they rejoice only when they repose in Thee. I, then, render Thee thanks, and firmly purpose ever to fly sin and its occasions, to fix my abode in Thy divine Heart, and thence to look for help to love Thee until death.

Amen.

Indulgence of 300 days.—Leo XIII, June 3, 1896.

Ejaculation in Honor of the Blessed Sacrament

BLESSED and praised every moment be the most holy and divine Sacrament.

Indulgences.—1. 100 days, once a day. 2. 100 days, three times a day on Thursdays, and during the Octave of Corpus Christi. 3. Plenary, once a month (usual conditions). 4. 100 days, during Mass, if said at each elevation. 5. 100 days, at the ringing of the bell at the hours during the Forty Hours' Exposition, or at other times, and at Benediction.—Pius VI, May 24, 1776.

Prayer to the Sacred Heart

For the Church and the Supreme Pontiff; for Friends, Relatives, and Benefactors; and for the Holy Souls in Purgatory.

O MOST sacred Heart of Jesus, pour down Thy blessings abundantly upon Thy Church, upon the Supreme Pontiff, and upon all the clergy; give perseverance to the just, convert sinners, enlighten unbelievers, bless our parents, friends, and benefactors, help the dying, free the souls in purgatory, and extend over all hearts the sweet empire of Thy love. Amen.

Indulgence of 300 days, once a day.—Pius X, June 16, 1906.

Prayer to Jesus Crucified

N.B.—Recite the "En Ego," "Look down upon me, good and gentle Jesus." (This prayer will be found on page 327.) A plenary indulgence may be gained by those who after holy communion shall say this prayer before any representation of Jesus crucified, and shall also pray for the intentions of the Supreme Pontiff.

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Mass for Communion Days

In Honor of the Blessed Sacrament

Preparation for and Thanksgiving after Communion

N.B.—From this large collection of Eucharistic devotions you may make selections according to your pleasure, while following, in general, the *Ordinary* of the Mass.

Instead of them you may use *indulgenced* prayers, ejaculations, and invocations, of which you will find an abundance in this book, and many of which are very appropriate and commendable for holy communion.

Moreover, for the sake of frequent communicants who may desire to vary their devotions, a number of *exercises for holy communion* are offered in the present volume. In place of the prayers gathered under the caption *Mass for Communion Days*, you may therefore, according to your time and inclination, recite such acts of faith, hope, charity, adoration, contrition, reparation, thanksgiving, and supplication, as are found in the section, *Devotions Before and After Holy Communion*, and in other parts of this work. (See the Index.) If you can occupy part or all of the time in meditating or reflecting on the Holy Eucharist in connection with the passion and death of Our Lord; on the Last Supper and the wonderful love and kindness of Jesus, our Saviour, in instituting this marvelous sacrament; and in exciting in your heart holy desires and pious affections together with good resolutions, so much the better. Otherwise you will find suitable occupation of mind and a stimulant to devotion, we trust, in the following prayers. When you feel inspired to do so, discard the book, speak to God from your heart, converse with Him freely and familiarly, with the simplicity and confidence of a child in the act of addressing a good and kind father.

Offerings for Intentions for Mass and Communion

Preparatory Prayers

I

ETERNAL FATHER, I unite myself with the intentions and affections of our Lady of Sorrows on Calvary, and I offer Thee the sacrifice which Thy beloved Son Jesus made of Himself on

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the Cross, and now renews on this holy altar: 1. To adore Thee and give Thee the honor which is due to Thee, confessing Thy supreme dominion over all things, and the absolute dependence of everything upon Thee, Thou Who art our one and last end. 2. To thank Thee for innumerable benefits received. 3. To appease Thy justice, irritated against us by so many sins, and to make satisfaction for them. 4. To implore grace and mercy for myself, for ——, for all afflicted and sorrowing, for poor sinners, for all the world, and for the holy souls in purgatory.

Indulgence of 300 days.—Pius X, July 8, 1904.

II

MY GOD, I offer Thee all the Masses this day celebrated throughout the world, for sinners in their agony, and for those who shall be overtaken by death to-day! May the precious blood of Jesus, our redeemer, obtain for them mercy!

Indulgence of 300 days.—Pius X, Dec. 18, 1907.

III

Prayer to the Eucharistic Heart

O EUCHARISTIC Heart, O sovereign love of Our Lord Jesus, Who hast instituted the august sacrament in order to dwell here below with us and to give to our souls Thy flesh as food and Thy blood as drink, we confidently trust, O Lord Jesus, in the supreme love which instituted the most holy Eucharist; and here, in the presence of this victim, it is just that we should adore, confess, and exalt this love, as the great storehouse of the life of Thy Church. This love is an urgent invitation for us, as though Thou didst say to us: "See how I love you! giving you My flesh as food, and My blood as drink; I desire by this union to excite your charity, I desire to unite you to Myself, I desire to effect the transformation of your souls into My crucified self, I Who am the bread of eternal life. Give Me, then, your hearts, live in My life, and you shall live in God." We recognize, O Lord, that such is the appeal of Thy Eucharistic Heart, and we thank Thee for it, and we desire earnestly to respond to it. Grant us the grace to be keenly

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alive to this supreme love, with which, before Thy passion, Thou didst invite us to receive and feed upon Thy sacred body. Print deeply on our souls the firm determination to respond faithfully to this invitation. Give us devotion and reverence whereby we may honor and receive worthily the gift of Thy supreme love, and of Thy Eucharistic Heart. Grant that we may thus be able, with Thy grace, to celebrate profitably the remembrance of Thy passion, to make reparation for our offenses and our coldness, to nourish and increase our love for Thee, and to keep ever living within our hearts this seed of a blessed immortality. Amen.

Indulgences: 1. 300 days, during Exposition. 2. Plenary, once a month. For daily recitation and half-hour's adoration once a week. Conditions: confession, communion.—Leo XIII, June 2, 1902.—From *The Raccolta.*

IV

Acts of Adoration and Thanksgiving to the Blessed Trinity

MOST holy Trinity, Father, Son, and Holy Ghost, behold us prostrate in Thy divine presence. We humble ourselves profoundly, and beg of Thee pardon for our sins.

We adore Thee, omnipotent Father, and with the outpouring of our hearts we thank Thee for having given us Thy divine Son Jesus to be our redeemer, and for having left Him with us to the consummation of the world in the most august sacrament of the Holy Eucharist, in which mystery of faith and love He reveals to us the wonders of His sacred Heart. Gloria Patri.

O DIVINE Word, most adorable Jesus, we adore Thee in Thy sacrament, and with the outpouring of our hearts we thank Thee for having taken human flesh and for having made Thyself, for our redemption, priest and victim in the sacrifice of the cross, a sacrifice which, by an excess of the love of Thy adorable Heart, Thou dost renew every moment on our altars throughout the world. O supreme priest, O divine victim, grant that we may honor the sacrifice of the most holy Eucharist with the united homage of most holy Mary and of all Thy Church, in triumph, in suffering, and in warfare.

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We offer ourselves wholly to Thee, and since Thou dost deign to have victims associated with Thee, accept our offering, and, uniting it with Thine, bless us. Gloria Patri.

O DIVINE Spirit and Paraclete, we adore Thee, and with the outpouring of our hearts we thank Thee for having, with so much love for us, wrought the ineffable blessing of the incarnation of the divine Word, a benefit which is continually being extended and increased in the most holy Eucharist. By this adorable mystery of the love of the Sacred Heart of Jesus, grant to us and to all sinners Thy grace; pour out upon us and upon all redeemed souls Thy holy gifts, but in a special manner bestow them upon the holy Church, the spouse of Jesus Christ and our Mother, upon its visible head, the Supreme Pontiff, upon all the cardinals, the bishops, and pastors of souls, on all priests, and on all the other ministers of the sanctuary. Amen. Gloria Patri.

Indulgence of 300 days, once a day.—Pius X, March 22, 1905.

V

Offering of the Holy Communion

O HOLY tabernacle! Thou dost enclose the precious bread of heaven, the food of angels, the eucharistic manna of the soul. My heart longs and sighs for Thee, O good and gentle Jesus, Who art hidden in the Blessed Sacrament! Thou art my Lord, my God, and my all, and Thou wilt deign to come to me this day in holy communion. I adore Thee profoundly, with the angels who surround Thy altar-throne of mercy and compassion; I bless Thee; I thank Thee for all the graces I have received through the Holy Eucharist; I am sorry for having offended Thee; I love Thee now with all my heart. I wish to offer this holy communion in reparation for all the offenses that have been committed against Thee in the sacrament of Thy love, and especially in atonement for my own sins and negligences. I have also some other particular intentions and petitions which I now recommend to Thy sacred Heart (mention them), and I shall approach the Holy

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Table to-day with the greatest confidence that Thou, O Lord, wilt grant me all my requests. I offer this holy communion, also, for the triumph of our holy religion, for our Holy Father the Pope; for the exaltation of the Catholic Church, for all bishops, priests, and Religious; for the conversion of infidels, heretics, and schismatics; and for all those who are in the unhappy state of mortal sin; also for the necessities of my relatives, friends, benefactors, and enemies; for the perseverance of the just, the comfort of the afflicted, and the deliverance of the suffering souls in purgatory; and for all those for whom I have promised to pray; and I also desire to enter into all the intentions requisite for gaining the indulgences which are held forth by the Church, this day, to worthy communicants.

* * *

HOLY Mary, Mother of God, St. John, evangelist and beloved disciple of Our Lord, St. Thomas Aquinas, St. Alphonsus Liguori, St. Paschal Baylon, St. Francis Xavier, St. Aloysius, St. Juliana, Blessed Margaret Mary Alacoque, St. Clara, St. Gertrude, St. Mechtildis! Ye great saints and lovers of Jesus in the sacrament of His love, pray for me that I may receive the Lord most worthily in holy communion; that I may love Him more and more; that I may follow His example in the practice of every virtue and in the faithful discharge of all my duties; that I may persevere in holiness to the end of my life and attain to eternal salvation.

At the Beginning of Mass

Faith, Hope, Love, Contrition

I BELIEVE in Thee, O Lord Jesus Christ, because Thou art Truth itself, and Thou hast said: "My flesh is meat indeed; and My blood is drink indeed." Thou hast declared, O eternal Truth! that Thou art really present under these lowly elements, which present nothing more to my senses than the appearances of mere material bread! I believe it most firmly, and require no other assurance than Thy own divine words. Yes.

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I openly confess that it is Thou Thyself I am going to receive: Thou Who, born for my sake in a stable, wert pleased to die for me on a cross; and Who, glorious in heaven, art still concealed under these mysterious veils. If Thou didst vouchsafe to appear before me, so that I could touch Thy wounds, and, like St. Thomas, examine Thy sacred side, I could not exclaim with more confidence than I now do: Thou art *my Lord and my God.* I hope in Thee, O infinite Mercy, because in Thy loving-kindness toward us Thou hast promised that "whosoever shall eat of this bread shall live forever." I love Thee, O eternal Goodness, above all things with that love "which is diffused in our hearts by the Holy Spirit, Who is given to us;" and therefore I grieve with my whole heart for the sins I have committed, and I detest them, with the resolution of not sinning again. "A contrite and humble heart, O God, Thou wilt not despise."

O my God, I wish to assist at the holy sacrifice of the Mass, which is about to begin, with all possible attention and devotion, for I believe it is the very same sacrifice, offered now in an unbloody manner, which was once offered for us on Calvary. In union with the intention of the priest at the altar, I offer this holy sacrifice to Thee as an act of *adoration, thanksgiving, reparation,* and *prayer;* particularly to obtain the grace of a good communion, and a complete transformation of myself into the likeness of Jesus Christ.

At the Confiteor and Kyrie

Contrition and Prayer for Mercy and Pardon

O my God, give me the purity and holiness necessary to approach the Holy Table in a worthy and profitable manner. I am heartily sorry for all the sins of my life, because by them I have

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offended Thee, Who art infinitely good and worthy of all love. *Kyrie eleison.* Have mercy on me, and, according to the multitude of Thy mercies, blot out my iniquities.

O Father of infinite mercy, have pity on Thy children; O Jesus, sacrificed for us, apply to us the merits of Thy precious blood; O Holy Ghost, the Sanctifier, descend into our hearts, and inflame them with Thy love.

At the Gloria in Excelsis

Praise and Thanksgiving

GLORY and thanks be to Thee, O God, for having worked such wonders for us, Thy creatures, born in sin. I praise, O Lord, Thy goodness; I bless Thy holy name; I adore Thy greatness and power; I beg of Thee to infuse into my heart that peace and joy which Thou didst come on earth to spread amongst men. Give me strength of will against my evil tendencies; destroy my bad habits; help me to do Thy will and thus to become a saint.

Ejaculation

O SACRAMENT most holy! O Sacrament divine! All praise and all thanksgiving be every moment thine!

At the Collects

O GOD, Who, in this wonderful sacrament hast left us a memorial of Thy passion, grant us the grace, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood, that we may ever perceive within us the fruit of Thy redemption. Who livest and reignest world without end. Amen.

Give me daily more and more, O my God, Thy love and Thy grace, that I may keep my eyes fixed upon eternal things and persevere in Thy service, until with the saints and angels I may praise and glorify Thee

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forever in heaven. Amen.

O divine Jesus, inexhaustible fountain of all good things, open to us, we beseech Thee, the interior of Thy Heart, that, having entered by pious meditation into this august sanctuary of divine love, we may fix forever there our hearts, as the place wherein are found the treasure, the peace, the repose, and the happiness of holy souls.

At the Epistle

THOU hast vouchsafed, O Lord, to teach us Thy sacred truths by the prophets and apostles. Oh, grant that we may so improve by their doctrine and example in the love of Thy holy name and of Thy holy law, that we may show forth by our lives whose disciples we are; that we may no longer follow the corrupt inclinations of flesh and blood, but master all our passions, and serve Thee with clean hearts. Grant us, O Lord, one day to have our heart's desire fulfilled in the enjoying of Thy Godhead, a happiness prefigured on earth, in our being called to partake of the communion of Thy body and blood.

Reflection

THE saints and prophets of the Old Law desired to see the things that I see; how ardently Abraham and Moses and David and Daniel and Elias desired the coming of the world's redeemer. They saw the types and figures; I see the reality. Moses saw the manna and the paschal lamb; I see the bread from heaven and the Lamb of God, Who takes away the sins of the world. The heart of David panted for Thee, my God, as the hart for the waterbrooks, and Daniel was called "a man of desires." Oh, that I could desire Thee as they did! What a shame it would be if their desires were more fervent than my thanksgiving now for the favors and graces that I have received through the incarnation and passion of Jesus, and especially through the Holy Eucharist. I offer Thee all their desires, and with David I cry out: "What have

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I in heaven but Thee? And, besides Thee, what do I desire upon earth? Thou art the God of my heart, and my portion forever."

At the Gospel

Promise God that you will always listen with great reverence to His word, saying:

MAY Thy word, O my God, be always as sweet music to my ears, and as honey to my lips. To whom shall I listen but to Thee, Who hast the words of eternal life. The words of men are as chaff scattered by the wind, but Thy words endure forever. These are Thy words, O Lord: "Labor not for the meat that perisheth, but for that which endureth unto life everlasting." "The bread of God is that which cometh down from heaven." "I am the bread of life; he that cometh to Me shall not hunger, and he that believeth in Me shall not thirst forever." "He that eateth My flesh and drinketh My blood hath everlasting life, and I will raise him up at the last day."

Prayer for the Conversion of the World

ALMIGHTY and eternal God, Who hast called the nations of the earth from the darkness of ignorance and the shadow of death into the marvelous light of Thy faith: grant, we beseech Thee, that all mankind may be delivered from the slavery of Satan and of sin; grant that all may take upon themselves the light burden and sweet yoke of Thy holy law, in order that Thy name may be known and praised throughout the world.

Behold, O Lord, how many still remain in the darkness of unbelief, of error, and of sin; and, alas, amongst those who know Thy name, behold how many with unspeakable malice, love and worship themselves and created things, instead of Thee—the one, true God. By Thy all-powerful grace, we implore Thee, O Lord, grant that all mankind may become one family of saints, seeking only Thy kingdom and justice: through Christ our Lord. Amen

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Indulgenced Prayers

I

Prayer for the Church

O CREATOR SANCTE SPIRITUS, adesto propitius Ecclesiæ Catholicæ, eamque contra inimicorum incursus tua superna virtute robora et confirma; tua caritate, et gratia spiritum famulorum tuorum, quos unxisti, renova, ut in te clarificent Patrem Filiumque ejus unigenitum Jesum Christum Dominum nostrum. Amen.

O HOLY Spirit, Creator, be propitious to the Catholic Church; and by Thy heavenly power make it strong and secure against the attacks of its enemies; and renew in charity and grace the spirit of Thy servants, Whom Thou hast anointed, that they may glorify Thee and the Father and His only-begotten Son, Jesus Christ, our Lord. Amen.

Indulgence of 300 days, once a day.—Leo XIII, Aug. 26, 1889.

II

Prayer for the Propagation of the Faith

SPIRITUS SANCTE, spiritus veritatis, veni in corda nostra; da populis claritatem lucis tuæ, ut in fidei unitate tibi complaceant.

O HOLY Spirit, spirit of truth, come into our hearts; shed the brightness of Thy light on all nations that they may be one in faith and pleasing to Thee.

Indulgence of 100 days, once a day.—Leo XIII, July 31, 1897.

III

Veni Sancte Spiritus

VENI Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

COME, O Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

Indulgence of 300 days, every time.—Pius X, May 8, 1907.

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At the Credo[1]

An Act of Faith

In the Divinity of Our Blessed Lord, Whom We Receive in Holy Communion

O MY God, I believe with an unshaken faith that in the Blessed Sacrament, received in the holy communion, there is no more of the substance of bread, than if that substance had never existed, or having existed, had been totally annihilated, and that nothing whatever of bread remains there, but the accidents and appearances thereof.

I firmly hold that under these appearances there is the infinite and almighty God, Who has existed from eternity, by Whom all things were made, and without Whom was made nothing that was made.

The very same God Who hung those unnumbered worlds that roll over our heads on nothing, and Whose smile lit up every star and planet.

The same wonderful being Who is heaven's beatitude.

The same Who, from the burning bush, bade Moses take off his shoes, because the ground on which he stood was holy.

The same Who, from the summit of Mount Sinai, commanded the Israelites not to approach near Him, lest the terrors of His greatness should utterly destroy them.

O great and loving God, intensify my faith, and give me a vivid realization of the greatness of the King of kings, Who in holy communion is coming to visit me.

Grant me the clear, distinct, and practical faith of those countless saints Who ever live in Thy adorable presence; and of the blessed angels who are ever adoring and praising Thee; and of the four and twenty elders who bare their heads and bend their knees, and cease not to cry out day and night: "Holy, holy,

[1] The following two acts of faith are from Msgr. Provost Gilbert's *Preparation for Confession and Holy Communion and Thanksgiving Afterwards.*

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holy, Lord God almighty!

O all ye angels and saints! Obtain for me this great gift of faith in the divinity of our blessed Lord, Who is truly present under the sacramental species in holy communion

An Act of Faith

In the Hypostatic Union of Our Blessed Lord's Divine and Human Nature in the Sacrament of the Holy Eucharist

DEAR Jesus, I believe most firmly that Thou, the second Person of the most blessed Trinity, hast by a prodigy of love hypostatically united together the divine and human nature, and, being thus both God and man, art verily and indeed contained under the accidents of the Eucharistic bread.

I steadfastly hold that in the adorable sacrament I am going to receive there is the same living God and man, over Whom the angels sang at Bethlehem, "Glory to God in the highest," and over Whom, on the Mount of Transfiguration, a voice from the clouds was heard saying, "This is My beloved Son, in Whom I am well pleased."

I declare, with an unshaken faith, that in the holy sacrament there is the very same soul that was sorrowful in the garden, even unto death; the very same body that was scourged at the pillar, and fell under the pressure of the cross; the very same flesh that quivered with agony upon Calvary, and the very same blood that purpled the hard rock.

Not, indeed, in the same mortal and passible state, but spiritual, as they arose from the tomb, and transcendently beautiful as they appeared on Mount Thabor.

Dearest Jesus, this is my belief, but make it, I beseech Thee, take deep root in my soul, so that it may mould my thoughts and feelings, and thus fitly prepare me for the great banquet in which I am so soon to participate.

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O make, I implore of Thee, my faith practical. Give me the faith of the apostles, who, at the Last Supper, first adored and received Thee in holy communion.

Impart to me the faith which filled the heart of Thy blessed mother when she received holy communion, which made for her the bitterness of life, sweetness; and death, unutterable joy.

Bestow on me the faith of Thy countless disciples, who, when fortified with Thy precious body and blood, faced the worst of martyrdoms with jubilee in their hearts, and joy radiant in their countenances.

Give me this lively faith; for in the same proportion in which I possess this faith, so will my preparation for holy communion be pleasing to Thee.

Ejaculations

MOST sweet Jesus, increase my faith, hope, and charity, and give me an humble and a contrite heart.

Indulgence of 100 days once a day.—Leo XIII, Sept. 13, 1893.

May the Heart of Jesus be loved everywhere.

Indulgence of 100 days, once a day.—Pius IX, Sept. 23, 1860.

DEAR Jesus, I beseech Thee, grant that I may love Thee ever more generously, and be ever ready to sacrifice all to Thy love. I wish by my presence at this Mass to honor especially the wound in Thy sacred Heart, in order that through it Thou mayest pour Thy blessings, according to Thy good pleasure, on Thy friends and mine. Pardon my sins; establish Thy kingdom in my heart; reign therein supremely. Raise a barrier against the spirit of the world. Teach me to transform my actions into as many acts of love, so that after having known and loved Thee here below, by the light of faith, I may behold Thee face to face in all Thy glory, and with Thy saints sing Thy love forevermore.

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O Sacrum Convivium

O SACRED banquet in which Christ is received; the memory of His passion is renewed; the soul is filled with grace; and a pledge of future glory is given unto us!

Aspiration

COME, Lord Jesus, come! With St. Peter I say with firm faith: *Thou art Christ, the Son of the living God!* Come, good Jesus, come, and remain with me always. Keep me in Thy grace forevermore; come, and inflame me with such love of Thee, that I may never again displease Thee, never again be separated from Thee: "*Thou art the God of my heart, and the God that is my portion forever*" (*Ps.* lxxii. 26).

At the Offertory

Present yourself to God, begging of Him to effect an entire change in your heart.

O JESUS, Thou art all-powerful, and it is this power, which, through the words of Thy priest, changes bread into Thy body, and wine into Thy precious blood. My dear Lord, do Thou work a like change in me, that no longer of this world, as I have hitherto been, I may become truly spiritual; that I may be truly wise; that I may seek after and relish only the things of Thy kingdom—the things that I can carry with me into the eternal life; that, animated with Thy sentiments, O my Jesus, I may be transformed into Thee, and that in my conduct toward my neighbor, I may be ruled by Thy spirit. In union with this Holy Sacrifice I consecrate my heart to Thee, O my God; I place it in Thy hands; transform it completely, so that in the future it may follow only the sweet impulse of Thy grace, which shall make it love virtue. I consecrate to Thee my mind and my body, my whole self, to be employed in Thy service

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and to Thy glory, so that by Thy grace I may be able to say with the Apostle: "I live, now not I, but Christ liveth in me."

At the Secret Prayers

IN VIRTUE of the pleading of the passion of Thine only-begotten Son, may the sacrifice we offer to Thee, O Lord, quicken us and strengthen us.

O Lord Jesus Christ, Son of the living God, Who, at the sixth hour, didst mount the tree of the cross to redeem the world and didst shed Thy precious blood for the washing away of our sins, we humbly beseech Thee that, summoned one day by Thee from this life, it may be ours, with joy to pass through the gates of paradise.

Almighty God, Who, to set mankind an example of humility and obedience, didst will that our Redeemer should take upon Him our human nature, and endure the death of the cross: grant, we beseech Thee, that we who solemnly commemorate His sacred passion may ever bear in mind the lessons of patience He has taught us, and deserve to have part in the glory of His resurrection.

At the Preface and the Sanctus

LET us give thanks to the Lord our God; for it is meet and just. I give Thee thanks, my divine Saviour, for the institution of this most wonderful sacrament, in which Thou hast bequeathed to us the fountain of all graces, as a perpetual remembrance of Thy boundless love and bitter sufferings. I give Thee thanks for the numerous graces that I have received through this sacrament at Mass, holy communion, benediction, and in my visits to Thy sanctuary.

I love Thee, my Lord, and because I love Thee I give myself entirely to Thee. I long to receive Thee this day; however, while longing for Thee, dear Jesus, to come into my heart, and to unite

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Thyself to me as the best of all friends, I must not forget Thy might and majesty. How great and glorious, how wise and beautiful art Thou, O my God! How presumptuous it would be to entertain the desire tc come so near to Thee, hadst not Thou Thyself invited me. I am a sinner; yet I love Thee, and because Thou art infinitely good, I am sorry for having offended Thee. And though I believe that Thou, the great God, art coming into my heart, I do not lose my awe and reverence for Thee, but can only wonder at Thy marvelous goodness and condescension. Let me, then, join my feeble voice to that of the angels who surround Thy throne, singing to Thee in unceasing chorus: Holy, holy, holy, Lord God of hosts! The heavens and the earth are full of Thy glory. Hosanna in the highest! Blessed is He that cometh in the name of the Lord. Hosanna in the highest!

Ejaculation

All praise, honor, and glory to the divine Heart of Jesus.

Indulgence of fifty days, once a day.—Leo XIII, June 14, 1901.

At the Canon

Memento for the Living

O God, we beseech Thee, grant us through this Holy Sacrifice the remission of our sins; imbue us with strength and valor in the warfare against the enemies of our salvation; aid us in the pursuit of virtue, and bless us with the grace of final perseverance. Permit me to offer my supplications for the peace and prosperity of Thy holy Church; bless and protect our Holy Father the Pope; look down in mercy upon our bishops and priests; animate them with zeal for the sanctification and salvation of souls. Inflame their hearts with divine charity; render their lives

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as holy as the law they inculcate, so that by word and example they may edify the faithful. Pardon the sinners and convert all to the true faith; have pity on all who are now in their agony and who are to die this day. O ye holy apostles, martyrs, and virgins, whom the Church remembers in the Canon of the Mass, intercede for us, for our friends, relatives, benefactors, and all those to whom we have promised our prayers, that the good God may give them that grace which will most help them to save their souls, to lead a holy and peaceful life in this world, and to be happy forever in heaven. And do Thou, O divine Saviour, graciously condescend to come now upon our altar, to bless Thy servants who are assisting at this Mass, and especially those who are longing to be united to Thee in holy communion.

At the Consecration and Elevation

When the priest genuflects immediately after the Consecration, make a profound inclination of the head; then, kneeling erect, *look* upon the sacred Host when raised above the head of the priest, and say devoutly:

My Lord and My God!

Indulgence of seven years and seven quarantines.—Pius X, May 18, 1907. This indulgence was extended to the blind by His Holiness Pius X, May 9, 1912.

Then bend the head again and adore the Blessed Sacrament while the priest genuflects.

At the elevation of the chalice adore the precious blood of Jesus Christ and say an ejaculatory indulgenced prayer.

ETERNAL FATHER, I offer Thee the precious blood of Jesus in satisfaction for my sins and for the wants of Holy Church.

Indulgence of 100 days, each time.—Pius VII, Sept. 22, 1817.

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To be Said in Reparation for Blasphemies

ETERNAL FATHER, by the most precious blood of Jesus Christ, glorify His most holy name, according to the intention and the desires of His adorable Heart.

Indulgence of 300 days.—Pius X, Jan. 27, 1908.

Ejaculation

O SACRAMENT most holy! O Sacrament divine! All praise and all thanksgiving be every moment thine!

Indulgence of 100 days, once during each Mass, when said at the elevation of both species.—Pius VII, Dec. 7, 1819.

After the Elevation

Memento for the Dead

O LORD Jesus Christ, on Whose glory the angels and saints in heaven gaze with rapturous delight, Thou hast deigned out of love for us to veil Thy beauty under the appearances of bread and wine, that we might approach Thee more confidently; Thou art even now ready to come to me. Would that my soul were adorned with all those virtues which my good Jesus desires to find at His coming. In my poverty I must appeal to Thyself, my Lord, and I therefore beseech Thee, when Thou comest into my heart, to plant there the seed of every flower of virtue that is pleasing to Thee. I promise Thee to water and nourish them all by prayer and self-denial, so that every time Thou comest into my heart Thou mayest find them growing and flourishing more and more. I know, O my God, the work of keeping them alive will be difficult to flesh and blood, but I am willing to make any sacrifice to please Thee, and I trust also in Thee to water them plentifully with dew from heaven—the precious dew of Thy grace.

Merciful God! I be-

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seech Thee, have pity on the poor holy souls in purgatory, who are longing to be admitted into the heavenly paradise—longing more to see Thy face than to be freed from the fierce flames in which Thy justice is obliged to keep them till their debt is paid. I offer Thee the precious blood of Jesus; I offer Thee the Sacred Heart of Jesus to pay their debt. Eternal rest give unto them, O Lord, and let perpetual light shine upon them. May they rest in peace. Amen.

Ejaculations

DIVINE Heart of Jesus, convert sinners, save the dying, set free the holy souls in purgatory.
Indulgence of 300 days, every time.—Pius X, Nov. 6, 1906.

MARY, most sorrowful mother of all Christians, pray for us.
Indulgence of 300 days, every time.—Pius X, June 27, 1906.

MOTHER of love, of sorrow, and of mercy, pray for us.
Indulgence of 300 days, every time.—Pius X, May 30, 1908.

MARY, our hope, have pity on us.
Indulgence of 300 days, every time.—Pius X, Jan. 8, 1906.

At the Pater Noster

Say the *Our Father* slowly and devoutly.

Ejaculation

MAY the most just, most high, and most adorable will of God be done in all things; may it be praised and magnified forever.
Indulgence of 100 days, once a day.—Pius VII, May 19, 1818.

At the Agnus Dei

AGNUS Dei, qui tollis peccata mundi, miserere nobis.

LAMB of God, Who takest away the sins of the world, have mercy on us.

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Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, Who takest away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, Who takest away the sins of the world, grant us Thy peace.

Ejaculation

Sacred Heart of Jesus, Thy kingdom come!

Indulgence of 300 days, every time.—Pius X, May 4, 1906.

O Y God, unite all minds in the truth and all hearts in charity.

Indulgence of 300 days, every time.—Pius X, May 30, 1908.

At the Domine, non Sum Dignus

LORD, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

O AY the body of Our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

An Act of Humility

DEAREST Jesus, when I think of my past sins (though I hope I am heartily sorry for them), and when I reflect how miserable and repulsive I am, compared to Thee, my incarnate God, I am tempted to say, "Do not visit me, for I am too vile and contemptible." But I hear Thy sweet words replying, "Come, eat My bread, and drink the wine I have mingled," and I am encouraged and consoled in the depths of my soul.

But whilst I own my deep unfitness I cry unto Thee in the words of the centurion, "Lord, Lord, I am not worthy that Thou shouldst enter under my roof; but say only the word, and Thy servant shall be healed."

O Jesus, heal all the

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wounds of Thy servant, and all the weaknesses my sins have caused. Fit and prepare me to receive Thee worthily, and then Thou wilt be pleased to come to me in my misery; for with an humble and a contrite heart Thou art always well pleased.

Then Thou wilt come to me with the same joy Thou didst go to the house of Zacheus, who was chief of the publicans, and who had been unjust.

Then Thou wilt visit me with the same pleasure as Thou didst Magdalen, and Thou wilt say to me, as to them, "This day is salvation come to this house." "Many sins are forgiven thee, because thou hast loved much."—Gilbert: "Preparation for Holy Communion."

Ejaculations

Sweet Heart of Jesus, be my love.

Sweet Heart of my Jesus, make me love Thee ever more and more!

After Communion

Make acts of adoration, thanksgiving, reparation, and prayer.

WELCOME, dearest Jesus, welcome to my heart! With most holy Mary, with the angels and the saints, *I adore* Thee, my Lord and my God. To Thee be praise and glory now and forevermore.

With Magdalen I kiss Thy sacred feet. With John, the beloved disciple, let me rest upon Thy sacred Heart. I love Thee and desire to love Thee more and more. Speak to me and tell me what Thou wishest me to do. I am Thy servant, ready to follow Thee and willing to make any sacrifice for love of Thee. Establish Thy kingdom firmly in my heart; crush out its self-love and pride. I give Thee *thanks*, O Lord, for condescending in Thy goodness and love to give Thyself to me—to me, so poor and miser-

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able, so imperfect and unfaithful.

Mary, my queen, my mother, and all ye angels and saints of heaven, thank the Lord for me; praise Him for His goodness; bless Him for His mercy.

My God! I am truly *sorry* for having offended Thee so often and so grievously. I will endeavor to make *reparation* to Thee for my past ingratitude by my fidelity to Thy grace, by my devotedness to my duties, by seeking to please Thee perfectly in all my actions, and by honoring Thee especially in the Holy Eucharist. I am resolved to overcome my predominant passion and to resist every evil inclination of my heart. For love of Thee, I will also be kind to others in thought, word, and deed.

I *pray* Thee to bless me; keep me in Thy love; grant me the grace of perseverance.

Sweet Heart of Jesus, I implore that I may love Thee more and more. Jesus, meek and humble of heart, make my heart like unto Thine. May Thy holy will, O God, be done in me and through me now and forever.

An Offering

My loving Jesus! I (N.N.) give Thee my heart, and I consecrate myself wholly to Thee, out of the grateful love I bear Thee, and as a reparation for all my unfaithfulness; and with Thy aid I purpose never to sin again.

Indulgence of 100 days once a day, to all who shall, with at least contrite heart and devotion, make this offering before a picture of the Sacred Heart.—Pius VII, June 9, 1807.

Prayer of St. Ignatius Loyola

Suscipe Domine universam meam libertatem. Accipe memoriam, intellectum atque voluntatem omnem. Quidquid habeo vel possideo

Take, O Lord, all my liberty. Receive my memory, understanding, and entire will. Thou hast bestowed on me whatever I have or possess: I

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mihi largitus es: id tibi totum restituo, ac tuæ prorsus voluntati trado gubernandum. Amorem tui solum cum gratia tua dones, et dives sum satis, nec aliud quidquam ultra posco.

give all back to Thee, and deliver it to Thee to be entirely subject to Thy will. Only grant me Thy love and Thy grace, and I am rich enough and ask for nothing more.

—The Raccolta.

Aspirations

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me:
O good Jesus, hear me.
Within Thy wounds hide me.
Permit me not to be separated from Thee.
From the malignant enemy defend me.
In the hour of my death call me,
And bid me come to Thee,
That, with Thy saints, I may praise Thee
For all eternity. Amen.

At the Blessing

May Thy blessing, O Lord, descend upon us all, that we may love Thee above all things and love one another for Thy sake. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

At the Last Gospel

Most dear Lord Jesus Christ, Who, being made an infant for us, wast willing to be born in a cave, to free us from the darkness of sin, to draw us to Thyself, and to inflame us with Thy holy love; we adore Thee as our creator and redeemer, we accept and choose Thee for our king and Lord, and for tribute we offer Thee all the affections of our poor hearts. Dear Jesus, our Lord and God, deign to accept this offering, and, that it may be worthy of Thine acceptance, pardon us our

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faults, enlighten us, and inflame us with that holy fire which Thou camest to bring into the world and enkindle in men's hearts. May our souls thus become a perpetual sacrifice in Thy honor. Grant that we may ever seek Thy greater glory here on earth, so that we may one day come to rejoice in Thy infinite loveliness in heaven. Amen.

Indulgence of 100 days, once a day.—Leo XIII, Jan. 18, 1894.

Prayer

How full of delight is the sweetness of Thy heavenly bread! How admirable is the tranquillity and how complete the peace of those who receive Thee, after detesting and sincerely confessing their sins. Be Thou blessed a thousand times, my Jesus! When I was in sin, I was unhappy. Now not only do I find my soul tranquil, but I seem to enjoy a very foretaste of the peace of paradise. How true it is that our hearts are made for Thee, my beloved Lord, and that they rejoice only when they repose in Thee. I, then, render Thee thanks, and firmly purpose ever to fly sin and its occasions, to fix my abode in Thy divine Heart, and thence to look for help to love Thee until death. Amen.

Indulgence of 300 days, if said after communion.—Leo XIII, June 3, 1897.

Prayer: Divine Jesus!

Divine Jesus, incarnate Son of God, Who for our salvation didst vouchsafe to be born in a stable, to pass Thy life in poverty, trials, and misery, and to die amid the sufferings of the cross, I entreat Thee, say to Thy divine Father at the hour of my death, *Father, forgive him;* say to Thy beloved mother, *Behold thy son;* say to my soul, *This day thou shalt be with Me in paradise.* My God, my God, forsake me not in that hour. *I thirst;* yes, my God, my soul thirsts after Thee, Who art the fountain of living waters. My life passes like a shadow; yet a little while, and all will be consummated. Wherefore, O my adorable Saviour! from this mo-

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ment, for all eternity, *into Thy hands I commend my spirit.* Lord Jesus, receive my soul. Amen.

His Holiness, Pope Pius IX, by a decree of the Sacred Congregation of Indulgences, June 10, 1856, confirmed an *indulgence of three hundred days,* to be gained by all the faithful every time that they shall say this prayer with contrite heart and devotion.

Say the Prayer of St. Thomas Aquinas (*page* 285) *and the Prayer of St. Bonaventure* (*page* 286) *in thanksgiving after holy communion.*

Prayer to Mary, Help of Christians

MOST holy and immaculate Virgin Mary, our most tender mother and powerful help of Christians, we dedicate ourselves entirely to thy most sweet love and holy service. We consecrate our minds with all their thoughts, our hearts with all their affections, our bodies with all their senses and powers, and we promise to desire always to work for the greater glory of God and for the salvation of souls. Meanwhile do thou, O incomparable virgin, who hast always been the help of the Christian people, continue to show thyself such, especially in these days. Humble the enemies of our holy religion, and frustrate their evil purposes. Enlighten and strengthen bishops and priests, and keep them ever united in obedience to the Pope, their infallible master. Preserve incautious youth from irreligion and vice. Promote holy vocations and increase the number of thy sacred ministers, that by means of them the kingdom of Jesus Christ may be preserved among us, and extended to the farthest boundaries of the earth.

We pray thee also, most sweet mother, to look at all times with compassion upon the young and thoughtless, exposed to so many dangers, and upon poor sinners and the dying; be for all a sweet hope, O Mary, mother of mercy and gate of heaven.

Also we pray thee for ourselves, O great mother of God. Teach us to copy thy virtues and especially angelic modesty, profound humility, and ardent charity; so that by word and example we may, as far as is possible in our state of life, present in the midst of the world a living image of blessed Jesus thy Son, and

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may cause thee to be known and loved, and so may succeed in saving many souls.

Obtain for us, O Mary our helper, that we may be all gathered under thy maternal mantle, that in temptation we may invoke thee promptly and confidently; in short, that the thought of thee, so good, so loving, and so dear, and the remembrance of the love which thou bearest to thy clients may be such a support to us, as to render us victorious over the enemies of our souls in life and in death, so that we may become thy crown in beautiful paradise. Amen.

Indulgence of 300 days, every time.—Leo XIII, March 10, 1900.

Reflections and Petitions

My dear Lord Jesus, it is not in my power to show my gratitude to Thee in any way that is worthy of Thee or in proportion to Thy goodness in deigning to come to me, Thy poor creature, but I do thank Thee with all my heart, and with grateful affection I offer Thee my will, my liberty, myself—all that I am, and all that I have. From this day forward I will be no longer my own, but Thine, entirely Thine.

I love Thee, O adorable Saviour, and because I love Thee I am resolved to keep Thy holy law in the midst of my heart; because I love Thee I am inconsolable at the sight of so many offenses committed against Thee, and burn with a desire of atoning for them in future. Come adversity, dangers, troubles—come hunger, persecutions, and the sword—I defy and despise you all. Which of you shall be able to separate me from the love of God, which is in Christ Jesus? Be Thou alone, dear Jesus, my defence and my only fear. I dread not a life of tribulations, provided my tribulations be endured for Thee; I fear not even death itself, provided I die in Thee and for Thee. To live or to die is my gain, if, living and dying, I give glory to Thee, and persevere in Thy holy grace.

Since, dear Jesus, Thou hast visited my soul to heal its infirmities, deliver me, I beseech Thee, from my evil habits, which Thou knowest well. Banish, dear Lord, eradicate and

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expel them from my heart and in their place sow the fruitful seeds of virtue. I seek not the goods of this earth, honors, pleasures, or riches; I ask only through the merits of Thy passion a great sorrow for my sins. Give me light by which I may be enabled to discover the vanity of the world and to see that Thou deservest to be loved with my whole heart and with my whole strength. Detach me from all earthly affections and bind me to Thy holy love, so that I may will only what Thou willest. Give me patience and resignation in infirmity, in poverty, and in all things which are contrary to my self-love. Give me mildness towards those who insult and despise me. Let not any earthly object make me waver in my resolutions or render me faithless to Thy holy love. Complete the work Thou hast begun in me by daily sanctifying me more and more. Place a guard upon my lips, so that they may never utter any words which savor of detraction, indecency, anger, pride, or falsehood. Preserve my eyes from vain and dangerous curiosity, and grant that they may henceforth weep bitterly over the offences which are committed against Thy supreme majesty. Bless my heart, which thou hast chosen for Thy habitation, and make it always the seat of Thy grace. Never, O Lord, let me be separated from Thee! Give me the grace to be ever mindful of Thy benefits, ever to appreciate Thy maxims, ever to imitate Thy example, to live with Thee, to die for Thee, and to reign eternally with Thee in Thy holy love.

[*Here pause a little, and ask for some particular grace for yourself and for your neighbors, both living and dead. Offer your petitions to our dear Lord with perfect resignation to His holy will; rest assured that He will give and do what is best for you; fail not to repeat again and again the petitions which He Himself has put upon our lips:* "*Hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven.*"]

O most holy Mary, my mother and my hope, obtain for me these graces which I desire; obtain for me the grace of loving thee sincerely, and of recommending myself to thee in all my necessities. — ("Anima Divota": adapted.)

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Prayer of St. Alphonsus Liguori to be Said Before a Representation of Our Lady

MOST holy Mary, immaculate virgin and mother, to thee who art the mother of my Lord, the refuge of sinners, I, who am the most miserable of all, have recourse to-day. I venerate thee, O great queen, and I thank thee for the many favors thou hast done me up to now, especially for having preserved me from hell, which I have so often deserved. I love thee, most dear lady; and by the love I bear thee I promise to desire ever to serve thee and to do all I can to make thee loved by others. I place all my hopes in thee, all my salvation. Accept me for thy servant and shelter me under thy mantle, O thou mother of mercy. And since thou art so powerful with God, free me from all temptations, or obtain for me strength to overcome them as long as I live. Of thee I ask true love of Jesus Christ. Through thee I hope to die a good death. O mother, by the love thou bearest to God, I pray thee to help me always, but specially in the last moment of my life. Do not leave me until thou seest me safe in heaven, there to bless thee and sing thy mercies for all eternity. This is my hope. Amen.

Indulgence of 300 days, every time.—Pius IX, Sept. 7, 1854.

Ejaculations

Sacred Heart of Jesus, Thy kingdom come!
Sweet Heart of Jesus, be my love!
Sweet heart of Mary, be my salvation!

Petitions of St. Augustine

O LORD JESUS, let me know myself, let me know Thee,
And desire nothing else but Thee.
Let me hate myself and love Thee,
And do all things for the sake of Thee.
Let me humble myself, and exalt Thee,
And think of nothing else but Thee,
Let me die to myself, and live in Thee,
And take whatever happens as coming from Thee.

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Let me forsake myself and walk after Thee,
And ever desire to follow Thee.
Let me flee from myself, and turn to Thee,
That so I may merit to be defended by Thee.
Let me fear for myself, let me fear Thee,
And be amongst those who are chosen by Thee.
Let me distrust myself, and trust in Thee,
And ever obey for the love of Thee.
Let me cleave to nothing but only to Thee,
And ever be poor for the sake of Thee.
Look upon me, that I may love Thee.
Call me, that I may see Thee
And forever possess Thee. Amen.

Indulgence of 50 days, once a day.—Leo XIII, Sept. 25, 1883.

Another Version of St. Augustine's Petitions

Lord Jesus, Make Me Know Thee[1]

Lord Jesus, make me know Thee,
Make me myself to know!
Be Thou my only longing,
Thou only here below.
May I, my vile self hating,
Love Thee, do all for Thee!
May I be duly humbled
And Thou exalted be!
I'll think of naught beside Thee;
Die to myself, and live
For Thee, dear Lord! accepting
Whatever Thou mayst give.
Myself I'll spurn and trample,
And follow close to Thee;
To follow Thee, to reach Thee,
My sole desire shall be.
Flying from self, oh! let me
Fly far and fast to Thee,
That by Thine arm defended
I may deserve to be!
Fearful of mine own weakness,
Thee let me fear, that I
May cease to fear forever
Mid Thy elect on high.
Distrusting self and placing
All trust, dear Lord! in Thee—
For sake of Thee obedient.
Caring for naught but Thee,
Poor for Thy sake, O Jesus!
Look on me, that I may

[1] The *Petitions of St. Augustine.* Translated by Rev. Matthew Russell, S.J. ("Sentinel of the Blessed Sacrament.")

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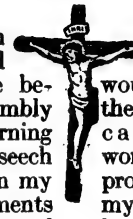
Love Thee, dear Lord, and serve Thee
More perfectly each day.
Call me and make me hear Thee!

Oh! call me to Thy breast,
To see Thee, and enjoy Thee,
And be forever blest!

Indulgenced Prayer after Communion to Jesus Crucified



LOOK down upon me, good and gentle Jesus, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope, and charity, true contrition for my sins and a firm purpose of amendment; and while I contemplate with great love and tender pity Thy five wounds, pondering over them within me, and calling to mind the words which David, the prophet, said of Thee, my good Jesus: "They have pierced My hands and My feet; they have numbered all My bones" (*Ps.* xxi. 17, 18).

Say five times the *Our Father*, the *Hail Mary* and the *Glory* for the Catholic Church and the intentions of the Holy Father. Pope Pius IX, July 31, 1858, confirmed anew the plenary indulgence granted by Clement VIII and Benedict XIV, and confirmed by Pius VII and Leo XII, to those who shall say this prayer with devotion before an image of our crucified Redeemer. To gain this plenary indulgence some time must be spent in prayer after communion for the intention of the Holy Father.

"The Raccolta," by Father Ambrose St. John, of the Oratory of St. Philip Neri, Birmingham, England, gives the following version of this prayer:

O GOOD and sweetest Jesus, before Thy face I humbly kneel, and with the greatest fervor of spirit I pray and beseech Thee to vouchsafe to fix deep in my heart lively sentiments of

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faith, hope, and charity, true contrition for my sins, and a most firm purpose of amendment; whilst I contemplate with great sorrow and affection Thy five wounds, and ponder them over in my mind, having before my eyes the words which, long ago, David the prophet spoke in Thy own person concerning Thee, my Jesus: "They have pierced My hands and My feet; they have numbered all My bones" (*Ps.* xxi. 17, 18).

Devotions Before and After Holy Communion

Various Forms

NOTE.—*For the purpose of varying your devotions at communion the following exercises may be found helpful. These acts and prayers may be used at times in place of those which are found in the Mass for communion days. We should not adhere slavishly to one form of prayers. Learn to converse with God familiarly. Speak to him from your heart with the simplicity of a child, humbly, contritely, respectfully, lovingly, hopefully, confidently. Jesus, our dear Lord, loves us with the love of a father, friend, and brother.*

He is, moreover, our God, all powerful, able, and willing to help us in all our needs; let us approach Him with confidence, with faith, hope, and love, and let us pray with perseverance.

Before receiving holy communion, direct your intention, that is, offer to God your Mass and communion for the glory of His holy name, in thanksgiving for benefits received, in reparation to the Sacred Heart of Jesus for the outrages committed against the Blessed Sacrament, in satisfaction for your own sins, and in humble supplication that you may obtain new graces and blessings, above all the gift of final perseverance. Offer to God also some special intention, e.g., the conversion of a friend, the welfare of your family, the relief of the souls in purgatory. Remember also the needs of the Holy Father and of the Church. Resolve to struggle earnestly against your ruling passion and pray that the spirit of Christ may dominate all your actions.

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First Form

Short Acts and Prayers for Holy Communion

Before Holy Communion

Act of Faith

DEAR Jesus, relying on Thy infallible word, I believe most firmly that under the appearance of bread I shall receive in holy communion Thy sacred body and Thy precious blood.

My Lord and my God, I adore Thee here really present in the sacrament of Thy love.

Act of Hope

MY JESUS, I hope in Thee because Thou art infinitely good, almighty, and faithful to Thy promises. Through Thy mercy, through Thy passion and death, I hope to obtain the pardon of my sins, the grace of final perseverance, and a happy eternity.

Act of Charity

JESUS, my God, I love Thee with my whole heart and above all things because Thou art the one supremely good and infinitely perfect being. My desire is to love Thee more, and my endeavor shall be in all things to please Thee.

Act of Contrition

JESUS, my Saviour, I appear before Thee as a poor, miserable sinner. But Thou wilt not despise a contrite and humble heart. I am truly sorry for having sinned because Thou art infinitely good and sin displeases Thee.

Act of Desire

JESUS, my king, my God, and my all, my soul longs for Thee, my heart yearns to receive Thee in holy communion. Come, Thou bread of heaven,

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come, Thou food of angels, to nourish my soul and to rejoice my heart. Come, most amiable spouse of my soul, to inflame me with such love of Thee that I may never again displease Thee, never again be separated from Thee by sin. "My soul hath thirsted after the strong living God; when shall I come and appear before the face of God?" (*Ps.* xli. 2). "Thou art the God of my heart and the God that is my portion forever" (*Ps.* lxxii. 26).

Act of Humility

O LORD of glory, O God of infinite sanctity, who am I that Thou shouldst deign to come to me! "The heavens are not pure in Thy sight," and wilt Thou dwell in my heart? "Lord! I am not worthy that Thou shouldst enter under my roof." The consciousness of my unworthiness would prompt me to exclaim, "Depart from me, O Lord, for I am a sinner," but Thy pressing invitation to approach Thy Holy Table encourages me and dispels all my fears. "Here I am, for Thou didst call me." Come, then, O Jesus, take possession of a heart that wishes to belong to Thee. "Create a clean heart in me, O God, and renew a right spirit within me." "Have mercy on me, O God, and according to the multitude of Thy tender mercies blot out my iniquity" (*Ps.* l. 3).

"Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed."

The Venerable Père Eymard on Thanksgiving after Holy Communion

HAVING received Jesus into your heart at holy communion, spend some time in simple recollection, without vocal prayers. Adore Him in silence; sit like Magdalen in humble, adoring love at

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His feet; gaze upon Him like Zacheus, love Him in mute worship, like Mary, His mother.

Call Him your king, the spouse of your soul. Say to Him: "Speak, Lord, for Thy servant heareth." Offer yourself to Him as His servant, ready to execute His will. Bind your heart to His footstool, that it may wander no more, or rather, put it under His feet, that He may crush out its self-love and pride.

While your soul remains in recollection, in the hushed calm of His holy presence, do not seek to disturb it. It is the sleep of the soul upon the breast of Jesus, and this grace, which strengthens and unites it to Our Lord, will be more profitable than any other exercise.

The first state having passed, we may then proceed to acts of thanksgiving, and the exercise of the Four Ends of Sacrifice may prove useful, viz.:

Adoration, Thanksgiving, Reparation, and Prayer

1. Adore Jesus upon the throne of your heart, and kiss His sacred feet and wounded hands. Rest upon that Heart which is burning with love for you. Offer Him the keys of your home, like St. Catherine of Genoa, "with full power to do all."

2. Thank Jesus for having so honored and loved you, as to give you this communion; to you, so poor and miserable, so imperfect and unfaithful. Call upon Mary and all the saints and angels to thank and praise Jesus for His wonderful love and excessive goodness.

3. Make reparation to Jesus by expressing your intense sorrow for your sins, and by protestations of love at His feet with Magdalen. Give Him some proof of your fidelity and gratitude by the sacrifice of some unregulated affection or the definite resolution to overcome some particular passion with more persistent energy and perseverance. Beg of Him the grace never to offend Him more, and desire to die rather than offend Him by mortal sin.

4. Petition: Ask what you will; these are the precious moments of grace. The Lord is passing: cry out to Him for mercy and help. He lingers under your roof. Jesus is ready to listen to your complaints, and to give you all that you

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ask. Beg Him not so much for temporal favors, but rather that you may become a saint—that you may be more holy, more spiritual, more perfect, more and more pleasing to Him. Pray that His kingdom may be extended and that He may rule all hearts.

Pray for your daily needs.

Pray for your relations, your pastors, for the Holy Father, for the triumph of faith, and the exaltation of the Church.

For peace upon earth.

For vocations to the priesthood and the perfection and sanctification of those who have already embraced it.

For the fervor and perseverance of Religious.

For fervid and persevering adorers among the laity.

For the spread of the eucharistic kingdom of Christ.

For the conversion of sinners, especially those in whom you are most interested, or those recommended to your prayers.

Pray that Jesus may be known, loved, and served by all men.

Conclude by offering some little flower to Our Lord, by a practical resolution, or the promise of a particular sacrifice during the day.

Then say a few vocal prayers for the intention of the Holy Father, *e.g.*, five *Our Fathers* and five *Hail Marys* in union with the prayer which is to be recited before a crucifix: "*Look down upon me, good and gentle Jesus*" (page 327), in order to obtain a plenary indulgence.

There are many indulgences that we can gain very easily, and we are too often forgetful of these riches that are so profitable when applied to the wants of the suffering souls. The holy souls will thus join in your thanksgiving. During the day do not forget the royal visit of Jesus, the King of kings; preserve a remembrance of the morning's grace, like a vase that has gathered up some precious perfume, like a soul that has spent one hour of the busy day in the courts of paradise.

After Holy Communion

Act of Faith and Adoration

JESUS, my Lord and my God, I bless Thee because Thou hast come to visit me. I bow down before Thee, now really present in my heart with

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Thy body and blood, soul and divinity. Thou art the same Jesus Who was born in Bethlehem and dwelt in Nazareth; Who suffered and died for my salvation; Who ascended into heaven and sitteth at the right hand of God the Father. I believe in Thee, and with all the powers of my soul I adore Thee, in union with the angels and saints. Thou art my king; reign Thou alone over my heart and my whole being. Let me never be separated from Thee by sin. I wish to serve Thee faithfully on earth that I may love and adore Thee, praise and glorify Thee forever in heaven.

"I bow my knees to the Father . . . that Christ may dwell by faith in your hearts" (*Eph.* iii. 14).

Lord, who shall dwell in Thy tabernacle? Or who shall rest in Thy holy hill?

He that walketh without blemish, and worketh justice.

He that speaketh truth in his heart, who hath not used deceit in his tongue; nor hath done evil to his neighbor. He that sweareth to his neighbor and deceiveth not; he that hath not put out his money to usury, nor taken bribes against the innocent. He that doth these things shall not be moved forever (*Ps.* xiv).

Act of Hope

O my Jesus, I trust in Thee, I place all my hope in Thee, because Thou alone art my salvation, my strength, my refuge, and the foundation of all my happiness. "The light of Thy countenance, O Lord, is signed upon us: Thou hast given gladness in my heart. . . . O taste and see that the Lord is sweet: blessed is the man that hopeth in Him. . . . In peace, in the selfsame, I will sleep and I will rest: for Thou, O Lord, singularly hast settled me in hope" (*Ps.* xxxiii).

"In the shadow of Thy wings will I hope, until iniquity pass away" (*Ps.* lvi. 2).

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IN THEE, O Lord, have I hoped, let me never be confounded. Be Thou unto me a God, a protector, and a house of refuge, to save me (*Ps.* xxx).

The Lord ruleth me (The Lord is my shepherd) and I shall want nothing. He hath set me in a place of pasture. Though I should walk in the midst of the shadow of death, I will fear no evils, for Thou art with me. And Thy mercy will follow me all the days of my life (*Ps.* xxii).

Act of Love

GOOD Jesus, I love Thee. I love Thee with my whole heart and above all things. Thou knowest that I love Thee, but I wish to love Thee daily more and more, and to do what is most pleasing to Thee.

"My heart and my flesh have rejoiced in the living God. . . . For the sparrow hath found herself a house and the turtle a nest for herself. . . . Thy altars, O Lord of hosts, my king and my God" (*Ps.* lxxxiii. 3, 4).

"What have I in heaven? And besides Thee what do I desire upon earth? . . . Thou art the God of my heart, and the God that is my portion forever" (*Ps.* lxxii. 25, 26).

Act of Thanksgiving

MY DEAR Jesus, I thank Thee with all my heart for coming to me and nourishing my soul with Thy sacred body and most precious blood. I thank Thee for all the graces and blessings I have ever received through the merits of Thy sacred passion and through the institution of the most holy Sacrament of the Altar. With the help of Thy grace I will endeavor to manifest my gratitude to Thee by greater devotion to Thee in the sacrament of Thy love, by obedience to Thy holy commandments, by fidelity to my duties, by kindness to my neighbor, and by an earnest endeavor to become more like to Thee in my daily

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conduct. Blessed be Thy holy name!

"O Sacrament most holy! O Sacrament divine! All praise and all thanksgiving be every moment thine!"

Indulgence of 100 days.—Pius VI, May 24, 1776.

Act of Reparation and Consecration

MOST adorable Saviour, in Thy wondrous love for us Thou hast instituted the blessed Sacrament of the Altar as a memorial of Thy passion, and therein Thou dost remain with us in order to be the life-giving manna of our souls, the propitiatory victim for our sins, our mediator with Thy heavenly father, our teacher, and our friend.

I am sorry that I have so often offended Thee, O God of infinite love and mercy, by my ingratitude, by my resistance to Thy holy will, and in particular by my indifference toward Thee in the sacrament of Thy love. In atonement for my own sins, and in reparation for all the offenses committed against Thee in the Holy Eucharist by others, I offer Thee my poor heart filled with sentiments of sorrow, sincere repentance, and deepest affection, and I consecrate to Thee all my works and sufferings in union with Thy own bitter passion, the sorrows of Thy blessed mother, and the merits of the martyrs and of all the saints. I place myself entirely in Thy hands; do with me according to Thy pleasure. With St. Ignatius I pray: "Give me but Thy love and Thy grace; more than this I do not ask;" and with the seraphic St. Francis I cry to Thee: "My Lord and my God, may the sweet flame of Thy love destroy in me all that does not please Thee; Thou didst vouchsafe to die for love of me, let me also die to self for love of Thee!"

Ejaculation

May the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved, with

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grateful affection at every moment, in all the tabernacles of the world, even to the end of time.

Indulgence of 100 days.—Pius IX, Feb. 29, 1868.

Petitions

JESUS, my Lord, since Thou hast come to me to grant me graces, bidding me to ask with confidence, I now pray Thee not for earthly riches, honors, and transitory pleasures, but for the greatest spiritual treasures, namely, a supernatural horror of sin, and intense sorrow for past offenses, freedom from inordinate affections, a meek and humble heart like Thine, the most perfect submission and even abandonment to Thy will, a holy life, and a happy death. Help me to live daily more perfectly in accordance with Thy spirit and with the teachings of the holy Catholic Church.

Permit me also to ask for some special favors (*mention them*). O heavenly Father! Since our dear Lord and Saviour Himself has said: "Amen, amen, I say to you, if you ask the Father anything in My name, He will give it you," I beseech Thee, for the love of Thy Son, Jesus Christ, Who now dwells within me, and Whose infinite merits I offer up to Thee, do Thou graciously hear my prayers and grant all my petitions.

Memento of the Living

O LORD, my God! I recommend to Thee:

1. The Sovereign Pontiff, and all prelates, bishops, priests, and Religious; grant them, O Lord, zeal and the spirit of their state, that they may sacrifice themselves to the salvation of souls.

2. My relatives, benefactors, friends, and enemies; the sick, especially those who are in the agony of death! and all the faithful who are in Thy grace; give them, O Lord, perseverance and fervor in Thy love.

3. All infidels, heretics, and sinners; give them light and strength that they may all know and love Thee.

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Memento of the Dead

I RECOMMEND to Thee:
1. The souls of my parents, benefactors, friends, and enemies; and of those who are in purgatory through my fault.
2. The souls of priests and those who labored for souls. Especially . . .
3. The souls of those who were most devout to the passion of Jesus Christ, to the Most Holy Sacrament, to the Sacred Heart of Jesus, and to His blessed mother; the souls who are the most neglected and forgotten; those who are suffering the most; and those who are nearest to the gates of paradise.

Jesus, Master, Teach Me

TEACH me, teach me, dearest Jesus,
In Thine own sweet loving way,
All the lessons of perfection
I must practise day by day.

Teach me *meekness*, dearest Jesus,
Of Thine own the counterpart;
Not in words and actions only,
But the meekness of the heart.

Teach *humility*, sweet Jesus,
To this poor, proud heart of mine,
Which yet wishes, O my Jesus,
To be modeled after Thine.

Teach me *fervor*, dearest Jesus,
To comply with every grace,
So as never to look backward,
Never slacken in the race.

Teach me *poverty*, sweet Jesus,
That my heart may never cling,
To whate'er its love might sever,
From my Saviour, spouse, and king.

Teach me *chastity*, sweet Jesus,
That my every day may see
Something added to the likeness
That my soul should bear to Thee.

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Teach *obedience*, dearest Jesus,
Such as was Thy daily food
In Thy toilsome earthly journey
From the cradle to the rood.

Teach *Thy heart*, to me, dear Jesus,
Is my fervent, final prayer;
For all beauties and perfections
Are in full perfection there.—*Leaflets.*

O my Saviour! I cheerfully accept all the painful dispositions, in which it is Thy pleasure to place me. My wish is in all things to conform myself to Thy holy will. Whenever I kiss Thy cross it is to show that I submit perfectly to mine.

—Blessed Margaret Mary.

Final Prayers, Reflections, and Resolutions after Communion

I must now beg once more for Thy blessing, dear Jesus, before my departure from this holy place, where I have been blessed so abundantly this morning.

How delicious is the sweetness of this heavenly bread, which I have received in holy communion! How delightful the peace, how perfect the tranquillity of a soul that receives Thee after having deplored and sincerely confessed her offenses! Be blessed a thousand times, O my Jesus! When I was a sinner I was miserable; but now not only do I enjoy the sweetest tranquillity of soul, but it seems to me that I experience a foretaste of the peace and bliss of paradise! It is, indeed, most certain that my heart has been made for Thee, my beloved Lord, and finds no joy but when it reposes in Thee. I therefore give Thee thanks; I firmly resolve to avoid sin and the occasions of sin; I will dwell permanently in Thy divine heart, whence I expect the grace of loving Thee unto death.

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O MERCIFUL Jesus! my only happiness and delight, the joy of my soul, and my portion for ever! May my soul be sensible of Thy adorable presence, may I love Thee and hunger for Thee ever more and more in the sweet sacrament of Thy love. Purify my heart, O divine Lord! from the dross of all earthly affections; enable me to curb my vicious inclinations, and to withstand the dangerous attacks of my infernal enemy—deign to bestow on me those virtues that will render me pleasing in Thy sight, particularly ardent charity, profound humility, heroic patience, and perfect obedience. Oh, may I prove the extent of my gratitude by the most constant fidelity in Thy service, and may I rather die than ever again offend Thee by any mortal sin!

O that I could have the happiness of seeing Thee loved and faithfully served by all creatures! Vouchsafe to let the light of Thy countenance shine upon those who are in the darkness of infidelity; and dispel their errors, that they may embrace the truth, and faithfully practise all it requires. Grant peace and union to all Christian princes, and preserve us from the dreadful scourges of war, famine, and pestilence. Convert all those who are in the unhappy state of mortal sin, and reconcile those who are at variance. Have mercy on my parents, confessors, instructors, friends, benefactors, and enemies, and mercifully grant them all the graces they stand in need of. Reform all abuses, and remove all scandals from Thy Church. Comfort all that are under any affliction, sickness, or violence of pain. Support those who are under temptation; protect such as are in danger; and grant the grace of a happy death to all those who are in their agony. Extend Thy mercy likewise to the souls of all the faithful departed, and mercifully admit them to the enjoyment of Thy eternal glory. Grant to us all relief in our respective necessities, remission of all our sins, the grace of final perseverance, and life everlasting. Amen.

Prayer for Perseverance

GOOD Jesus, my dear Lord and master, what strength Thou hast imparted to my soul in this sacred banquet! But, oh, how much I need

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this grace of Thine! Keep me in Thy love; keep me in Thy grace to the end of my life. The road I have to traverse is so difficult, that without Thee I should fear to venture upon it. In a short time I shall return to my daily occupations; I shall continue my life of yesterday; I shall be exposed to the same temptations, I shall find myself with my usual faults. But Jesus, Thou Who didst help the saints, Thou hast come to me. Stay, oh, stay with me, and do Thou by Thy grace help me to preserve in all my words and actions modesty, meekness, and humility. Help me to make Thy presence within me visible to all; let others see in me the sweetness of Thy charity and kindness.

Ejaculation

Jesus, meek and humble of Heart, make my heart like unto Thine!

Prayer of Father Olier

O Jesus, living in Mary, Come and live in Thy servants,
In the spirit of Thy holiness,
In the fulness of Thy might,
In the truth of Thy virtues,
In the perfection of Thy ways,
In the communion of Thy mysteries.
Subdue every hostile power,
In Thy spirit, for the glory of the Father. Amen.

Indulgence of 300 days, once a day.—Pius IX, Oct. 14, 1859.

N.B.—Say before a crucifix the prayer, "*Look down upon me, good and gentle Jesus!*" (p. 327) and the *Our Father*, *Hail Mary*, and *Glory* five times for the holy Catholic Church and the intentions of the Holy Father in order to gain a plenary indulgence.

Prayer to Our Lady After Holy Communion

O my sweet mother Mary, mother of Him Whom I hold within my heart, keep that heart which thy Jesus has chosen this day for His dwelling; defend it by thy ceaseless prayer, and obtain for me that the spirit of my Jesus, abiding with me, may continually remind me of the gift of gifts I have received, and

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inflame my heart with love and with all holy desires. Pray for thy child, O dearest mother, that the soul of him who has been a living tabernacle for the Eucharistic God may seek in all things the glory of that God and the interests of His sacred Heart. —From "*The Voice of the Sacred Heart.*"

Ejaculation

O DOMINA mea! O mater mea! memento me esse tuum.
Serva me, defende me, ut rem et possessionem tuam.

O MY QUEEN! my mother! remember I am thine.
Keep me, guard me, as thy property and possession.

Indulgence of 40 days, each time.—Pius IX, Aug. 5, 1851.

Litany for Holy Communion

(*Before or After*)

This litany, from Mother Loyola's *Confession and Communion*, is intended for private devotion. The approved and indulgenced Litanies of the *Holy Name of Jesus* and of the *Sacred Heart of Jesus*, when recited *slowly* after holy communion, are apt to excite happy inspirations and devout reflections.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven,*
God, the Son, redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Jesus, living bread which came down from heaven,[1]
Jesus, bread from heaven giving life to the world,[2]
Hidden God and Saviour,[3]
My Lord and my God,[4]
Who hast loved us with an everlasting love,[5]

*Have mercy on us.
[1] John vi.
[2] John vi.
[3] Is. xlv.
[4] John xx.
[5] Jer. xxxi.

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Whose delights are to be with the children of men,* [1]
Who hast given Thy flesh for the life of the world,[2]
Who dost invite all to come to Thee,[3]
Who dost promise eternal life to those who receive Thee,[4]
Who with desire dost desire to eat this Pasch with us,[5]
Who art ever ready to receive and welcome us,
Who dost stand at our door knocking,[6]
Who hast said that if we will open to Thee the door, Thou wilt come in and sup with us,[7]
Who dost receive us into Thy arms and bless us with the little children,
Who dost suffer us to sit at Thy feet with Magdalen,
Who dost invite us to lean on Thy bosom with the beloved disciple,
Who hast not left us orphans,[8]
Most dear sacrament,
Sacrament of love,
Sacrament of sweetness,
Life-giving sacrament,
Sacrament of strength,
My God, and my all.
That our hearts may pant after Thee as the hart after the fountains of water,† [9]
That Thou wouldst manifest Thyself to us as to the two disciples in the breaking of bread,[10]
That we may know Thy voice like Magdalen,
That with a lively faith we may confess with the beloved disciple—"It is the Lord," [11]
That Thou wouldst bless us who have not seen and have believed,[12]
That we may love Thee in the Blessed Sacrament with our whole heart, with our whole soul, with all our mind, and with all our strength,[13]

* Have mercy on us.
† We beseech Thee, hear us.

[1] Prov. viii.
[2] John vi.
[3] Matt. xi.
[4] John vi.
[5] Luke xxii.
[6] Apoc. iii.
[7] Apoc. iii.
[8] John xiv.
[9] Ps. xli.
[10] Luke xxiv.
[11] John xxi.
[12] John xx.
[13] Mark xii.

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That the fruit of each communion may be fresh love,*
That our one desire may be to love Thee and to do Thy will,
That we may ever remain in Thy love,[1]
That Thou wouldst teach us how to receive and welcome Thee,
That Thou wouldst teach us to pray, and Thyself pray within us,[2]
That with Thee every virtue may come into our souls,
That through this day Thou wouldst keep us closely united to Thee,
That Thou wouldst give us grace to persevere to the end,[3]
That Thou wouldst then be our support and Viaticum,
That with Thee and leaning on Thee we may safely pass through all dangers,
That our last act may be one of perfect love, and our last breath a long deep sigh to be in our Father's house,
That Thy sweet face may smile upon us when we appear before Thee,
That our banishment from Thee, dearest Lord, may not be very long,
That when the time is come, we may fly up from our prison to Thee and in Thy sacred Heart find our rest forever,
Lamb of God, Who takest away the sins of the world, spare us, O Lord.
Lamb of God, Who takest away the sins of the world, graciously hear us.
Lamb of God, Who takest away the sins of the world, have mercy on us.

V. Stay with us, Lord because it is toward evening.

R. And the day is now far spent.

Let us pray

WE come to Thee, dear Lord, with the apostles, saying, *Increase our faith.*[4] Give us a strong and lively faith in the mystery of

* We beseech Thee, hear us.

[1] John xv.
[2] Luke xi.
[3] Matt. x.
[4] Luke xvii.

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Thy real presence in the midst of us. Give us the splendid faith of the centurion, which drew from Thee such praise. Give us the faith of the beloved disciple, to know Thee in the dark and say, *It is the Lord!*[1] Give us the faith of Martha to confess, *Thou art Christ the Son of the living God.*[2] Give us the faith of Magdalen to fall at Thy feet crying, *Rabboni, Master.*[3] Give us the faith of all Thy saints, to whom the Blessed Sacrament has been heaven begun on earth. In every communion increase our faith; for with faith love and humility, and reverence and all good, will come into our souls.

Dearest Lord, *increase our faith.*

Peace with Jesus

O LOVING Saviour! ah, what depth of love
Hath made Thee leave Thy heavenly throne above
And come to visit me, to be my food.
To make my sinful body Thy abode:
To shield me from the world, to make me pure,
To give me strength, with patience to endure.
Ah, let me with a burning soul draw near,
And fondly, with St. John, without a fear,
Lean my poor head upon Thy loving breast,
And in Thy sacred arms serenely rest.
Depart, each earthly care, each worldly smile;
Leave me alone with Jesus for a while.
Sweet Jesus! by this sacrament of love
All gross affections from my heart remove;
Let but Thy loving kindness linger there,
Preserved by grace and perfected by prayer;
And let me to my neighbor strive to be
As mild and gentle as Thou art with me.
Take Thou the guidance of my whole career,
That to displease Thee be my only fear;
Give me that peace the world can never give,

[1] John xxi.
[2] John xi
[3] John xx.

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And in Thy loving presence let me live.
Ah! show me always, Lord, Thy holy will
And to each troubled thought say, "*Peace, be still.*"—R. Trainer.

Communion Hymn after Receiving

I

THE Lord of glory,
O wondrous story,
Hath made His home within my breast.
Bowed down before Him,
My soul adore Him.
Who 'neath thy roof vouchsafes to rest.
Good angels, aid me,
The God Who made me,
Who died to save me is now my guest.
Ah! Softly sing Him
Sweet songs, and bring Him
Your burning love, your worship blest.

II

MY GOD, I bless Thee,
Revere, confess Thee,
And love and trust with all my heart;
Thy child is wailing
Each fault and failing,
That caused Thee pain, or tear, or smart.
Dear Lord, forgive me
My sins that grieve Thee;
Because I love Thee for all Thou art.
To know Thee clearly,
To love Thee dearly,
Be now my portion, my only part.

III

DEAR Jesus, never
Shall creatures sever
My happy heart from love of Thee.
Ah, do not let me,
My king, forget Thee;
And oh! do Thou remember me.
My only treasure,
My rest and pleasure,
My rock and fortress forever be.
In strife defend me,
In sickness tend me,
And come in death to set me free.

IV

WHEN daylight shineth,
When day reclineth,
In storm and sun, abide with me;
In joy and gladness,
In pain and sadness;
O let me, Lord, be nigh to Thee!
Good Shepherd, feed me,
And guard and lead me,
To Thy bright pastures beyond the Sea:
To make in glory,
O wondrous story!
One long communion eternally.

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Another Form of Devotions for Holy Communion

Method for Preparation

Before receiving, endeavor to excite in yourself the proper dispositions

LIVELY *Faith.*—Ask yourself, Whom am I going to receive? The divine Master answers: "This is My body, My blood." It is Our Lord Jesus Christ, immolated on the cross, triumphant in heaven. . . . It is the eternal word, the sovereign Lord and creator, my supreme judge. Continue repeating: "Yes, my God, it is Thou indeed, it is Thou; I believe it more firmly on Thy word, Thy infallible word, than if, with my own eyes, I beheld Thy resplendent majesty."

Adoration. — Acknowledge Him with all your heart to be your absolute master, from Whom you hold everything and to Whom you entirely belong.

Humble compunction.—"Who am I that am about to receive Him?" . . . Lord, Thou art the Holy of holies, infinitely good, infinitely perfect, and I am the last of sinners. . . .

My heart has been defiled with many and many a sin, . . . it has been so ungrateful. I am so tepid and inclined to fall again. Lord, I am not worthy. . . . And yet Thou desirest me to come to Thee with filial confidence, as to my kind saviour, my charitable physician!

Thou callest Thyself *the Good Shepherd*, Who seeks lovingly the sheep that have gone astray.

Thou art the divine lover of souls. Thou willest not the death of the sinner but that he may be converted and live. "Behold, I stand at the gate and knock. If any man shall

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hear My voice, and open to Me the door, I will come in to him, and will sup with him, and he with Me" (*Apoc* iii. 20).

Confidently, then, O Lord, yet humbly and contritely will I approach Thy holy table to be refreshed and strengthened by the food of angels, the bread of heaven, which Thou givest us.

Endeavor to strengthen your soul more and more by exciting yourself to hearty contrition at the sight of so much goodness and love.

"Forgive me, O my good Master! I detest all my sins . . . for they have wounded Thy loving Heart. Never again will I offend Thee. Lord, I am truly sorry that I have sinned because Thou art infinitely good and sin displeases Thee."

Generous love.—Like that of Jesus—He gives you all . . . all . . . in an ineffable union . . . His flesh to purify yours, His soul to impregnate yours with His spirit of abnegation and contempt of the world . . . His Heart to inflame yours with His generous devotedness . . . His divinity to transform you . . . His treasures of merit to enrich you . . . and His graces to strengthen you. Love Him then in return *generously*, *nobly*, *practically*, that is to say, give yourself to Him without reserve, by the flight of all sin, the fulfilment of every duty, the struggle against pride, sensuality, cowardice. . . . What sacrifice did Jesus refuse to make for you? Can you, then, deny Him anything? . . . Desire Him earnestly. . . . Call upon Him ardently: "Come, Lord Jesus, come!"

Prayers Before Communion

Acts of Faith and Adoration

MY GOOD JESUS, I believe with a firm and lively faith that in this adorable sacrament are Thy body and blood, soul and divinity. I believe that in this consecrated Host I shall receive that same body which was born of the most pure Virgin Mary in Bethlehem, which suffered so many pains and torments for love of me on the Way of the Cross and on Calvary, and which rose

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gloriously the third day from the dead. I believe that I shall receive that most holy soul which is enriched with all the treasures of the Divinity; I believe that I shall receive God Himself.

I adore Thee, O my God, as my creator, my preserver, my redeemer, and my judge, truly present in the Holy Eucharist.

Divine Host, I adore Thee with the angels who fill the sanctuary and hover over the tabernacle as they hovered over the cave of Bethlehem in the Holy Night; I adore Thee, my God, with the Blessed Virgin, and in union with all the saints.

Lord and master of the universe, Who hast fixed Thy dwelling amongst men, I adore Thee with profound gratitude. O my Jesus, bless this temple wherein Thou residest, but still more the heart that I offer Thee as a living abode and place of rest. Deign ever to inhabit it by Thy grace and Thy love, and may my sins never banish Thee from it! Lord, I have a firm faith, but do Thou strengthen my faith, and animate it so that it may produce in my soul deeper sentiments of adoration and love.

Good Lord, increase my faith that I may love Thee more, and be more generous in my sacrifices for the love of Thee and for the love of my neighbors.

Who Comes?

THE Word made flesh for me,
The Lord Who died for me,
The Love made food for me,
He comes!

To Whom Does He Come?

To one redeemed by Him,
To one allied with Him,
To one who longs for Him,
He comes!

Why Does He Come?

To reign upon His throne,
To reign *supreme alone*,
To make me all His own,
He comes!

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OH, I am glad to come to Thee,
My only rest;
To lay my weary head awhile,
Upon Thy breast;
To bring the burden of my grief
Hither to thee;
And feel, O Jesus, Son of man,
Thy sympathy.

—Mother Loyola.

Act of Contrition, Hope, Confidence

O JESUS, loving spouse of my soul, the longed-for moment draws near; the happy moment, in which I, Thy unworthy creature, shall receive the most holy sacrament of Thy body and blood, as the most effectual remedy for all my miseries. For the love of Thee I grieve most bitterly for every one of my sins and for all my negligences, whereby I have offended Thy tender goodness and defiled my soul, which Thou didst ransom with Thine own most precious blood. How shall I presume to receive Thee into a heart all surrounded with briars and thorns of earthly attachments, reeking with unwholesome vapors of worldliness and vain desires! But, my merciful Jesus, though I am sick of soul, I remember the words which fell from Thine own gracious lips—that they who are whole need not the physician, but they who are sick—and this gives me confidence. Surely, my Lord, if any one has cause to trust Thee it is I! Others may have their innocence or their virtues to fall back upon, but I have Thy mercy, Thy *great mercy*, only. I have made myself undeserving of it, but when hast Thou ever treated me as I deserved? Where should I be now if justice and not mercy had had its way? Good Jesus, Who didst invite the blind and the lame, the poor and the needy, to Thy supper, behold, as one of them, yea, even as the poorest and most wretched of them all, I will draw near to the most sacred feast of Thy body

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and blood, the banquet of the angels, not in presumption, but with a contrite and humble heart, with lowly confidence, with hope in Thy goodness and mercy, with love in return for all Thy love, with fervent desire to please Thee, to live henceforth according to Thy spirit, and in the imitation of the virtues of Thy sacred Heart, that I may praise and glorify Thee eternally.

Act of Humility

He comes to me Who is the judge of the living and the dead. Before Him the pillars of heaven tremble, and the pure angels veil their faces with their wings. Whither shall I flee from His face? Two places are safe for me—the depths of my misery and the Heart of my judge. In them will I hide myself.

O my God, I detest all the sins of my whole life because they displease Thee, and especially I am sorry for those which I have committed against this sacrament, by my irreverence and the little profit I have drawn from so many communions, by my negligence in guarding my senses, particularly my tongue, which has been so often consecrated by Thy divine presence.

My Lord and my God, what confusion I feel at beholding myself so unworthy to approach Thy holy table. Suffer me, dear Jesus, to seek the remedy for my evils in the wound of Thy sacred Heart. Let Thy sacred Heart be to me as the burning coal which purified the lips of Isaias; place it, all inflamed with charity, I beseech Thee, dear Lord, on my heart, my tongue, my senses, and all the powers of my soul, so that it may burn and annihilate all that is displeasing to Thee.

Jesus, Jesus, be to me Jesus, and save me. Remember Thou hast said, "*The Son of man is come to seek and to save that which was lost*" (*Luke* xix. 10). "*They that are*

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in health need not a physician, but they that are sick. I am not come to call the just, but sinners" (*Matt.* ix. 13). Dear Lord, I am sick, I am sinful, as Thou knowest; come to me and say, "*I am thy salvation*" (*Ps.* xxxiv. 3).

Grant me, O Lord, the grace of beginning a new, a fervent life, and deign to give me in this holy sacrament the pledge of eternal life promised to those who receive Thee worthily. Amen

Act of Love and Desire

OH, THAT I could love Thee, Jesus, as if I had knelt at Thy feet and felt the touch of Thy hand on my brow, and heard Thy gentle voice that uttered absolutions and gave encouragement to the sick and the unfortunate. Oh, that I could love Thee, as the poor of Galilee loved Thee, as Mary Magdalen loved Thee, as St. Peter and St. John, the beloved disciple, loved Thee, as she, who knew Thee best—Thy blessed mother—loved Thee, and, most of all, O Lord, as Thou hast loved me.

Let me at least love Thee with all my heart and soul and mind and strength. And let my love be worthy of the name—showing itself by confidence, by generosity, by sacrifice—acknowledging cheerfully that all Thy dispensations are best for me—counting no cost when I work for Thee—giving up gladly what is dear to me when Thou dost ask it, when it will help to serve Thee better and to further the interests of Thy sacred Heart.

Dispose of me, O Lord, as Thou pleasest; for from henceforth I am entirely Thine. I offer Thee all that I am and all that I have. I shall labor and suffer for Thy glory, for the salvation of others, and for my own sanctification.

Come, my Jesus, crucified for love of me. Come, dear Jesus, in the sacrament of Thy love, and be Thou all mine, as I desire to be all Thine.

O blessed Virgin, my

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tender mother, who didst obtain from thy divine Son a wonderful miracle at the wedding-feast at Cana, behold my misery and the need I have of thy assistance; obtain for me of Jesus a prodigy of His almighty power, that my coldness and tepidity may be changed into ardent charity.

Veni, Domine, Jesu!

O Jesus, hidden God, I cry to Thee;
O Jesus, hidden Light, I turn to Thee;
O Jesus, hidden Love, I run to Thee;
With all the strength I have I worship Thee;
With all the love I have I cling to Thee;
With all my soul I long to be with Thee,
And fear no more to fail, or fall from Thee.

O Jesus, deathless Love, Who seekest me,
Thou Who didst die for longing love of me,
Thou King, in all Thy beauty, come to me,
White-robed, blood-sprinkled, Jesus, come to me,
And go no more, dear Lord, away from me.

O sweetest Jesus, bring me home to Thee;
Free me, O dearest God, from all but Thee,
And all the chains that keep me back from Thee;
Call me, O thrilling Love, I follow Thee;
Thou art my all, and I love nought but Thee.

O hidden Love, Who now art loving me;
O wounded Love, Who once wast dead for me;
O patient Love, Who weariest not of me—
O bear with me till I am lost in Thee;
O bear with me till I am found in Thee.

—Fr. Rawes.

"Domine, *non sum dignus!*" "Lord, I am not worthy that Thou shouldst enter under my roof." Blessed be the Lamb of God, that comes to me, a sinner! Lord, have mercy on me! O God of purity and majesty, how canst Thou vouchsafe to lower Thyself to me, so unworthy of Thy presence.

But Thou dost invite me to this sacred banquet. I come with confidence, trusting in Thy goodness

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and mercy. Say but the word, and my soul shall be healed. Come to me, Jesus, and remain with me forever. I humbly adore Thee, with my whole heart I love Thee.

Method of Thanksgiving after Communion

Look upon Our Lord as a treasure you carry away and have all to yourself. God is looking upon this treasure in your heart, wondering what you will do with it, to whom you will give it. This treasure is the One Whom He loves—His only Son! You are no longer a poor, miserable beggar, you are now rich and can offer a gift infinite in value. For what will you offer it? Know what you are about, and do not spend the time in a fruitless manner for want of a method. Realize Who is within you—and as soon as your devotion flags use a book, if only for two minutes, until you collect your thoughts again.

Adoration.—Jesus is in your soul, seated as a king on His throne, expecting your homage. Prostrate at His feet, tell Him again that He is your Lord, your God, and your all . . . that you wish to belong entirely to Him . . . to obey Him in all and live only for His glory. "O Godhead, hid devoutly, I adore Thee."

Thanksgiving and Reparation.—What return can you make for this infinite gift? You are so poor. . . . Offer at least your love . . . your gratitude.

"Praised, loved, and adored forever be Jesus, in the most blessed Sacrament of the Altar." Beg Mary and the angels to supply for your inability by their ardor.

Petition.—Jesus wishes to give you everything . . . and He can. . . . Ask earnestly, with immense confidence, for all necessary graces for yourself, for your dear ones, for the Church, sinners, the souls in purgatory.

Offering (or oblation).—Jesus has just given you all, . . . Himself, the source of all graces. . . . Will *you* keep anything back? . . . He has a right to all that you are and all that you possess. . . . Offer, then, all to Him, that He may govern it according to His good pleasure. "Take, O Lord, and receive all that I am and have.

—(Prayer "Suscipe," of St. Ignatius.

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Resolutions. — Renew, with strong determination, your promises and good resolutions to lead a more perfect life, to overcome your predominant passion, to become like to your divine Master, by the exercise of His virtues, to be more charitable and more faithful in the discharge of your duties.

You carry God away with you. Let every one see it by your modesty, your recollection, your devotedness, your spiritual progress, your charity, your kindness.

"In all places and times I will never depart
From the Heart of my God and the God of my heart."

O Sacrum Convivium

O SACRUM convivium, in quo Christus sumitur; recolitur memoria passionis ejus; mens impletur gratia, et futuræ gloriæ nobis pignus datur.

O SACRED banquet, wherein Christ is received; the memory of His passion is renewed, the mind is filled with grace, and the pledge of future glory is given unto us.

Acts and Prayers After Holy Communion

Faith, Adoration, Reparation, Praise, and Thanksgiving

MY JESUS, my Lord, my God, and my all! Jesus, my life, my love, Thou art really mine! Thou art truly within me, Thou art all mine! With the angels and saints I adore Thee. In union with the blessed Virgin Mary, in her transports of joyful praise and thanksgiving, when the angel Gabriel announced to her the mystery of Thy incarnation, and when later she received Thee in the Most Holy Sacrament at the hands of St. John, Thy beloved disciple, I adore Thee with the liveliest faith, the most profound respect, the deepest gratitude, the most ardent devotion. "My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour, for He hath re-

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garded the humility of His handmaid" (*Luke* i. 46, 47, 48). With Mary Magdalen I fall at Thy feet and cry with her faith and love and devotedness! *Rabboni! Master!* Master of my heart! Master of all I am and have!

O HIDDEN God, devoutly unto Thee,
Bends my adoring knee;
With lowly semblances from sight concealed,
To faith alone revealed.

O MY God, my supreme good, my divine friend and benefactor in this wonderful sacrament, I praise Thee, I thank Thee, and in reparation for all my ingratitude and infidelities of the past I consecrate to Thee my heart with all its affections, my soul with all its powers, my body with all its senses; I offer to Thee all my prayers, works, and sufferings, in union with Thy sacred Heart, for all the intentions for which Thou dost plead on our altars in the holy sacrifice of the Mass; I am determined to honor and glorify Thee more than ever in the Holy Eucharist; I offer to Thee, with a contrite and humble heart, Thy own bitter passion, the sorrows of Thy blessed mother, and the merits of all the saints.

By the fervor of my love, by my devotedness to Thy interests, by my fidelity to all my duties, and by cultivating and exercising the virtues of Thy sacred Heart, in particular, meekness, humility, charity, and zeal for the salvation of souls, I wish to show my gratitude to Thee for all the benefits I have received from Thy real presence on our altars and to make amends to Thee for the injuries inflicted on Thy sacred Heart in the sacrament of Thy love. To Thee be adoration, praise, and thanksgiving from all creatures forevermore.

"THAT He Who lay on Mary's knee,
Who stilled the waves of Galilee,
Was the dear guest at Bethany,
And bled and died on Calvary,

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That He in truth abides with me,
I hold with faith's sure certainty.
O God, O hidden Deity,
Profoundly I here worship Thee,
Rabboni! Master!

"O God, most wonderful in all Thy ways,
Most in this mystery of love, upraise
My heart to Thee in canticles of praise,
Rabboni! Master!

"And since my hungry soul this day is fed
With 'meat indeed,' with Thee the living bread,
Give me to live by Thee as Thou hast said,
Rabboni! Master!"
—Mother Loyola.

* * *

O my soul, bless the Lord! (*Ps.* ciii. 2.)
Blessed be Jesus Christ, true God and true man.
Blessed be the name of Jesus.
Blessed be His most sacred Heart.
Blessed be Jesus Christ in the most holy Sacrament of the Altar.

O Sacrament most holy!
O Sacrament divine!
All praise and all thanksgiving be every moment Thine.

PRAISE the Lord, O my soul; in my life I will praise the Lord, I will sing to my God as long as I shall be (*Ps.* cxlv. 1).

Praise ye Him, all His angels: praise ye Him all His hosts (*Ps.* cxlviii. 2).

Bless the Lord, O my soul, and let all that is within me bless His holy name. Bless the Lord, O my soul, and never forget all He hath done for thee (*Ps.* cii. 1, 2).

What shall I render to the Lord, for all that He hath rendered to me. . . . I will pay my vows to the Lord in the courts of the house of the Lord, in the midst of thee, O Jerusalem! (*Ps.* cxv. 12, 18, 19).

Bless the Lord, all ye His angels, you that are mighty in strength (*Ps.* cii. 20).

Give glory to the Lord, for He is good: for His mercy endureth forever. . . . For He hath satisfied the empty soul, and hath filled the hungry soul with good things (*Ps.* cvi. 1, 9).

Blessed be the Lord forevermore (*Ps.* lxxxviii. 53). He is my hope and my salvation.

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Act of Love

IN THY excess of love, O divine Lord! Thou hast given Thyself to me. Tell me, O Jesus! what Thou desirest of me. Is there any sacrifice Thy love demands of me? Speak, Lord, for Thy child, Thy servant, listeneth, and, with Thy gracious assistance, will accomplish Thy divine pleasure. I love Thee, O my God! I love Thee, and love Thee alone. I love all Thy creatures for Thee and in Thee; and, with St. Paul, I will labor to become all to all, in order to gain all to Thee, O sweetest Jesus, O most amiable, most loving Lord Jesus.

O sweetest Heart of Jesus!
I implore
That I may ever love Thee
more and more!

Indulgence of 300 days, each time.—Pius IX, Nov. 26, 1876.

Thanksgiving of St. Thomas Aquinas

I GIVE Thee thanks, eternal Father, for having out of Thy pure mercy, without any deserts of mine, been pleased to feed my soul with the body and blood of Thy only Son, Our Lord Jesus Christ. I beseech Thee that this holy communion may not be to my condemnation, but prove an effectual remission of all my sins. May it strengthen my faith; encourage me in all that is good; deliver me from my vicious customs; remove all concupiscence; perfect me in charity, patience, humility, and obedience, and in all other virtues. May it secure me against all the snares of my enemies, both visible and invisible; perfectly moderate all my inclinations, closely unite me to Thee, the true and only good, and obtain for me the grace of a happy death. Do Thou, O heavenly Father, vouchsafe one day to call me, though an unworthy sinner, to participate in that ineffable banquet, where

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Thou with Thy Son and the Holy Ghost, art to Thy saints true light, fulness of content, everlasting joy, and perfect happiness.

O THOU memorial of Our Lord's own dying!
O bread that living art and vivifying!
Make ever Thou my soul on Thee to live;
Ever a taste of heavenly sweetness give.

To Jesus in the Holy Eucharist

Indulgenced Prayer

DEAR Jesus, in the Sacrament of the Altar, be forever thanked and praised. Love, worthy of all celestial and terrestrial love! Who, out of infinite love for me, ungrateful sinner, didst assume our human nature, didst shed Thy most precious blood in the cruel scourging, and didst expire on a shameful cross for our eternal welfare! Now, illumined with lively faith, with the outpouring of my whole soul and the fervor of my heart, I humbly beseech Thee, through the infinite merits of Thy painful sufferings, give me strength and courage to destroy every evil passion which sways my heart, to bless Thee in my greatest afflictions, to glorify Thee by the exact fulfilment of all my duties, supremely to hate all sin, and thus to become a saint.

Indulgence of 100 days, once a day.—Pius IX, Jan. 1, 1866.

Oblation of St. Ignatius Loyola

SUSCIPE, Domine, universam meam libertatem. Accipe memoriam, intellectum atque voluntatem omnem. Quidquid habeo vel possideo, mihi largitus es; id tibi totum restituo ac tuæ prorsus voluntati trado gubernandum. Amorem tui solum cum gratia tua mihi

TAKE, O Lord, and receive all my liberty, my memory, my understanding, and my whole will. Thou hast given me all that I am and all that I possess; I surrender it all to Thee that Thou mayest dispose of it according to Thy will. Give me only Thy love and Thy grace;

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dones et dives sum satis, nec aliud quidquam ultra posco.

with these I will be rich enough, and will have no more to desire.

His Holiness, Pope Leo XIII, by a rescript of the Sacred Congregation of Indulgences, May 26, 1883, granted to all the faithful who, with at least contrite heart and devotion, shall recite the above prayer, an *indulgence of* 300 *days*, once a day.

Anima Christi

ANIMA Christi, sanctifica me.
Corpus Christi, salva me.
Sanguis Christi, inebria me.

Aqua lateris Christi, lava me.
Passio Christi, conforta me:

O bone Jesu, exaudi me.
Intra tua vulnera absconde me.
Ne permittas me separari a te.
Ab hoste maligno defende me.
In hora mortis meæ voca me,
Et jube me venire ad te,
Ut cum sanctis tuis laudem te
In sæcula sæculorum. Amen.

SOUL of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.

Water from the side of Christ, wash me.
Passion of Christ, strengthen me.

O good Jesus, hear me.
Within Thy wounds hide me.
Permit me not to be separated from Thee.
From the malignant enemy defend me.
In the hour of my death call me.
And bid me come to Thee,
That, with Thy saints, I may praise Thee
Forever and ever. Amen.

Indulgence of 300 days, every time.—Pius IX, Jan. 9. 1854.

Petitions and Offerings after Holy Communion

SINCE Thou hast been pleased, most loving Jesus, to come and dwell within my heart, I expect

many favors of Thee; for how canst Thou refuse to give me Thy gifts, since Thou hast given me

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Thyself? No, this is not possible, my dearest Lord, and therefore I am quite confident of obtaining all from Thy goodness. I confess, O Lord, that I deserve nothing; but the more undeserving I am, the more is Thy goodness glorified in bestowing Thy grace upon me. I ask, then, O most loving Redeemer, a full pardon and remission of the guilt of all my sins, which I once more detest and abominate with all my heart; and for the remission of the temporal punishment which is due for them, I desire to gain all the indulgences I can, and beseech Thee to give me the grace to accomplish this purpose.

By Thy most precious blood, by Thy body, soul, and divinity, which I have this morning received, I beg of Thee with all humility to cleanse my heart from all defilement. Create, O my Jesus, a clean heart within me, and grant me a new spirit —a truly wise and upright spirit. Fill my heart with all the gifts of Thy holy spirit, and adorn it with every virtue, especially with humility, patience, meekness, and mortification. Detach my heart from all created things, fashion it after Thine own most sacred Heart, and unite it forever to Thyself in the bonds of perfect charity. Give me a heart conformable in all things to Thy holy will, that it may seek only what is pleasing to Thee and have no other desire than Thy holy love. No matter what may happen to me, with Thy love and Thy grace, I shall be perfectly happy. Give me strength and courage to resist bravely all temptations until death; I purpose to banish them at once, and promise to avoid every occasion of sin. But, my Lord, Thou knowest that of myself I can do nothing, and therefore I implore Thee to help me and to strengthen me by Thy grace.

I beseech Thee to engrave upon my heart so lively a remembrance of Thy passion and death, and the bitter sorrows of Thy blessed mother, that they may be my continual

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meditation; so that henceforth and to my last breath I may dwell on Calvary at the foot of Thy cross, in company with our dear Lady of Sorrows.

I beseech Thee, too, my dearest Lord, most earnestly, to give me the grace to free myself once for all from my predominant passion, and the sin into which I most often fall. (*Here mention the particular passion, or sin, or fault.*) I ask, moreover, for those temporal graces Thou knowest to be most expedient for me, for Thy greater glory and the salvation of my soul. I trust that Thou in Thy infinite goodness and wisdom wilt give me what Thou knowest to be best for me. To all these graces add that highest and most precious gift, the crown and perfection of all Thy other gifts, the grace of final perseverance. Bless me that I may live a holy life, die a happy death and glorify Thee eternally in heaven.

[You may here add any particular petitions for yourself and for your neighbor. Do not forget to pray for the Church, the Sovereign Pontiff, and all superiors, both ecclesiastical and secular. Recommend to our dear Lord the regular and secular clergy, as also the members of all Religious Orders, and pray Him to give them the true spirit of their holy vocation. Pray for your relatives, friends, and benefactors, for the afflicted, the sick, and those in their agony. Pray for the poor holy souls in purgatory. Recommend to the Sacred Heart of Jesus all poor sinners, and pray for their conversion and salvation. Pray for heretics and infidels, beseeching God to enlighten them and to lead them to the true faith.]

I SHOULD, indeed, be ungrateful, O my Jesus, if, after Thou hast given me Thyself in this holy communion, I were to delay an instant in giving myself entirely to Thee. I offer Thee, most loving Lord, my soul, together with my liberty. I offer Thee my understanding, that, sanctified by Thee, it may be occupied earnestly in the consideration of Thy blessed passion and death, and Thy divine at-

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tributes. I give Thee my memory, that I may ever have in remembrance the infinite mercies Thou hast shown me. I give Thee my will, that by Thy holy love I may be entirely conformed to Thy divine will, desiring nothing but what Thou willest, and rejecting everything that is displeasing to Thee. I give Thee my whole self, to be sanctified by thee in soul and body. O my Jesus, detach my heart from creatures, unite it perfectly to Thine own, and, hiding it within the loving wound of Thy side, imprint deeply in it the memory of Thy bitter passion and the sorrows of Thy most holy mother; so that, by frequent meditation on these mysteries, I may be filled with sorrow for my past sins, and for the time to come faithfully correspond to Thine infinite love.

Blessed and praised every moment be the most holy and most divine sacrament!

"O sweetest Heart of Jesus, I implore that I may ever love Thee more and more."

Indulgence of 300 days, each time.—Pius IX, Nov 26, 1876.

Prayer to Jesus Crucified

EN EGO, O bone et dulcissime Jesu, ante conspectum tuum genibus me provolvo ac maximo animi ardore te oro atque obtestor, ut meum in cor vividos fidei, spei, et charitatis sensus, atque veram peccatorum meorum pœnitentiam, eaque emendandi firmissimam voluntatem velis imprimere: dum magno animi affectu et dolore tua quinque vulnera mecum ipse considero, ac mente contemplor, illud præ oculis habens quod jam in ore ponebat tuo David propheta de te, O bone Jesu: "Fo-

LOOK down upon me, good and gentle Jesus, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope, and charity, true contrition for my sins, and a firm purpose of amendment; and while I contemplate with great love and tender pity Thy five wounds, pondering over them within me, and calling to mind the words which, long ago, David the prophet spoke in Thy own person concerning Thee.

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derunt manus meas et pedes meos; dinumeraverunt omnia ossa mea."

my Jesus: "They have pierced my hands and my feet; they have numbered all my bones" (*Ps.* xxi. 17, 18).

His Holiness, Pope Pius IX, by a decree of the Sacred Congregation of Indulgences, July 31, 1858, following the decrees already issued by his predecessors, confirmed anew the *plenary indulgence* granted by Clement VIII and Benedict XIV, and confirmed by Pius VII and Leo XII, to those who shall say this prayer. He declared, moreover, that those who wish to gain this plenary indulgence, must say this prayer with devotion before an image or picture of our crucified Redeemer; and, being truly penitent after confession and communion, spend some time in prayer for the intention of the Pope.

Reflections after Communion

1. CALL to mind frequently during the day that you have received Jesus in the Blessed Sacrament and say to yourself: "*This morning Jesus Christ, the Son of God, condescended to come and dwell within me, and gave Himself to me.*" By doing this, you will derive greater fruit from your communion; you will gain more patience under difficulties, and be more careful in keeping the grace of God in your soul; you will more easily acquire true and real devotion; you will set a good example to others, and have a continual inducement to lead a good Christian life. Make Father Russell's thought and prayer your own:

"DURING all the hours that follow of this day, my thoughts, my words, and my deeds must be the thoughts and words and deeds that are fitting one on whom so many graces are showered hour by hour, the latest being this sacramental communion. And so from day to day, from communion to communion, may I sanctify my soul and serve Thee, my almighty and all merciful God, my creator, my redeemer, my judge—from day to day, and from communion to communion, on to the last communion which I hope to receive as my Viaticum. May that Viaticum conduct my soul, pure from sin, safe to the feet of my Jesus, Who has just now come to me as my

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saviour, but then must be my judge. O Jesus, my saviour, be to me indeed a saviour then and now and forever."

2. Retire frequently into your heart, in order to renew an act of adoration of Jesus, or of thanksgiving for the loving visit He made you in the morning, and rekindle the fire of divine charity by some holy aspiration. We would not so quickly lose the fervor of devotion and the love of God if we took greater pains about this; and Jesus Christ would not have to lament the coldness of men toward Him if they only thought oftener of His benefits and His love, especially in the Most Holy Sacrament, and thanked Him becomingly.

3. Frequently renew the offering of your heart to our dear Lord. By giving Himself to you, He desires to gain you to His love; He earnestly asks you to give Him your heart in exchange for the infinite gift He has bestowed upon you. Will you be so ungrateful as to deny Him your heart, and to give it to the world and the devil on the very day on which He has come to take possession of it? Ah, no; this must not be! You have consecrated your heart to Jesus in your communion; you must ratify and confirm this offering; and if the world, with its enticements, vanities, and false pleasures, wishes to enter into your heart, say that you have given it forever to Jesus. If the devil with his suggestions, and the flesh with its temptations, assail your heart, answer generously and courageously that you have given it to Jesus, to be His and His alone and forever. Oh, if all Christians were but to do this after their communion, they would preserve the grace of God, and not relapse into sin.

4. Remember that your tongue has received Jesus, that it has touched His sacred body when you went to communion. Only recall this thought to mind when you feel tempted to speak impatiently, or so as to offend or injure your neighbor; and surely it will keep you from offending Jesus with that tongue which has been sanctified by the touch of His sacred flesh.

5. In connection with your visits to the Blessed Sacrament, make a *spiritual communion*, renewing in the most lively manner your desire to receive our dear Lord into your heart.

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Remember, for love of us Jesus remains night and day in the tabernacle, ardently desiring to communicate Himself to our souls, and bestow His graces upon us. Ah! what monstrous forgetfulness and ingratitude, if, when we can easily visit Him, we neglect to go to Him during the day, to pay our homage and adoration to Him in return for all His love.

N.B.—To those devotions after communion may be added, according to one's time and pleasure, other acts and prayers in honor of the Blessed Sacrament, the passion of Our Lord, and the Sacred Heart of Jesus.

Third Form of Devotions for Holy Communion

Before Holy Communion

Prayer for Help

O my God, help me to make a good communion. For love of Thee, and for the good of my soul I wish to receive the Most Holy Sacrament. Mary, my mother, pray to Jesus for me. My good angel guardian, lead me to the altar of God. My patron saints, pray for me that I may receive the Lord with a heart that is pleasing to Him and with great profit to my soul.

Act of Faith and Adoration

O my Lord Jesus Christ, I believe that Thou art truly present in the Blessed Sacrament. I believe that in holy communion I shall receive Thy sacred body and Thy precious blood. My faith in Thy real presence in the Holy Eucharist is firmly founded on Thy word, O eternal Truth. My Saviour and my God, with the angels who surround Thy altar-throne, I bow down in humble adoration before Thy majesty.

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Act of Hope

JESUS, My God and My Redeemer, relying on Thy infallible promises, on Thy goodness and mercy, and on Thy almighty power, I hope to obtain from Thee the graces necessary for the sanctification and salvation of my soul.

Act of Love and Desire

JESUS, my Saviour and my God, Thou art infinitely good. For me Thou didst endure the terrible agony in the Garden of Olives, and the cruel death of the cross on Calvary; and out of love for me Thou art ever present in the holy Sacrament of the Altar. I love Thee above all things, and with my whole heart. I desire to receive Thee in holy communion, to love Thee more and more, and to serve Thee better. Come to me and strengthen me, so that I may never be separated from Thee on earth and that I may live with Thee forever in heaven.

Act of Contrition

O GOD, I detest all the sins of my life. I am truly sorry that I have sinned, because Thou art infinitely good and sin displeases Thee. Have mercy on me and pardon my offenses. I am resolved to avoid the occasions of sin and never again to offend Thee.

Act of Humility and Confidence

JESUS, my Lord, I confess that I am a sinner. But in Thy goodness Thou dost invite me to approach Thy holy table and to partake of Thy heavenly banquet. Trusting in Thy mercy I come to Thee with confidence, albeit with a contrite and humble heart. Lord, I am not worthy that

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Thou shouldst enter under my roof; but say only the word, and my soul shall be healed. Come to me, Jesus, come to me, and keep me in Thy love and Thy grace forevermore.

Prayer

SEE where Thy boundless love has reached, my loving Jesus! Thou, of Thy flesh and precious blood, hast made ready for me a banquet whereby to give me all Thyself. Who drove Thee to this excess of love for me? Thy Heart, Thy loving Heart. O adorable Heart of Jesus, burning furnace of divine love! within Thy sacred wound take Thou my soul; so that, in that school of charity, I may learn to love Him, Who has given me such wondrous proofs of His great love. Amen.

Indulgence of 100 days, once a day.—Pius VII, Feb. 9, 1818.

JESUS, hidden God, I cry to Thee;
O Jesus, hidden Light, I turn to Thee;
O Jesus, hidden Love, I run to Thee;
With all the strength I have I worship Thee;
With all the love I have I cling to Thee;
With all my soul I long to be with Thee,
And fear no more to fail, or fall from Thee.
O Jesus, deathless Love, Who seekest me,
Thou Who didst die for longing love of me,
Thou King, in all Thy beauty, come to me,
White-robed, blood-sprinkled, Jesus, come to me,
And go no more, dear Lord, away from me.

In Receiving Holy Communion

(1) In going to the altar rail, and returning to your place, keep your *hands* joined, your *eyes* cast down, and your *thoughts* on Jesus Christ.

(2) At the altar rail, take the communion cloth and spread it before you, under your chin.

(3) Hold your head straight up, keep your eyes closed, your mouth well open, and your tongue out, resting on the lower lip Then, with great reverence, receive the sacred Host, saying in your heart, with all the faith of St. Thomas—"*My Lord and my God!*"

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After Holy Communion

Reflections

"BLESS the Lord, O my soul! and let all that is within me bless His holy name."

"Bless the Lord, O my soul! and never forget all that He hath done for thee."

"Now your king is here, Whom you have chosen and desired" (1 *Kings* xii).

"I will extol Thee, O God, my king" (*Ps.* cxliv).

"Behold, God is my Saviour: I will deal confidently and will not fear' (*Is.* xii).

"The Lord is my rock, and my strength, and my Saviour" (2 *Kings* xxii).

"He loved me and delivered Himself for me" (*Gal.* ii).

"It is good for me to adhere to my God, to put my hope in the Lord God. I will hear what the Lord God will speak within me" (*Ps.* lxxxiv).

Here pause a while, and commune with your God, your Lord and Redeemer. Tell Him how grateful you are for this holy communion and for all His graces and blessings. Tell Him again how sorry you are on account of your sins; how much you love Him now, and what you intend to do to prove your love. You want to imitate the virtues of the Sacred Heart of Jesus; resolve to become more like to Jesus. Offer Him your heart and ask Him to make it like to His own most sacred Heart. Resolve to struggle valiantly against your predominant passion, and your evil inclinations. Be generous in your sacrifices for the love of God, and He will be generous in His rewards—generous in accordance with His infinite goodness and power.

If you love God, you will keep His commandments. That is the visible proof of charity. Love can not rest in words—it must go out into action. If you love God, you will do something for Him. Love is ingenious at finding ways in which to show itself. It manifests itself in acts of praise, in acts of self-denial, in acts of kindness to God's other creatures. Love without works is dead.

Approach Our Lord with confidence and ask Him for whatever temporal and spiritual favor you desire, but above all things pray for the gift of final perseverance. The love and the grace of God are the most precious

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gifts. "Seek ye first the kingdom of God, and all these things shall be added unto you" (*Luke* xii. 31). In your sufferings and in your prayers resolve to say with Christ in the Garden: "Not my will but Thine be done." Saints and spiritual writers agree that in Holy Mass and after communion our prayers are most acceptable and most likely to be granted.

Act of Faith

O JESUS, my God and my Saviour, Thy word is truth. I firmly believe that this is Thy sacred body and blood which I have just received, and that Thou art now really and truly present within me. In loving adoration I bow down before Thee, and cry out from the depths of my heart: "My Lord, my God, and my all!"

Act of Hope and Confidence

MY SOUL, confide in Jesus. He can do thee every good. He is God and He loves thee. In the Blessed Eucharist He is sweet and mild and generous. Urged by love, He comes to manifest His love to thee. Yes, my dear Jesus, Thou art my hope and my salvation. Sacred Heart of Jesus, I place my trust in Thee. I trust, O Lord, that Thou wilt enkindle in my heart the flame of Thy pure love, and a real desire to please Thee; so that, from this day forward, I may never will anything but what Thou willest.

Act of Humility

MY JESUS, my God! Thou art infinite in all perfections; and I am but dust, and unto dust I shall return. Depart from me, O Lord, for I am a sinful man. Yet, O my sweet Jesus, if Thou leavest me, to whom shall I go? What will become of me? Rather will I say, "Stay with me, Lord; abide always within my heart; and may my heart make every sacrifice for Thee."

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Act of Love

MY JESUS, my God, infinite love, source, and fount of all that is true, of all that is good, of all that is beautiful, how can I help loving Thee, both because of Thine own infinite goodness and because of Thy goodness and kindness to me! My Jesus! I love Thee with my whole heart. Oh! may I love Thee daily more and more! Amen.

Act of Thanksgiving

MY GOOD JESUS, I thank Thee with all my heart for giving me Thyself, the source of all graces, in holy communion. I thank Thee for all the blessings that I have received from Thee, especially through the Holy Eucharist, in which Thou art ever present to console us and to help us in our needs.

In thanksgiving for all Thy favors, I offer Thee all that I am and have. Dispose of me according to Thy pleasure. May Thy will be done in me and through me now and forever.

Jesus, receive my poor offering.

What can I give Thee?

I give myself to Thee, that I may always serve Thee.

I give Thee my *body*, that it may be chaste and pure.

I give Thee my *soul*, that it may be free from sin.

I give Thee my *heart*, that it may always love Thee.

I give Thee every breath that I shall breathe, and especially my last; I give Thee myself in life and in death, that I may be Thine forever and glorify Thee eternally.

Remember the words of Jesus: "Ask and you shall receive," and *pray for yourself.*

O JESUS, wash away my sins with Thy precious blood.

O Jesus, the struggle against temptation is not yet finished. My Jesus,

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when temptation comes near me, make me strong against it. In the moment of temptation may I always say, "Jesus, mercy!" "Mary, help of Christians, help me."

O Jesus, may I lead a good life; may I die a happy death. May I receive Thee in Holy Viaticum before I die. May I say when I am dying, "Jesus, Mary, and Joseph, I give you my heart and my soul."

Listen now for a moment to Jesus; perhaps He has something to say to you. There may be some promise you have made and broken, which He wishes you to make again and keep.

Answer Jesus in your heart, and tell Him all your troubles. Then, *pray for others.*

O Jesus, have mercy on Thy holy Church. Bless our Holy Father, and grant what he asks of Thee.

O Jesus, have pity on all *sinners*, *heretics*, and *infidels*. Save them by Thy most precious blood.

O Jesus, bless my father, my mother, my brothers, and sisters; my relatives, friends, and benefactors; and all for whom I have promised to pray; bless them as Thy kind Heart knows how to bless them.

O Jesus, have pity on the *poor souls suffering in purgatory*, and give them eternal rest.

Act of Petition

O Jesus, merciful Saviour, relying on Thy infinite goodness I hope to obtain through this holy communion all the graces of which I stand in need for my greater sanctification and eternal salvation. Begging Thy pardon for all the transgressions of my past life, I first of all beseech Thee to give me the grace that I may never again fall into any mortal sin. I would rather be dead than live a moment without Thy grace and Thy love. But Thou, O Lord, knowest how weak I am and how prone to evil. Do Thou strengthen me by Thy grace that I may be faithful in doing Thy

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will. Thou canst heal all the evils of my soul since Thou art its true physician, Who givest me Thy body and blood in this blessed sacrament as a sovereign medicine for all my infirmities. Dispel the darkness of ignorance from my understanding by Thy heavenly light; banish the corruption and malice of my will by the fire of Thy divine love; subdue in me all evil passions and help me especially to overcome my predominant fault; stand by me in all temptations of the devil, the world, and the flesh, that I may not fall into their snares. Increase my faith, and grant that in my daily life I may be guided by Thy example and the maxims of Thy holy Gospel. Teach me to be poor in spirit; to place no value upon the world's transitory pleasures and honors; to be meek and humble of heart and in patience to possess my soul; to love Thee more and more and to walk always in Thy presence; to be kind and generous to my neighbor; to strive earnestly to advance every day in holiness and perfection. May Thy holy will be accomplished in me. Grant me, above all, the grace of final perseverance, that I may become a saint.

O MARY, immaculate mother of God! All ye angels and saints of heaven! unite your prayers with mine as you stand before the throne of divine grace, and, above all, pray that I may be united with you in loving, praising, and enjoying God for all eternity.

Say the prayer before a crucifix, *Look down upon me, good and gentle Jesus* (p. 362), to obtain a plenary indulgence.

Sweet Heart of Jesus, be my love!

Indulgence of 300 days, once a day.—Leo XIII, May 21, 1892

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Sweet heart of Mary, be my salvation!

Indulgence of 300 days, each time.—Pius IX, Sept. 30, 1852.

Holy archangel Michael, defend us in battle, that we may not perish in the tremendous judgment.

Indulgence of 100 days, once a day.—Leo XIII, Aug. 19, 1893.

St. Joseph, model and patron of those who love the Sacred Heart of Jesus, pray for us.

Indulgence of 100 days, once a day.—Leo XIII, Dec. 19, 1891.

Help us, Joseph, in our earthly strife,
E'er to lead a pure and blameless life.

Indulgence of 300 days, once a day.—Leo XIII, March 18, 1882.

Act of Oblation

O Lord Jesus Christ, in union with that divine intention with which Thou didst on earth offer praises to God through Thy sacred Heart, and now dost continue to offer them in all places in the sacrament of the Eucharist, and wilt do so to the end of the world, I most willingly offer Thee, throughout this entire day, without the smallest exception, all my intentions and thoughts, all my affections and desires, all my words and actions, that they may be conformed to the most sacred heart of the blessed Virgin Mary, ever immaculate.

Indulgence of 100 days, once a day.—Leo XIII, Dec. 19, 1885.

Ejaculation

May the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

Indulgence of 100 days, once a day.—Pius IX, Feb. 29, 1868.

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Acts of Devotion and Prayers for Visits to the Blessed Sacrament

For the Hour of Adoration, for the First Friday of the Month, and for the Forty Hours' Exposition

IN my moments before the tabernacle I will try to obey the pious counsels contained in the Latin distich·

"Crede, dole, spera, grates age, dilige, adora,
Vulnera pande animæ, donaque sancta pete."

"Believe, and grieve, and hope; thank, love, adore,
Show your soul's wounds, and holy gifts implore."

BELIEVING all that Thou, my God, hast in any way revealed to us—grieving for all my sins, offenses, and negligences—hoping in Thee, O Lord, Who wilt never let me be confounded—thanking Thee for this supreme gift, and for all the gifts of Thy goodness—loving Thee, above all in this sacrament of Thy love—adoring Thee in this deepest mystery of Thy condescension: I lay before Thee all the wounds and wants of my poor soul, and ask for all that I need and desire. But I need only Thyself, O Lord; I desire none but Thee—Thy grace, and the grace to use well Thy graces, the possession of Thee by grace in this life, and the possession of Thee forever in the eternal kingdom of Thy glory. Thus, day by day, especially during my moments before the tabernacle, I will

"Believe, and grieve, and hope; thank, love, adore,
Show my soul's wounds, and holy gifts implore."

—Fr. Matthew Russell, S.J.

The Venerable Peter Julian Eymard

PÈRE EYMARD is sometimes called the Apostle of the Holy Eucharist, because he was in recent times the foremost propagator of devotion to the Blessed Sacrament. He is the founder of the society of priests known as *The Fathers of*

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the Blessed Sacrament, who have in their houses perpetual exposition and adoration of the Blessed Sacrament. Affiliated to this society are: *The Priests' Eucharistic League* and *The People's Eucharistic League*. Père Eymard systematized the devotion to the Holy Eucharist, and made popular the "Hour of Adoration," to the practice of which indulgences are attached. One of the methods for keeping the Hour of Adoration, recommended and explained by Père Eymard, in his beautiful work "*La Présence Réele*," is that which corresponds to the *four ends of sacrifice*. The Hour of Adoration is divided into four parts. During each quarter of an hour we are to honor Our Lord by one of the four ends of sacrifice, i.e., by *Adoration*, *Thanksgiving*, *Reparation*, and *Supplication*. Père Eymard was born at La Mure d'Isère, France, on Feb. 4, 1811, and died in the odor of sanctity, worn out with his zealous labors, in 1868.

Offering of the Holy Hour

MY most sweet Jesus, I desire during this hour to "watch" with Thee, and by the love of my poor heart to console Thee for the bitter sorrow which overwhelmed Thee in the Garden of Gethsemani. I desire to forget myself and all that concerns me excepting my sins, the foresight of which caused Thee so much suffering in Thine agony, and as I was a cause of sorrow to Thee then, so now I desire to be to Thee a consolation. . . . I offer Thee, moreover, this hour of prayer and reparation for the triumph of the Church, for the conversion of souls and of nations, and for every other intention for which Thou didst pray, sweat blood, endure Thy agony, and accept Thy bitter passion and death. Angel of the agony, help me so to pass this Holy Hour that I may console the Heart of my Jesus and promote His interests throughout the world.

—From "*The Voice of the Sacred Heart*."

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A Prayer for a Visit to the Blessed Sacrament

(*Including all the Acts Recommended*)

MY Lord and my God, I firmly *believe* that Thou art really present in the most holy Sacrament of the Altar. I *adore* Thee beneath the eucharistic veil which Thou hast mercifully chosen in order to approach us. Permit me, O dearest Jesus, to render Thee my *homage* together with the angels who surround Thy altar-throne. I believe that Thou dwellest on our altars, not only to receive our humble adoration, but also to be the food of our souls, our sacrifice, our light in darkness, our counsel in doubt, our consolation in affliction, our strength in temptation, our friend in every need, our teacher in the school of perfection, our model in the way of sanctity and salvation.

I am, indeed, a poor sinner, but I *hope* in that boundless mercy which detains Thee a prisoner of love in the tabernacle. I come to Thee with a *contrite* heart, and I beg Thy pardon and mercy. Thou art truly called the "lover of souls," for Thou hast sacrificed Thy life for our salvation; Thou hast said: "My delights are to be with the children of men;" and Thy death-bed gift to us was the Holy Eucharist. I behold the tabernacle surmounted by a cross, and this reminds me, dear Lord and Saviour, that the Blessed Sacrament is a memorial of Thy passion and death. I *love* that infinite goodness which induced Thee to institute this holy Sacrament of the Altar, the grandest memorial of all Thy works, wherein Thou dost communicate Thyself so wonderfully to Thy creatures. I *thank* Thee for this sublime proof of Thy love, and ardently wish that I could worthily acknowledge all the blessings that I have ever received from this fountain of grace and mercy. I sincerely *regret* that this precious pledge of Thy love is received by

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so many Christians with coldness and indifference. I wish to make amends for my own ingratitude, and heartfelt *atonement* for all those sinful acts of my life, by which I have wounded Thy sacred Heart. I offer Thee my profound *adoration*, my *sorrow*, and my *love*, to appease and to rejoice, as much as I can, Thy sacred Heart in this sacrament of love and to make reparation for all the acts of irreverence and profanation which have been committed against Thee. I love Thee with my whole soul; I acknowledge Thee as my only Master; I offer Thee all that I have, and all that I am. Jesus! I give Thee my heart with all its affections; I give Thee my soul with all its powers; I give Thee my body with all its senses. Jesus! I consecrate myself entirely to Thee; I wish to live and labor and suffer for the love of Thee. I abandon myself to Thee. Give me but Thy *love* and Thy *grace;* I will ask for nothing more. Thy kingdom come, Thy will be done! I purpose now and ever to adore and love Thee, not only to supply the defect of those Catholics who adore and love Thee not, but also for the conversion of heretics, schismatics, atheists, blasphemers, Jews, and idolaters. O silent dweller in the tabernacle, Thou art, indeed, a hidden God! Here Thou art still the victim of the cross! As I gaze upon the sacred Host I recall that pathetic word of Thine, O Lord, at the Last Supper: "Do this in commemoration of Me" —"Remember Me!" Yes, the Blessed Sacrament is a memorial of the "*Man of sorrows*," a memorial of the greatest pain a creature on earth ever endured, a memorial of the most tender, most constant, most unselfish and most heroic love the world shall ever know—the last sweet gift of a Heart that fears to be forgotten. Oh, yes! Lord I shall remember Thee. How could I forget Thy love, dearest Jesus! Mayest Thou be known, adored, and loved by all,

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and may thanks and praise for evermore be given to Thee in the most holy and most adorable sacrament. Amen.

Petition

DEAR Jesus, present in the Sacrament of the Altar, be for ever thanked and praised. Love, worthy of all celestial and terrestrial love! Who, out of infinite love for me, ungrateful sinner, didst assume our human nature, didst shed Thy most precious blood in the cruel scourging, and didst expire on a shameful cross for our eternal welfare! Now, illumined with lively faith, with the outpouring of my whole soul and the fervor of my heart, I humbly beseech Thee, through the infinite merits of Thy painful sufferings, give me strength and courage to destroy every evil passion which sways my heart, to bless Thee in my greatest afflictions, to glorify Thee by the exact fulfilment of all my duties, supremely to hate all sin, and thus to become a saint.

Indulgence of 100 days, once a day.—Pius IX, Jan. 1, 1866.

Ejaculations

EUCHARISTIC Heart of Jesus, have mercy on us.

Indulgence of 300 days, every time.—Pius X, Dec. 26, 1907.

II

DIVINE Heart of Jesus, convert sinners, save the dying, set free the holy souls in purgatory.

Indulgence of 300 days, every time.—Pius X, Nov. 6, 1906.

Prayer of St. Alphonsus Liguori for a Visit to the Blessed Sacrament

LORD JESUS CHRIST, Who, through the love which Thou bearest to men, dost remain with them day and night in this sacrament, full of

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mercy and of love, expecting, inviting, and receiving all who come to visit Thee, I believe that Thou art present in the Sacrament of the Altar. From the abyss of my nothingness I adore Thee, and I thank Thee for all the favors which Thou hast bestowed upon me, particularly for having given me Thyself in this sacrament, for having given me for my advocate Thy most holy mother, Mary, and for having called me to visit Thee in this church.

I this day salute Thy most loving Heart, and I wish to salute it for three ends: first in thanksgiving for this great gift; secondly, in compensation for all the injuries Thou hast received from Thy enemies in this sacrament; thirdly, to adore Thee in all places in which Thou art least honored and most abandoned in the Holy Sacrament. My Jesus, I love Thee with my whole heart. I am sorry for having hitherto offended Thy infinite goodness. I purpose, with the assistance of Thy grace, never more to offend Thee; and, at this moment, miserable as I am, I consecrate my whole being to Thee. I give Thee my entire will, all my affections and desires and all that I have. From this day forward, do what Thou wilt with me, and with whatever belongs to me. I ask and desire only Thy holy love, the gift of final perseverance, and the perfect accomplishment of Thy will. I recommend to Thee the souls in purgatory, particularly those who were most devoted to the Blessed Sacrament and to most holy Mary; and I also recommend to Thee all poor sinners. Finally, my dear Saviour, I unite all my affections with the affections of Thy most loving Heart; and, thus united, I offer them to Thy eternal Father, and I entreat Him, in Thy name, and for Thy sake, to accept them

Indulgence of 300 days when said before the Blessed Sacrament.—Pius IX, Sept. 7, 1854.

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O Sacrament most holy! O Sacrament divine! All praise and all thanksgiving be every moment thine!

Indulgence of 100 days, once a day.—Pius VII, Dec. 7, 1819.

A Prayer for the Holy Hour or for any Visit to the Blessed Sacrament

Ejaculation

O Jesus, in the Blessed Sacrament, have mercy on us.

Prayer

O Jesus, humbly kneeling in Thy presence and united with all the faithful on earth and all the saints in heaven, I adore Thee, true God and true man, here present in the Holy Eucharist. Grateful even to the very depths of my soul, I love Thee with my whole heart, O Jesus, Who art infinitely perfect and infinitely amiable. Enrich me with Thy grace, so that I shall never in any way offend Thee; and, thus strengthened here on earth by Thy eucharistic presence, may I merit to enjoy with Mary Thy eternal and blessed presence in heaven. Amen.

An indulgence of 100 days each time this ejaculation is said, and an indulgence of 300 days on any day of the year may be gained by all the faithful who devoutly recite this prayer in the presence of the Blessed Sacrament.—Acta Apostolicæ Sedis, April, 1909. Vide "The Ecclesiastical Review Year-Book" for 1911, p. 134.

The Crown or Chaplet of the Blessed Sacrament

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

Our Father, Glory be to the Father.

The chaplet consists of thirty-three aspirations, which may be used during the hour of adoration before the Blessed Sacrament. After each aspiration may be added an Our Father, *and at the end of each decade a* Glory be to the Father.

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The First Decade

Acts of Faith, Hope, and Charity

I. *Faith:* I BELIEVE, O my Jesus, Thy divine word, that under this appearance of bread Thou Thyself art here present as Thou art in heaven.

Our Father.

II. I believe that Thou art the divine Son, eternally equal to the Father; that by the operation of the Holy Ghost Thou didst take human flesh of the Blessed Virgin.

Our Father.

III. I believe that Thou art the same Jesus Who wast born of Mary, ever virgin, adored an infant by Thy angels, by the shepherds, and the magi.

Our Fat er.

IV. I believe, O my Redeemer, here present in the sacrament, that Thou art the same Jesus of Nazareth Who didst heal the sick, and didst raise the dead, Who for us didst suffer and die upon the cross.

Our Father.

V. I believe, finally, that Thou Thyself, now sitting glorious at the right hand of Thy Father in heaven, and there interceding for me, yet art verily present in this sacrament, my nourishment on earth.

Our Father.

VI. *Hope:* O MOST loving Jesus, Who in this sacrament hast left me a pledge of future glory, I hope through the merits of Thy death and passion to behold Thee face to face in heaven.

Our Father.

VII. O Jesus, cause of our glorious resurrection, I hope, through the virtue of this divine food, wherewith Thou nourishest me, to rise glorious into life eternal.

Our Father.

VIII. *Love:* I LOVE Thee, O Jesus, Who art perfect charity; Who, in Thy essence, art true God and true man: in Whom are contained the treasures of the divinity, and all the fulness of grace, which descends to us upon this earth.

Our Father.

IX. I love Thee, dear Jesus, Who, for love of me, hast made Thyself like unto me; kindle within me the flame of sacred love which Thou didst bring from heaven, that, loving Thee, I may grow into Thy likeness.

Our Father.

X. I love Thee, O divine

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Jesus, my Lord and master, because Thou hast redeemed and freed me, poor slave of sin, with Thy all-precious blood. Oh, of Thy sweet mercy, grant that I may enjoy the full fruit of Thy redemption.

Our Father, Glory be to the Father, etc.

The Second Decade

Acts of Adoration

I. I ADORE Thee, O living bread, descended from heaven for my spiritual food; give me grace worthily to receive Thee in life and in death.

Our Father.

II. I adore Thee, divine food of the strong; strengthen my weakness, that I may ever be constant and faithful to Thy love.

Our Father.

III. I adore Thee, O my Jesus, hidden beneath the sacramental veil; let my life be hidden, through Thee, in God:

Our Father.

IV. I adore Thee, great God, Who art the only way; make me ever to walk in the path of Thy precepts, and after Thy shining example, that so I may arrive at eternal salvation.

Our Father.

V. I adore Thee, O Jesus, true and spiritual life of all who love Thee; give me grace to die to myself, and to live to Thee alone, Who didst die for the love of me.

Our Father.

VI. I adore Thee, my dear Redeemer, truth ineffable; enliven, I beseech Thee, and increase my faith, that it may be fruitful in good works.

Our Father.

VII. I adore Thee, O Jesus, divine light of the world; illuminate my mind, that, knowing, I may love Thee, and may come to enjoy Thee eternally in heaven.

Our Father.

VIII. I adore Thee, divine and loving shepherd; draw to Thyself this wounded sheep, that it may never more leave Thy fold, to fall into the hands of the infernal wolf.

Our Father.

IX. I adore Thee, divine Lamb, Who, for the sins of the world, didst give Thyself to be slain; grant that I may bear all my sufferings patiently for Thy sake, in satisfaction for my sins.

Our Father.

X. I adore Thee, O Jesus, king of glory, judge of the living and the dead; make me on earth so to fear Thy justice, that in heaven I may eternally sing Thy mercy.

Our Father; Glory be to the Father, etc.

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The Third Decade

Acts of Thanksgiving

I. I THANK Thee, O divine Redeemer, that, not content with having for our sakes come upon the earth, Thou hast instituted this adorable sacrament, that therein Thou mightest remain with us unto the consummation of the world.

Our Father.

II. I thank Thee, O glorious Jesus, that Thou dost veil, beneath the eucharistic species, Thy infinite majesty and beauty, which Thy angels delight to behold, that so I might have courage to approach the throne of Thy mercy.

Our Father.

III. I thank Thee, O Jesus most loving, that, having made Thyself my food, Thou descendest upon this tongue, which so often has offended Thee, and dost enter within this body, which alas! has too often deserved to be visited with Thy anger.

Our Father.

IV. I thank Thee, my dear Saviour, that in this ineffable sacrament Thou unitest me to Thee with so much love, that I therein live in Thee, and Thou in me.

Our Father.

V. I thank Thee, O my Jesus, that, giving Thyself to me in this Blessed Sacrament, Thou hast so enriched it with the treasures of Thy love, that Thou hast not a greater gift to give me.

Our Father.

VI. I thank Thee, O my good Jesus, that not only Thou art become my food, but also in this Blessed Sacrament offerest Thyself a continual sacrifice for my salvation to Thy eternal Father.

Our Father.

VII. I thank Thee, divine Priest, for this great boon that Thou dost sacrifice Thyself daily upon our altars, in adoration and homage to the most blessed Trinity, and dost supply for our poor and miserable adorations.

Our Father.

VIII. I thank Thee, O my Saviour, because, renewing in this daily sacrifice the very sacrifice of the cross offered on Calvary, Thou dost satisfy divine justice for us miserable sinners.

Our Father.

IX. I thank Thee, dear Jesus, that Thou hast become the priceless victim, to merit for me the fulness of celestial favors. Awaken

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in me such trust, that their abundance may ever more and more descend upon my soul.

Our Father.

X. I thank Thee, my loving Saviour, that Thou art immolated in thanksgiving to God, for all His benefits, spiritual and temporal, which He has bestowed upon me. Through Thee I hope to receive the grace of perseverance, the grace of a holy death and of a happy eternity.

Our Father; Glory be to the Father, etc.

Three Final Aspirations

I. JESUS, invisible and divine head of Thy spouse the Church, Who, with Thy blood, hast purified and sanctified her, have mercy upon her visible head, N., upon all bishops and pastors, especially N., our bishop, and shed upon them Thy holy spirit, wherewith Thy apostles and disciples were filled, that they may maintain Thy holy faith pure and untouched, and may spread over the whole world the light of Thy gospel.

Our Father.

II. O Jesus, King of kings, Lord of lords, by Whom monarchs do reign, and from Whom all earthly power comes, mercifully behold our princes, and those in authority; infuse into them the spirit of Thy divine wisdom, clemency, and justice, so that they may be great with Thee rather than on earth, and may enter with Thee into Thy heavenly kingdom.

Our Father.

III. O Jesus, all merciful, Who didst not will the death of a sinner, but that he should be converted and rise to a spiritual life; triumph, I beseech Thee, over the malice and hardness of all who obstinately offend Thee, so that, acquiring Thy grace in this world, they may become worthy of the glory of Thy heavenly paradise for all eternity.

Our Father. Glory be to the Father and to the Son and to the Holy Ghost.

Pious Ejaculation

MAY the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

Indulgence of 100 days, once a day.—Pius IX, Feb. 29, 1868

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Acts in the Presence of the Blessed Sacrament

Act of Faith

O JESUS! my Lord, my God, and my all! I believe that Thou art in Thy living manhood as truly present here in the Blessed Sacrament as when Thou didst walk amidst men and converse with them. Relying on Thy word, which *shall not pass away*, I believe that Thou art here, *ever living to make intercession* for us. Here is Thy sacred body, which hung upon the cross; here is Thy soul, which was *sorrowful unto death* and agonized in the Garden of Olives on account of my sins; here are those sacred wounds made by the nails and spear; here are those eyes which looked with pity and love on the penitent Peter, now gazing into my heart, now raised to plead for me with the heavenly Father; here are those ears, which heard the cruel cry of the Jews, "Crucify Him," which listened so compassionately to all the ills of men, and which now are listening to me.

Lord, I believe that here on the altar Thy wounded Heart is beating for love of me, and I recall Thy blessed words: "My Heart is so consumed with love for men, that it can no longer restrain the flames of its charity." Sweet words of Thine, O blessed Saviour! I believe that they are true, and true as regards myself.

—Father Ramière, S.J.

An Act of Hope and Confidence in God

MY GOD, I believe most firmly that Thou watchest over all who hope in Thee, and that we can want for nothing when we rely upon Thee in all things; therefore I am resolved for the future to have no anxieties, and to cast all my cares upon Thee. "*In peace in the self-same I will sleep and I will rest; for Thou, O Lord,*

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singularly hast settled me in hope."

Men may deprive me of worldly goods and of honors; sickness may take from me my strength and the means of serving Thee; I may even lose Thy grace by sin; but my trust shall never leave me. I will preserve it to the last moment of my life, and the powers of hell shall seek in vain to wrest it from me. "*In peace in the self-same I will sleep and I will rest.*"

Let others seek happiness in their wealth, in their talents; let them trust to the purity of their lives, the severity of their mortifications, to the number of their good works, the fervor of their prayers; as for me, O my God, in my very confidence lies all my hope. "*For Thou, O Lord, singularly hast settled me in hope.*" This confidence can never be vain. "*No one has hoped in the Lord and has been confounded.*"

I am assured, therefore, of my eternal happiness, for I firmly hope for it, and all my hope is in Thee. "*In Thee, O Lord, have I hoped; let me never be confounded.*"

I know, alas! I know but too well that I am frail and changeable; I know the power of temptation against the strongest virtue. I have seen stars fall from heaven, and pillars of the firmament totter; but these things alarm me not. While I hope in Thee I am sheltered from all misfortune, and I am sure that my trust shall endure, for I rely upon Thee to sustain this unfailing hope.

Finally, I know that my confidence can not exceed Thy bounty, and that I shall never receive less than I have hoped for from Thee. Therefore, I hope that Thou wilt sustain me against my evil inclinations; that Thou wilt protect me against the most furious assaults of the evil one, and that Thou wilt cause my weakness to triumph over my most powerful enemies. I hope that Thou wilt never cease to love me, and that I shall love Thee unceasingly.

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"In Thee, O Lord, have I hoped, let me never be confounded."—Rev. Claude De La Colombière, S.J.

Act of Charity

O GOOD and merciful Saviour, it is the desire of my heart to return Thee love for love. My greatest sorrow is that Thou art not loved by men, and, in particular, that my own heart is so cold, so selfish, so ungrateful. Deeply sensible of my own weakness and poverty, I trust that Thy own grace will enable me to offer Thee an act of pure love. And I wish to offer Thee this act of love in reparation for the coldness and neglect that are shown to Thee in the sacrament of Thy love by Thy creatures. O Jesus, my sovereign good, I love Thee, not for the sake of the reward which Thou hast promised to those who love Thee, but purely for Thyself. I love Thee above all things that can be loved, above all pleasures, and in fine above myself and all that is not Thee, protesting in the presence of heaven and earth that I will live and die purely and simply in Thy holy love, and that if to love Thee thus I must endure persecution and suffering I am perfectly satisfied, and I will ever say with St. Paul: "Nothing shall separate me from the love of Christ." O Jesus, supreme master of all hearts, I love Thee, I adore Thee, I praise Thee, I thank Thee, because I am now all Thine own. Rule over me, and transform my soul into the likeness of Thyself, so that it may bless and glorify Thee forever in the abode of the saints.

—Blessed Margaret Mary.

Act of Love and of Consecration, by Blessed Margaret Mary

(Indulgenced)

I, N. N., give and consecrate to the Sacred Heart of Our Lord Jesus Christ my person and my life, my actions, penances, and sufferings,

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not wishing to make use of any part of my being for the future except in honoring, loving, and glorifying that sacred Heart.

It is my irrevocable will to be entirely His, and to do everything for His love, renouncing with my whole heart whatever might displease Him.

I take Thee, then, O most sacred Heart, as the sole object of my love, as the protector of my life, as the pledge of my salvation, as the remedy of my frailty and inconstancy, as the repairer of all the defects of my life, and as my secure refuge in the hour of death.

Be then, O Heart of goodness, my justification before God the Father, and remove far from me the thunderbolts of His just wrath. O Heart of love, I place my whole confidence in Thee. While I fear all things from my malice and frailty, I hope all things from Thy goodness.

Consume, then, in me whatever can displease or be opposed to Thee, and may Thy pure love be so deeply impressed upon my heart that it may be impossible that I should ever be separated from Thee, or forget Thee.

I implore Thee, by all Thy goodness, that my name may be written in Thee, for in Thee I wish to place all my happiness and all my glory, living and dying in very bondage to Thee. Amen.

Indulgence of 300 days, once a day.—Leo XIII, Jan. 13, 1898; Pius X, May 30, 1908.

Indulgenced Acts of Devotion in Honor of the Eucharistic Heart of Jesus

Commemorative of the incarnation, the life, the passion, and the death of our loving Saviour. Excellent acts of adoration, thanksgiving, reparation, supplication, and consecration.

I. THE Word was made flesh, and dwelt amongst us.

ETERNAL Word, made man for love of us, humbly kneeling at Thy feet we adore Thee with the deepest veneration of our souls; and, in

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order that we may repair our ingratitude for this great benefit of Thy incarnation, we unite ourselves to the hearts of all those who love Thee, and together with them we offer Thee our humble, loving thanksgiving. Pierced by the excess of humility, goodness, and sweetness which we behold in Thy divine Heart, we beseech Thee to give us Thy grace, that in our lives we, too, may imitate these virtues so dear to Thee. Pater, Ave, and Gloria.

II. He was crucified also for us; suffered under Pontius Pilate, and was buried.

Jesus, our loving Saviour, humbly kneeling at Thy feet we adore Thee with the deepest veneration of our souls; and, in order that we may give Thee proof of the sorrow we feel at our insensibility to the outrages and sufferings which Thy loving Heart made Thee undergo for our salvation in Thy painful passion and death, we here unite ourselves with the hearts of all those who love Thee, and together with them we give thanks unto Thee and with our whole soul. We wonder at the boundless patience and generosity of Thy divine Heart; and we entreat Thee to fill our hearts with such a spirit of Christian penance as may enable us courageously to embrace suffering, and to make Thy cross our great comfort and all our glory. Pater, Ave, and Gloria.

III. Thou didst give them bread from heaven to eat, containing in itself all sweetness.

Jesus, Who dost burn with love for us, humbly kneeling at Thy feet we adore Thee with the deepest veneration of our souls; and, in order to make Thee reparation for the outrages which Thy divine Heart daily receives in the most holy Sacrament of the Altar, we unite ourselves with the hearts of all those who love Thee, and give Thee tenderest thanks. We love in Thy divine Heart this Thy incomprehensible fire of love toward Thy eternal Father, and we entreat Thee to inflame our hearts with ardent charity toward Thee and toward our neighbor. Pater, Ave, and Gloria.

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LASTLY, O most loving Jesus, we pray Thee, by the sweetness of Thy divine Heart, convert the sinner, console the afflicted, help the dying, lighten the pains of the souls in purgatory. Make all our hearts one in the bonds of true peace and charity, deliver us from sudden and unforeseen death, and grant us a death holy and peaceful. Amen.

V. Heart of Jesus, burning with love of us.

R. Inflame our hearts with love of Thee.

Let us pray

GRANT, we beseech Thee, almighty God, that we who glory in the most sacred Heart of Thy well-beloved Son, and call to mind the chief benefits of His heavenly charity towards us, may be gladdened by the operation and the fruit of those graces in our souls. Through the same Christ, etc.

O divine Heart of my Jesus! I adore Thee with all the powers of my soul; I consecrate them to Thee forever, together with all my thoughts, my words, my works, and my whole self. I purpose to offer to Thee, as far as I am able, acts of adoration, love, and glory, like unto those which Thou dost offer to Thine eternal Father. I beseech Thee, be Thou the reparation for my transgressions, the protector of my life, my refuge and asylum in the hour of my death. By Thy sighs, and by that sea of bitterness in which Thou wast immersed for me throughout the whole course of Thy mortal life, grant me true contrition for my sins, contempt of earthly things, an ardent longing for the glory of heaven, trust in Thy infinite merits, and final perseverance in Thy grace.

Heart of Jesus, all love! I offer Thee these humble prayers for myself, and for all who unite with me in spirit to adore Thee; vouchsafe of Thy infinite goodness to receive and to answer them, and especially for that one of us who shall first end this mortal life. Sweet Heart of my Saviour, pour down upon him, in the agony of death, Thine inward consolations; place him in Thy sacred wounds, cleanse him from every stain in that furnace of love, that

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so Thou mayest open to him speedily the entrance into Thy glory, there to intercede with Thee for all those who yet tarry in their land of exile.

Most holy Heart of my most loving Jesus, I purpose to renew these acts of adoration and these prayers for myself, miserable sinner that I am, as well as for all who are associated with me to adore Thee, every moment while I live, down to the last instant of my life. I recommend to Thee, my Jesus, the holy Church, Thy well-beloved spouse, our own true Mother, the souls that undergo Thy justice, all poor sinners, those who are in affliction, the dying, and all mankind —let not Thy blood be shed in vain for them; and, last of all, vouchsafe to receive my poor prayers for the relief of the souls in purgatory, and, above all, for those who in the course of their lives were wont devoutly to adore Thee.

Most loving heart of Mary, which, amongst the hearts of all creatures of God, is at once the most pure, most inflamed with love for Jesus, and most compassionate towards us poor sinners, gain for us from the Heart of Jesus, our Redeemer, all the graces which we ask of Thee. Mother of mercies, one single throb, one beat of thy heart, all on fire with love towards the Heart of Jesus, has power to console us to the full. Only grant us this favor and the Heart of Jesus, out of that filial love it had and will ever have for thee, will not fail to hear and answer us. Amen.

Indulgence of 300 days, once a day.—Pius VII, Feb. 12, 1808.

Ejaculations

Eucharistic Heart of Jesus, have mercy on us!	Indulgence of 300 days, every time.—Pius X, Dec. 26, 1907.
Sacred Heart of Jesus, I trust in Thee!	Indulgence of 300 days, every time.—Pius X, June 27, 1906.
Divine Heart of Jesus, convert sinners, save the dying, set free the holy souls in purgatory.	Indulgence of 300 days, every time.—Pius X, Nov. 6, 1906.

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Daily Act of Oblation

O LORD JESUS CHRIST, in union with that divine intention with which Thou didst on earth offer praises to God through Thy sacred Heart, and now dost continue to offer them in all places in the sacrament of the Eucharist, and wilt do so, to the end of the world, I most willingly offer Thee, throughout this entire day without the smallest exception, all my intentions and thoughts, all my affections and desires, all my words and actions, that they may be conformed to the most sacred heart of the blessed Virgin Mary ever immaculate.

Indulgence of 100 days, once a day.—Leo XIII, Dec. 19, 1885.

An Act of Reparation to the Sacred Heart of Jesus

(*For the First Friday of the Month*)

ADORABLE Heart of Jesus, glowing with love for us and inflamed with zeal for our salvation: O Heart! ever sensible of our misery and the wretchedness to which our sins have reduced us, infinitely rich in mercy to heal the wounds of our souls, behold us humbly prostrate before Thee to express the sorrow that fills our hearts for the coldness and indifference with which we have so long requited the numberless benefits that Thou hast conferred upon us. With a deep sense of the outrages that have been heaped upon Thee by our sins and the sins of others, we come to make a solemn reparation of honor to thy most sacred majesty. It was our sins that overwhelmed Thy Heart with bitterness; it was the weight of our iniquities that pressed down Thy face to the earth in the Garden of Olives, and caused Thee to expire in anguish and agony on the cross. But now, repenting and sorrowful, we cast ourselves at Thy feet, and implore forgiveness. Adorable Heart of Jesus, source of true contrition and ever merciful to the penitent

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sinner, impart to our hearts the spirit of penance, and give to our eyes a fountain of tears, that we may sincerely bewail our sins now and for the rest of our days. Oh, would that we could blot them out, even with our blood! Pardon them, O Lord, in Thy mercy, and pardon and convert to Thee all that have committed irreverences and sacrileges against Thee in the sacrament of Thy love, and thus give another proof that Thy mercy is above all Thy works. Divine Jesus, with Thee there are mercy and plentiful redemption; deliver us from our sins, accept the sincere desire we now entertain, and our holy resolution, relying on the assistance of Thy grace, henceforth to be faithful to Thee. And in order to repair the sins of ingratitude by which we have grieved Thy most tender and loving Heart, we are resolved in the future ever to love and honor Thee in the most adorable Sacrament of the Altar, where Thou art ever present to hear and grant our petitions, and to be the food and life of our souls. Be Thou, O compassionate Jesus! our mediator with Thy heavenly Father, Whom we have so grievously offended; strengthen our weakness, confirm these our resolutions of amendment, and as Thy sacred Heart is our refuge and our hope when we have sinned, so may it be the strength and support of our repentance, that nothing in life or death may ever again separate us from Thee. Amen.

An Act of Consecration and Reparation to the Most Sacred Heart of Jesus

(*Recited in many Parish-Churches on the First Friday*)

Most sacred Heart of Jesus! I adore Thee; I offer to Thee all that I am and all that I possess; I consecrate to Thee my soul with all its faculties,

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my body with all its senses, my heart with all its affections, desiring in all things to honor, love, and glorify Thee; in thanksgiving for the numberless benefits that I have received from Thee, especially in the Holy Eucharist; in atonement for my own sins as well as in reparation for all the offenses that are committed against Thee in the sacrament of Thy love, and, finally, in humble supplication, that I may henceforth be faithful to Thee, that I may please Thee in thought, word, and deed, that I may suffer in patience and in perfect resignation to Thy holy will, that I may become like to Thee in meekness and humility, that I may persevere in Thy love and Thy grace to the end of my life, and that I may praise Thee and bless Thee with the saints and angels in eternity.

We beseech Thee, also, O good Jesus, by Thy sacred Heart, overflowing with sweetness and mercy, to bless our Holy Father, the Pope, and our holy mother, the Church; to take under Thy special protection this congregation, our homes, our country, our rulers, our legislators, our bishops, our priests, and all Religious Orders. We recommend to Thee all our concerns, our friends, relatives, benefactors, and all those who have asked us to pray for them; those who are sick and those who are dying, and all who are under any affliction. Cast an eye of compassion on obstinate sinners and heretics and unbelievers.

Give eternal rest to the faithful departed.

Bless in particular the apostolic labors of those who are engaged in giving missions and retreats, in propagating the Faith in heathen lands, in spreading Thy kingdom on earth, and in fostering devotion to Thy most sacred Heart and to the most holy Sacrament of the Altar. Amen.

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Form of Consecration

Issued with the Encyclical Letter of His Holiness, Leo XIII, dated May 25, 1899, on the consecration of mankind to the Sacred Heart of Jesus.

MOST sweet Jesus, Redeemer of the human race, look down upon us, humbly prostrate before Thy altar. We are Thine and Thine we wish to be; but to be more surely united with Thee, behold each one of us freely consecrates himself to-day to Thy most sacred Heart. Many indeed, have never known Thee; many, too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy sacred Heart. Be Thou king, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee; grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger. Be Thou king of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbor of truth and unity of faith, so that soon there may be but one flock and one shepherd. Be Thou king also of all those who sit in the ancient superstition of the Gentiles, and refuse not Thou to deliver them out of darkness into the light and kingdom of God. Grant, O Lord, to Thy Church assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one cry: Praise to the divine Heart that wrought our salvation; to it be glory and honor forever. Amen.

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Litany of the Saints

Kyrie eleison. Christe eleison.	Lord, have mercy on us. Christ, have mercy on us.
Kyrie eleison.	Lord, have mercy on us.
Christe, audi nos.	Christ, hear us.
Christe, exaudi nos.	Christ, graciously hear us.
Pater de cœlis Deus, miserere nobis.	God, the Father of heaven, have mercy on us.
Fili Redemptor mundi Deus, miserere nobis.	God the Son, Redeemer of the world, have mercy on us.
Spiritus sancte Deus, miserere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas, unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.
Sancta Maria,[1]	Holy Mary,[1]
Sancta Dei Genitrix,	Holy Mother of God,
Sancta Virgo virginum.	Holy Virgin of virgins,
Sancte Michael,	St. Michael,
Sancte Gabriel,	St. Gabriel,
Sancte Raphael,	St. Raphael,
Omnes sancti angeli et archangeli, orate pro nobis,	All ye holy angels and archangels,
Omnes sancti beatorum spirituum ordines, orate pro nobis.	All ye holy orders of blessed spirits,
Sancte Joannes Baptista,[1]	St. John Baptist,
Sancte Joseph,	St. Joseph,
Omnes sancti patriarchæ et prophetæ,[2]	All ye holy patriarchs and prophets,
Sancte Petre,[1]	St. Peter,
Sancte Paule,	St. Paul,
Sancte Andrea,	St. Andrew,
Sancte Jacobe,	St. James,

[1] Ora pro nobis.
[2] Orate pro nobis.

[1] Pray for us.

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Sancte Joannes,[1]	St. John,[1]
Sancte Thoma,	St. Thomas,
Sancte Jacobe,	St. James,
Sancte Philippe,	St. Philip,
Sancte Bartholomæe,	St. Bartholomew,
Sancte Matthæe,	St, Matthew.
Sancte Simon,	St. Simon,
Sancte Thaddæe,	St. Thaddeus,
Sancte Matthia,	St. Matthias,
Sancte Barnaba,	St. Barnabas,
Sancte Luca,	St. Luke,
Sancte Marce,	St. Mark,
Omnes sancti apostoli et evangelistæ,[2]	All ye holy apostles and evangelists,
Omnes sancti discipuli Domini,	All ye holy disciples of our Lord,
Omnes sancti innocentes,	All ye holy innocents,
Sancte Stephane,[1]	St. Stephen,
Sancte Laurenti,	St. Lawrence,
Sancte Vincenti,	St. Vincent,
Sancti Fabiane et Sebastiane,[2]	SS. Fabian and Sebastian.
Sancti Joannes et Paule,	SS. John and Paul,
Sancti Cosma et Damiane,	SS. Cosmas and Damian,
Sancti Gervasi et Protasi,	SS. Gervase and Protase,
Omnes sancti martyres,	All ye holy martyrs,
Sancte Sylvester,[1]	St. Sylvester,
Sancte Gregori,	St. Gregory,
Sancte Ambrosi,	St. Ambrose,
Sancte Augustine,	St. Augustine.
Sancte Hieronyme,	St. Jerome,
Sancte Martine,	St. Martin,
Sancte Nicolae,	St. Nicholas,
Omnes sancti pontifices et confessores,	All ye holy bishops and confessors,
Omnes sancti doctores,	All ye holy doctors.
[1] Ora pro nobis. [2] Orate pro nobis.	[1] Pray for us.

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Sancte Antoni,[1]	St. Anthony,[1]
Sancte Benedicte,	St. Benedict,
Sancte Bernarde,	St. Bernard,
Sancte Dominice,	St. Dominic,
Sancte Francisce,	St. Francis,
Omnes sancti sacerdotes et levitæ,[2]	All ye holy priests and levites,
Omnes sancti monachi et eremitæ,	All ye holy monks and hermits,
Sancta Maria Magdalena,[1]	St. Mary Magdalen,
Sancta Agatha,	St. Agatha,
Sancta Lucia,	St. Lucy,
Sancta Agnes,	St. Agnes,
Sancta Cæcilia,	St. Cecily,
Sancta Catharina,	St. Catherine,
Sancta Anastasia,	St. Anastasia,
Omnes sanctæ virgines et viduæ.[2]	All ye holy virgins and widows,
Omnes sancti et sanctæ Dei, intercedite pro nobis.	All ye holy men and women, saints of God, make intercession for us.
Propitius esto, parce nobis Domine.	Be merciful, spare us, O Lord.
Propitius esto, exaudi nos Domine.	Be merciful, graciously hear us, O Lord.
Ab omni malo,[3]	From all evil,[2]
Ab omni peccato,	From all sin,
Ab ira tua,	From Thy wrath,
A subitanea et improvisa morte,	From sudden and unprovided death,
Ab insidiis diaboli,	From the snares of the devil,
Ab ira, et odio, et omni mala voluntate,	From anger, hatred, and all ill-will.

[1] Ora pro nobis.
[2] Orate pro nobis.
[3] Libera nos, Domine.

[1] Pray for us.
[2] Deliver us, O Lord

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A spiritu fornicationis,[1]	From the spirit of fornication,[1]
A fulgure et tempestate,	From lightning and tempest,
A flagello terræmotus,	From the scourge of earthquake,
A peste, fame, et bello,	From plague, famine, and war,
A morte perpetua,	From everlasting death,
Per mysterium sanctæ incarnationis tuæ,	Through the mystery of Thy holy incarnation,
Per adventum tuum,	Through Thy coming,
Per nativitatem tuam,	Through Thy nativity,
Per baptismum et sanctum jejunium tuum,	Through Thy baptism and holy fasting,
Per crucem et passionem tuam,	Through Thy cross and passion,
Per mortem et sepulturam tuam,	Through Thy death and burial,
Per sanctam resurrectionem tuam,	Through Thy holy resurrection,
Per admirabilem ascensionem tuam,	Through Thine admirable ascension,
Per adventum Spiritus Sancti Paracliti,	Through the coming of the Holy Ghost, the Paraclete,
In die judicii,	In the day of judgment,
Peccatores, te rogamus audi nos.	We, sinners, we beseech Thee hear us.
Ut nobis parcas,[2]	That Thou wouldst spare us,[2]
Ut nobis indulgeas,	That Thou wouldst pardon us,
Ut ad veram pœnitentiam nos perducere digneris,	That Thou wouldst bring us to true penance,

[1] Libera nos, Domine.
[2] Te rogamus, audi nos.

[1] Deliver us, O Lord.
[2] We beseech Thee, hear us.

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Ut Ecclesiam tuam sanctam regere et conservare digneris,[1]

That Thou wouldst vouchsafe to govern and preserve Thy holy Church,[1]

Ut domnum apostolicum et omnes ecclesiasticos ordines in sancta religione conservare digneris,

That Thou wouldst vouchsafe to preserve our apostolic prelate, and all orders of the Church in holy religion.

Ut inimicos sanctæ Ecclesiæ humiliare digneris,

That Thou wouldst vouchsafe to humble the enemies of Holy Church,

Ut regibus et principibus Christianis pacem et veram concordiam donare digneris,

That Thou wouldst vouchsafe to give peace and true concord to Christian kings and princes,

Ut cuncto populo Christiano pacem et unitatem largiri digneris,

That Thou wouldst vouchsafe to grant peace and unity to all Christian people,

Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris,

That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service,

Ut mentes nostras ad cœlestia desideria erigas,

That Thou wouldst lift up our minds to heavenly desires.

Ut omnibus benefactoribus nostris sempiterna bona retribuas,

That Thou wouldst render eternal blessings to all our benefactors,

Ut animas nostras, fratrum, propinquorum, et benefactorum nostrorum ab æterna damnatione eripias,

That Thou wouldst deliver our souls, and the souls of our brethren, relations, and benefactors, from eternal damnation.

Ut fructus terræ dare

That Thou wouldst

[1] Te rogamus, audi nos.

[1] We beseech Thee, hear us.

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et conservare digneris,[1]

Ut omnibus fidelibus defunctis requiem æternam donare digneris,

Ut nos exaudire digneris,

Fili Dei,

Agnus Dei, qui tollis peccata mundi, parce nobis Domine.

Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.

Agnus Dei, qui tollis peccata mundi, miserere nobis,

Christe, audi nos.

Christe, exaudi nos.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster (*secrete*).

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

[1] Te rogamus, audi nos.

vouchsafe to give and preserve the fruits of the earth,[1]

That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed,

That Thou wouldst vouchsafe graciously to hear us,

Son of God,

Lamb of God, Who takest away the sins of the world, spare us, O Lord.

Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord.

Lamb of God, Who takest away the sins of the world, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father (*said silently*).

V. And lead us not into temptation.

R. But deliver us from evil.

[1] We beseech Thee, hear us.

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Psalm 69

DEUS in adjutorium meum intende: * Domine, ad adjuvandum me festina.

Confundantur et revereantur: * qui quærunt animam meam:

Avertantur retrorsum, et erubescant: * qui volunt mihi mala.

Avertantur statim erubescentes, * qui dicunt mihi: Euge, euge.

Exsultent et lætentur in te omnes qui quærunt te: * et dicant semper: Magnificetur Dominus; qui diligunt salutare tuum.

Ego vero egenus et pauper sum: * Deus adjuva me.

Adjutor meus, et liberator meus es tu: * Domine ne moreris,

Gloria Parti, etc.

V. Salvos fac servos tuos.

R. Deus meus, sperantes in te.

V. Esto nobis Domine turris fortitudinis,

R. A facie inimici.

V. Nihil proficiat inimicus in nobis.

R. Et filius iniquitatis non apponat nocere nobis.

V. Domine non secundum peccata nostra facias nobis.

O GOD, come to mine assistance: O Lord, make haste to help me.

Let them be confounded and ashamed: that seek after my soul.

Let them be turned backward, and blush for shame, that desire evils unto me.

Let them be straightway turned backward blushing for shame, that say unto me: 'Tis well, 'tis well.

Let all that seek Thee rejoice and be glad in Thee: and let such as love Thy salvation say always, The Lord be magnified.

But I am needy and poor: O God, help me.

Thou art my helper and my deliverer: O Lord, make no delay.

Glory be to the Father, etc.

V. Save Thy servants.

R. Who hope in Thee, O my God.

V. Be unto us, O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against us.

R. Nor the son of iniquity have power to hurt us.

V. O Lord, deal not with us according to our sins.

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R. Neque secundum iniquitates nostras retribuas nobis.

V. Oremus pro Pontifice nostro *N.*

R. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra, et non tradat eum in animam inimicorum ejus.

V. Oremus pro benefactoribus nostris.

R. Retribuere dignare Domine omnibus nobis bona facientibus propter nomen tuum vitam æternam. Amen.

V. Oremus pro fidelibus defunctis.

R. Requiem æternam dona eis Domine, et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

V. Pro fratribus nostris absentibus.

R. Salvos fac servos tuos, Deus meus, sperantes in te.

V. Mitte eis Domine auxilium de sancto.

R. Et de Sion tuere eos.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

R. Neither requite us according to our iniquities.

V. Let us pray for our Sovereign Pontiff, *N.*

R. The Lord preserve him and give him life, and make him blessed upon the earth; and deliver him not up to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for Thy name's sake, to reward with eternal life all those who do us good. Amen.

V. Let us pray for the faithful departed.

R. Eternal rest give unto them, O Lord, and let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

V. For our absent brethren.

R. Save Thy servants, who hope in Thee, O my God.

V. Send them help, O Lord, from the holy place.

R. And from Sion protect them.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with Thy spirit.

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Oremus

DEUS, cui proprium est misereri semper, et parcere: suscipe deprecationem nostram; ut nos, et omnes famulos tuos, quos delictorum catena constringit, miseratio tuæ pietatis clementer absolvat.

Exaudi, quæsumus Domine, supplicum preces, et confitentium tibi parce peccatis; ut pariter nobis indulgentiam tribuas benignus, et pacem.

Ineffabilem nobis, Domine, misericordiam tuam clementer ostende: ut simul nos et a peccatis omnibus exuas, et a pœnis, quas pro his meremur, eripias.

Deus, qui culpa offenderis, pœnitentia placaris: preces populi tui supplicantis propitius respice; et flagella tuæ iracundiæ, quæ pro peccatis nostris meremur, averte.

Omnipotens sempiterne Deus, miserere famulo

Let us pray

O GOD, Whose property is always to have mercy and to spare, receive our petition; that we, and all Thy servants who are bound by the chains of sin, may, by the compassion of Thy goodness, mercifully be absolved.

Graciously hear, we beseech Thee, O Lord, the prayers of Thy suppliants, and pardon the sins of them that confess to Thee; that, in Thy bounty, Thou mayest grant us both pardon and peace.

In Thy clemency, O Lord, show unto us Thine unspeakable mercy; that Thou mayest both loose us from all our sins, and deliver us from the punishments which we deserve for them.

O God, Who by sin art offended and by penance pacified, mercifully regard the prayers of Thy people making supplication to Thee, and turn away the scourges of Thine anger which we deserve for our sins.

Almighty, everlasting God, have mercy upon

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tuo Pontifici nostro *N.* et dirige eum secundum tuam clementiam in viam salutis æternæ: ut, te donante, tibi placita cupiat, et tota virtute perficiat.

Thy servant *N.*, our Sovereign Pontiff, and direc him, according to Thy clemency, into the way of everlasting salvation; that by Thy grace he may desire those things that are pleasing to Thee, and perform them with all his strength.

Deus, a quo sancta desideria, recta consilia, et justa sunt opera, da servis tuis illam, quam mundus dare non potest, pacem: ut sit corda nostra mandatis tuis dedita, et hostium sublata formidine, tempora sint tua protectione tranquilla.

O God, from Whom are holy desires, right counsels, and just works, give to Thy servants that peace which the world cannot give; that our hearts being devoted to the keeping of Thy commandments, and the fear of enemies being removed, our times, by Thy protection, may be peaceful.

Ure igne sancti Spiritus renes nostros et cor nostrum, Domine: ut tibi casto corpore serviamus, et mundo corde placeamus.

Inflame, O Lord, our reins and heart with the fire of the Holy Ghost; that we may serve Thee with a chaste body, and please Thee with a clean heart.

Fidelium, Deus, omnium conditor et redemptor, animabus famulorum, famularumque, tuarum remissionem cunctorum tribue peccatorum; ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur.

O God, the creator and redeemer of all the faithful, give to the souls of Thy servants departed the remission of all their sins; that through pious supplications they may obtain the pardon which they have always desired.

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Actiones nostras, quæsumus Domine, aspirando præveni, et adjuvando prosequere: ut cuncta nostra oratio, et operatio a te semper incipiat, et per te coepta finiatur.

Direct, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance; that every prayer and work of ours may begin always from Thee, and through Thee be happily ended.

OMNIPOTENS sempiterne Deus, qui vivorum dominaris simul et mortuorum, omniumque misereris, quos tuos fide et opere futuros esse prænoscis: te supplices exoramus; ut pro quibus effundere preces decrevimus, quosque vel præsens sæculum adhuc, in carne retinet, vel futu-

ALMIGHTY, everlasting God, Who hast dominion over the living and the dead, and art merciful to all, of whom Thou foreknowest that they will be Thine by faith and good works; we humbly beseech Thee, that they for whom we intend to pour forth our prayers, whether this present

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ADDITIONAL COLLECTS [1]

Collect for the Sick

Almighty and most merciful God, Who hast prepared for mankind the means of salvation and the rewards of eternal life; look down in Thy mercy on Thy servants now laboring under the calamity of sickness, and be Thou the comfort of their souls which Thou hast created, that at the hour of death they may be presented to Thee by the hands of angels, without spot.

Collect of St. Joseph

Assist us, O Lord, we beseech Thee, by the merits of the spouse of Thy most holy mother, that what of ourselves we can not obtain may be given us by his intercession with Thee.

[1] Which are occasionally inserted here in some Religious Houses.

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rum jam exutos corpore suscepit, intercedentibus omnibus sanctis tuis, pietatis tuæ clementia omnium delictorum suorum veniam consequantur. Per Dominum nostrum Jesum Christum, Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus per omnia sæcula sæculorum.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Exaudiat nos omnipotens et misericors Dominus.

R. Amen.

V. Et fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

world still detain them in the flesh, or the world to come hath already received them out of their bodies, may, through the intercession of all Thy saints, by the clemency of Thy goodness, obtain the remission of all their sins, Through Our Lord, Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. May the almighty and merciful Lord graciously hear us.

R. Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Collect for Rain

O God, in Whom we live, move, and have our being; bestow upon us seasonable rain, that receiving at Thy hands a sufficiency of temporal goods, we may, with the greater trustfulness, look to Thee for those blessings which are eternal.

Collect for Fair Weather

Graciously hear us, O Lord, we beseech Thee, and grant fair weather unto us Thy suppliants, that we who are justly afflicted for our sins may experience Thy mercy and clemency.

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The City of the Saints[1]

Hymn to the Saints and Martyrs of Religious Orders

Q. FROM your blissful thrones of glory,
Look on us, O ye elect;
Tell us what repays your combats
Tell us what we may expect.

A. Our delights no words can utter,
Eye hath not seen, ear hath not heard;
Nor can mortals feel the pleasure
That for us God hath reserved.

Q. Ye bright martyr-throng whose courage
Never quailed amid the strife,
What is now to be your portion
After giving up your life?

A. We with waving palms all standing,
And with banners bright unfurled,
Sing for ever Alleluia
To the Saviour of the world.

Q. Famous Doctors, ye whose voices
Have resounded here below,
By what new and wondrous doctrines
Are your minds enlightened now?

A. From the everlasting fountain
Of the unerring truth of God,
We are learning untold secrets
Ever in our blest abode.

Q. Ye whose unabated penance
Made the desert so renown'd,
Hermits tell us, for your rigors,
What delights ye now have found?

A. For the pleasures we relinquished,
For our homes and friends below,
Joys delicious pour in torrents,
Fill our hearts and overflow.

Q. Ye, the Virgins, whose betrothals
Bound you to a heavenly Spouse,
With what favors does He own you,
Faithful to your threefold vows?

[1] From the Hymn-Book of the Sisters of Notre Dame de Namur.

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A. Happy brides, in spotless garments,
Close beside Our Lord we throng;
Where the Lamb goes, there we follow,
While we sing "the unknown song."

Q. As we gaze upon your glory
Saints of God, in heaven's own light,
Teach us how we, too, may join you,
How to win those crowns so bright.

A. Would you come where we have entered,
Fight with all your strength and power;
Would you live the life eternal,
Die to self at every hour.

Q. Ah! we shrink from pain and sorrow,
We are frightened when we hear;
We must live in constant struggles,
We must die to all that's dear.

A. If the path be rough and thorny,
At the end all pain shall cease;
If the battle be a fierce one,
There shall be eternal peace.

Prayer to Jesus

I ADORE Thee, incarnate Word, true Son of God from all eternity, and true son of the Virgin Mary in the fulness of time! Adoring Thy divine person, and the humanity which is united to it, I feel moved, moreover, to venerate the poor crib which welcomed Thee, an infant, and was truly the first throne of Thy love. Would that I could prostrate myself before it with the simplicity of the shepherds, with the faith of Joseph, with the love of Mary! Would that I could bend in adoration of so precious a memorial of our salvation, with the spirit of mortification, of poverty, of humility, with which Thou, the Lord of heaven and of earth, didst choose a manger to receive and shelter Thy trembling limbs! Do Thou, O Lord! Who, while yet a babe, didst deign to rest in this crib, vouchsafe also to pour into my heart a little of the joy excited in those who beheld Thy lovely childhood, and the wonders which accom-

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panied Thy birth; through which I beseech Thee to give to the whole world peace and good will, and in the name of all mankind to render all thanksgiving and glory to the Father, and to the Holy Ghost, Who, with Thee, liveth and reigneth, one God, world without end. Amen.

Indulgence of 100 days, once a day.—Pius IX, Oct. 1, 1861.

Another Prayer to Jesus

O OUR most lovable Lord Jesus Christ, Who, becoming an infant for us, didst vouchsafe to be born in a stable to free us from the darkness of sin, to draw us more closely to Thee, and to inflame us with Thy holy love, we adore Thee as our Creator and Redeemer, we acknowledge and choose Thee for our King and Lord, and we offer to Thee the tribute of all the affections of our poor heart. Dear Jesus, our Lord and God, deign to accept this offering, and, in order that it may be worthy of Thy gracious acceptance, forgive us our sins, enlighten us, inflame us with that holy fire which Thou didst come to bring into the world to enkindle in our hearts. May our soul thus become a perpetual sacrifice in Thy honor; grant that it may always seek Thy greater glory here on earth, in order that it may one day come to enjoy the beauty of Thy infinite perfections in heaven. Amen.

Indulgence of one hundred days, once a day.—Leo XIII, Jan. 18, 1894.

Prayer to Jesus, Lover of Children

O JESUS, friend of children, Who from Thy most tender years didst grow visibly in wisdom and in grace before God and men; Who at the age of twelve wast seated in the Temple, in the midst of the Doctors, listening to them attentively, humbly asking them questions, and exciting their admiration by the prudence and wisdom of Thy discourse; Who didst receive so willingly the children, blessing them and saying to Thy disciples: *Let them come to Me, for of such is the Kingdom of Heaven*, inspire me as Thou didst inspire Blessed Peter Canisius, model and guide of the perfect catechist, with

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a profound respect and a holy affection for childhood, a taste and a marked devotion for instructing them in Christian doctrine, a special aptitude in making them understand its mysteries and love its beauties. I ask this of Thee, through the intercession of the blessed Virgin Mary. Amen.

Indulgence of 300 days, once a day.—Pius X, March 15, 1906.

The Seven Penitential Psalms

ANT. Ne reminiscaris, delicta nostra, Domine, vel parentum nostrorum, neque vindictam sumas de peccatis nostris.

ANT. Remember not, O Lord, our offenses, nor those of our fathers; neither take Thou vengeance of our sins.

1. Psalm VI. Domine, ne in Furore

Verse 1. David, in deep affliction, prays for a mitigation of the divine anger. 4. In consideration of God's mercy. 5. His glory. 6. His own repentance. 8. By faith he triumphs over his enemies.

1. DOMINE, ne in furore Tuo arguas me, neque in ira Tua corripias me.

2. Miserere mei, Domine, quoniam infirmus sum: sana me, Domine, quoniam conturbata sunt ossa mea.

3. Et anima mea turbata est valde; sed Tu, Domine, usquequo?

4. Convertere, Domine, et eripe animam meam; salvum me fac propter misericordiam tuam.

5. Quoniam non est in morte qui memor sit Tui; in inferno autem quis confitebitur Tibi?

1. O LORD, rebuke me not in Thine indignation; nor chastise me in Thy wrath.

2. Have mercy upon me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

3. My soul also is troubled exceedingly: but Thou, O Lord, how long?

4. Turn Thee, O Lord, and deliver my soul: O save me for Thy mercy's sake.

5. For in death there is no one that remembereth Thee: and who shall give Thee thanks in hell?

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6. Laboravi in gemitu meo; lavabo per singulas noctes lectum meum: lacrymis meis stratum meum rigabo.

7. Turbatus est a furore meus; invetaravi inter omnes inimicos meos.

8. Discedite a me omnes qui operamini iniquitatem, quoniam exaudivit Dominus vocem fletus mei.

9. Exaudivit Dominus deprecationem meam; Dominus orationem meam suscepit.

10. Erubescant, et conturbentur vehementer omnes inimici mei; convertantur, et erubescant valde velociter.

Gloria, etc.

6. I have labored in my groanings: every night will I wash my bed, and water my couch with my tears.

7. Mine eye is troubled through indignation: I have grown old among all mine enemies.

8. Depart from me, all ye that work iniquity: for the Lord hath heard the voice of my weeping.

9. The Lord hath heard my supplication: the Lord hath received my prayer.

10. Let all mine enemies be ashamed and sore vexed: let them be turned back, and be ashamed very speedily.

Glory, etc.

2. Psalm XXXI. Beati Quorum

1. The blessedness of those whose sins are forgiven. 3. The misery of impenitence. 6. Confession of sin brings ease. 8. Safety. 14. Joy.

1. Beati quorum remissæ sunt iniquitates, et quorum tecta sunt peccata.

2. Beatus vir cui non imputavit Dominus peccatum, nec est in spiritu ejus dolus.

3. Quoniam tacui, inveteraverunt ossa mea, dum clamarem tota die.

4. Quoniam die ac nocte

1. Blessed are they whose iniquities are forgiven: and whose sins are covered.

2. Blessed is the man to whom the Lord hath not imputed sin: and in whose spirit there is no guile.

3. Because I was silent, my bones grew old: while I cried aloud all the day long.

4. For day and night

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gravata est super me manus Tua, conversus sum in ærumna mea, dum configitur spina.

5. Delictum meum cognitum Tibi feci, et injustitiam meam non abscondi.

6. Dixi: Confitebor adversum me injustitiam meam Domino et Tu remisisti impietatem peccati mei.

7. Pro hac orabit ad Te omnis sanctus in tempore opportuno.

8. Verumtamen in diluvio aquarum multarum, ad eum non approximabunt.

9. Tu es refugium meum a tribulatione quæ circumdedit me exultatio mea, erue me a circumdantibus me.

10. Intellectum tibi dabo, et instruam te in via hac qua gradieris; firmabo super te oculos meos.

11. Nolite fieri sicut equus et mulus, quibus non est intellectus.

12. In camo et freno maxillas eorum constringe, qui non approximant ad te.

13. Multa flagella peccatoris; sperantem autem in Domino misericordia circumdabit.

14. Lætamini in Domino, et exultate, justi; et

Thy hand was heavy upon me: I turned in my anguish, while the thorn was fastened in me.

5. I acknowledged my sin unto Thee: and my injustice have I not concealed.

6. I said: I will confess against myself my injustice to the Lord: and Thou forgavest the wickedness of my sin.

7. For this shall every one that is holy pray unto Thee: in seasonable time.

8. But in the flood of many waters: they shall not come nigh unto him.

9. Thou art my refuge from the trouble which hath surrounded me: my joy, deliver me from them that compass me about.

10. I will give thee understanding, and will instruct thee in the way wherein thou shalt go: I will fix Mine eyes upon thee.

11. Be ye not like unto horse and mule, which have no understanding.

12. With bit and bridle bind fast the jaws of those who come not nigh unto thee.

13. Many are the scourges of the sinner: but mercy shall compass him about that hopeth in the Lord.

14. Be glad, O ye just, and rejoice in the Lord;

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gloriamini, omnes recti corde.
Gloria, etc.

and glory all ye that are right of heart.
Glory, etc.

3. Psalm XXXVII. Domine, ne in Furore

1. David's extreme anguish. 15. He hopes in God. 18. His resignation and grief. 22. Prayer.

1. Domine, ne in furore Tua arguas me, neque in ira Tua corripias me.

2. Quoniam sagittæ Tuæ infixæ sunt mihi, et confirmasti super me manum Tuam.

3. Non est sanitas in carne mea, a facie iræ Tuæ; non est pax ossibus meis, a facie peccatorum meorum.

4. Quoniam iniquitates meæ supergressæ sunt caput meum, et sicut onus grave gravatæ sunt super me.

5. Putruerunt et corruptæ sunt cicatrices meæ, a facie insipientiæ meæ.

6. Miser factus sum et curvatus sum usque in finem; tota die contristatus ingrediebar.

7. Quoniam lumbi mei impleti sunt illusionibus; et non est sanitas in carne mea.

8. Afflictus sum, et humiliatus sum nimis; rugiebam a gemitu cordis mei.

9. Domine, ante Te omne desiderium meum, et gemitus meus a Te non est absconditus.

1. O Lord, rebuke me not in Thine indignation: nor chastise me in Thy wrath.

2. For Thine arrows stick fast in me: and Thou hast laid Thy hand heavily upon me.

3. There is no health in my flesh because of Thy wrath: there is no rest in my bones because of my sins.

4. For my iniquities are gone over my head: and, like a heavy burden, press sorely upon me.

5. My wounds have putrefied and are corrupt; because of my foolishness.

6. I am become miserable and am bowed down even to the end: I go sorrowfully all the day long.

7. For my loins are filled with illusions: and there is no soundness in my flesh.

8. I am afflicted and humbled exceedingly: I have roared for the groaning of my heart.

9. Lord, all my desire is before Thee: and my groaning is not hidden from Thee.

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10. Cor meum conturbatum est, dereliquit me virtus mea, et lumen oculorum meorum, et ipsum non est mecum.

11. Amici mei et proximi mei adversum me approprinquaverunt, et steterunt.

12. Et qui juxta me erant, de longe steterunt, et vim faciebant qui quærebant animam meam.

13. Et qui inquirebant mala mihi, locuti sunt vanitates, et dolos tota die meditabantur.

14. Ego autem, tanquam surdus, non audiebam; et sicut mutus non aperiens os suum.

15. Et factus sum sicut homo non audiens, et non habens in ore suo redargutiones.

16. Quoniam in Te, Domine, speravi; Tu exaudies me, Domine Deus meus.

17. Quia dixi: Nequando supergaudeant mihi inimici mei; et dum commoventur pedes mei, super me magna locuti sunt.

18. Quoniam ego in flagella paratus sum, et dolor meus in conspectu meo semper.

19. Quoniam iniquitatem meam annuntiabo, et cogitabo pro peccato meo.

20. Inimici autem mei

10. My heart is troubled, my strength hath failed me: the very light of mine eyes is gone from me.

11. My friends and my neighbors drew near, and stood up against me.

12. They that were once nigh me stood afar off: and they that sought after my soul did violence against me.

13. And they that sought to do me evil talked vanities: and imagined deceits all the day long.

14. But I, as a deaf man, heard not: and as one that is dumb, who openeth not his mouth.

15. I became as a man that heareth not: and that hath no reproofs in his mouth.

16. For in Thee, O Lord, have I hoped: Thou wilt hear me, O Lord my God.

17. For I said, Let not mine enemies at any time triumph over me: and when my feet slip, they have spoken great things against me.

18. For I am prepared for scourges; and my sorrow is always before me.

19. For I will confess mine iniquity: and will think upon my sin.

20. But mine enemies

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vivunt, et confirmati sunt super me: et multiplicati sunt qui oderunt me inique.

21. Qui retribuunt mala pro bonis, detrahebant mihi, quoniam sequebar bonitatem.

22. Ne derelinquas me, Domine Deus meus; ne discesseris a me.

23. Intende in adjutorium meum, Domine, Deus salutis meæ.

Gloria, etc.

live, and are strengthened against me: and they that hate me wrongfully are multiplied.

21. They that render evil for good spake against me, because I followed goodness.

22. Forsake me not, O Lord my God: go not Thou far from me.

23. Haste Thee to my help, O Lord God of my salvation.

Glory, etc.

4. Psalm L. Miserere

1. David prays for the remission of his sins; 8. for perfect sanctity. 17. Sacrifice without contrition will not pardon sin. 19. David prays for the exaltation of the Church.

1. MISERERE mei Deus: secundum magnam misercordiam Tuam.

2. Et secundum multitudinem miserationum Tuarum: dele iniquitatem meam.

3. Amplius lava me ab iniquitate mea: et a peccato meo munda me.

4. Quoniam, iniquitatem meam ego cognosco: et peccatum meum contra me est semper.

5. Tibi soli peccavi, et malum coram Te feci: ut justificeris in sermonibus Tuis, et vincas cum judicaris.

1. HAVE mercy upon me, O God; according to Thy great mercy.

2. And according to the multitude of Thy tender mercies: blot out my iniquity.

3. Wash me yet more from my iniquity: and cleanse me from my sin.

4. For I acknowledge my iniquity: and my sin is always before me.

5. Against Thee only have I sinned, and done evil in Thy sight: that Thou mayest be justified in Thy words, and mayest overcome when Thou art judged.

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6. Ecce enim in iniquitatibus conceptus sum: et in peccatis concepit me mater mea.

7. Ecce enim veritatem dilexisti: incerta et occulta sapientiæ Tuæ manifestasti mihi.

8. Asperges me hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

9. Auditui meo dabis gaudium et lætitiam: et exultabunt ossa humiliata.

10. Averte faciam Tuam a peccatis meis: et omnes iniquitates meas dele.

11. Cor mundum crea in me, Deus: et spiritum rectum innova in visceribus meis.

12. Ne projicias me a facie Tua: et spiritum sanctum Tuum ne auferas a me.

13. Redde mihi lætitiam salutaris Tui: et spiritu principali confirma me.

14. Docebo iniquos vias Tuas: et impii ad Te convertentur.

15. Libera me de sanguinibus, Deus, Deus salutis meæ: et exultabit lingua mea justitiam Tuam.

16. Domine, labia mea

6. For behold, I was conceived in iniquities: and in sins did my mother conceive me.

7. For behold, Thou hast loved truth: the uncertain and hidden things of Thy wisdom Thou hast made manifest unto me.

8. Thou shalt sprinkle me with hyssop, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

9. Thou shalt make me hear of joy and gladness: and the bones that were humbled shall rejoice.

10. Turn away Thy face from my sins and blot out all my iniquities.

11. Create in me a clean heart, O God: and renew a right spirit within my bosom.

12. Cast me not away from Thy presence: and take not Thy holy spirit from me.

13. Restore unto me the joy of Thy salvation: and strengthen me with a perfect spirit.

14. I will teach the unjust Thy ways: and the wicked shall be converted unto Thee.

15. Deliver me from blood-guiltiness, O God, Thou God of my salvation: and my tongue shall extol Thy justice.

16. Thou shalt open my

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aperies: et os meum annuntiabit laudem Tuam.

17. Quoniam si voluisses sacrificium, dedissem utique: holocaustis non delectaberis.

18. Sacrificium Deo spiritus contribulatus: cor contritum et humiliatum, Deus non despicies.

19. Benigne fac, Domine, in bona voluntate Tua Sion: ut ædificentur muri Jerusalem.

20. Tunc acceptabis sacrificium justitiæ, oblationes, et holocausta: tunc imponent super altare Tuum vitulos.

Gloria, etc.

lips, O Lord: and my mouth shall declare Thy praise.

17. For if Thou hadst desired sacrifice, I would surely have given it: with burnt offerings Thou wilt not be delighted.

18. A sacrifice to God is an afflicted spirit: a contrite and humble heart, O God, Thou wilt not despise.

19. Deal favorably, O Lord, in Thy good-will with Sion: that the walls of Jerusalem may be built up.

20. Then shalt Thou accept the sacrifice of justice, oblations, and whole burnt offerings: then shall they lay calves upon Thine altar.

Glory, etc.

5. Psalm CI. Domine, Exaudi

1. The extreme affliction of the Psalmist. 12. The mercy of God. 19. To be recorded and praised by future generations. 26. The unchangeableness of God.

1. DOMINE, exaudi orationem meam, et clamor meus ad Te veniat.

2. Non avertas faciem Tuam a me; in quacumque die tribulor, inclina ad me aurem tuam.

3. In quacumque die invocavero Te, velociter exaudi me.

4. Quia defecerunt sicut fumus dies mei, et ossa

1. O LORD, hear my prayer: and let my cry come unto Thee.

2. Turn not away Thy face from me: in the day when I am in trouble, incline Thine ear unto me.

3. In what day soever I shall call upon Thee: oh, hearken unto me speedily.

4. For my days are vanished like smoke: and my

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mea sicut cremium aruerunt.

5. Percussus sum ut fœnum, et aruit cor meum, quia oblitus sum comedere panem meum.

6. A voice gemitus mei adhæsit os meum carni meæ.

7. Similis factus sum pellicano solitudinis: factus sum nycticorax in domicilio.

8. Vigilavi, et factus sum sicut passer solitarius in tecto.

9. Tota die exprobrabant mihi inimici mei, et qui laudabant me adversum me jurabant.

10. Quia cinerem tamquam panem manducabam, et potum meum cum fletu miscebam.

11. A facie iræ et indignationis Tuæ, quia elevans allisisti me.

12. Dies mei sicut umbra declinaverunt, et ego sicut fœnum arui.

13. Tu autem, Domine, in æternum permanes, et memoriale Tuum in generationem et generationem.

14. Tu exurgens misereberis Sion, quia tempus miserendi ejus, quia venit tempus.

15. Quoniam placuerunt servis Tuis lapides ejus, et terræ ejus miserebuntur.

bones are dried up like fuel for the fire.

5. I am smitten as grass, and my heart is withered: for I have forgotten to eat my bread.

6. Through the voice of my groaning: my bones have cleaved to my flesh.

7. I am become like a pelican in the wilderness: and like a ni ht-raven in the house.

8. I have watched: and am become like a sparrow that sitteth alone on the housetop.

9. Mine enemies reviled me all the day long: and they that praised me have sworn together against me.

10. For I have eaten ashes as it were bread; and mingled my drink with weeping.

11. Because of Thine indignation and wrath: for Thou hast lifted me up and cast me down.

12. My days are gone down like a shadow: and I am withered like grass.

13. But Thou, O Lord, endurest forever: and Thy memorial to all generations.

14. Thou shalt arise and have mercy upon Sion: for it is time that Thou have mercy upon her, yea, the time is come.

15. For Thy servants delighted in her stones: and they shall have compassion on the earth thereof.

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16. Et timebunt gentes nomen Tuum, Domine, et omnes reges terræ gloriam Tuam.

17. Quia ædificavit Dominus Sion, et videbitur in gloria Sua.

18. Respexit in orationem humilium, et non sprevit precem eorum.

19. Scribantur hæc in generatione altera, et populus qui creabitur laudabit Dominum.

20. Quia prospexit de excelso sancto Suo, Dominus de cælo in terram aspexit.

21. Ut audiret gemitus compeditorum, ut solveret filios interemptorum.

22. Ut annuntient in Sion nomen Domini, et laudem ejus in Jerusalem.

23. In conveniendo populos in unum, et reges ut serviant Domino.

24. Respondit ei in via virtutis suæ: Paucitatem dierum meorum nuntia mihi.

25. Ne revoces me in dimidio dierum eorum; in generationem et generationem anni Tui.

26. Initio Tu, Domine, terram fundasti; et opera manuum Tuarum sunt cœli.

16. The Gentiles shall fear Thy name, O Lord: and all the kings of the earth Thy glory.

17. For the Lord hath built up Sion: and He shall be seen in His glory.

18. He hath had regard unto the prayer of the lowly: and hath not despised their petition.

19. Let these things be written for another generation: and the people that shall be created shall praise the Lord.

20. For He hath looked down from His high, holy place; from heaven hath the Lord looked upon the earth.

21. That He might hear the groaning of them that are in fetters: that He might deliver the children of the slain.

22. That they may declare the name of the Lord in Sion: and His praise in Jerusalem.

23. When the people assembled together: and kings to serve the Lord.

24. He answered him in the way of his strength: Declare unto me the fewness of my days.

25. Call me not away in the midst of my days: Thy years are unto generation and generation.

26. In the beginning, O Lord, Thou foundedst the earth: and the heavens are the work of Thy hands.

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27. Ipsi peribunt, Tu autem permanes; et omnes sicut vestimentum veterascent.

28. Et sicut opertorium mutabis eos, et mutabuntur; Tu autem idem ipse es, et anni Tui non deficient.

29. Filii servorum tuorum habitabunt; et semen eorum in sæculum dirigetur.

Gloria, etc.

27. They shall perish, but Thou endurest: and they all shall grow old as a garment.

28. And as a vesture shalt Thou change them, and they shall be changed; but Thou art the same, and Thy years shall not fail.

29. The children of Thy servants shall continue; and their seed be directed forever.

Glory, etc.

6. Psalm CXXIX. De Profundis

The just, afflicted by his sins, implores the divine mercy.

1. De profundis clamavi ad Te, Domine: Domine, exaudi vocem meam.

2. Fiant aures Tuæ intendentes in vocem deprecationis meæ.

3. Si iniquitates observaveris, Domine: Domine, quis sustinebit?

4. Quia apud Te propitiatio est; et propter legem Tuam sustinui Te, Domine.

5. Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

6. A custodia matutina usque ad noctem: speret Israel in Domino.

7. Quia apud Dominum misericordia: et copiosa apud eum redemptio.

1. Out of the depths have I cried unto Thee, O Lord: Lord, hear my voice.

2. Let Thine ears be attentive to the voice of my supplication.

3. If Thou, O Lord, wilt mark iniquities: Lord, who shall abide it?

4. For with Thee there is merciful forgiveness: and because of Thy law I have waited for Thee, O Lord.

5. My soul hath waited on His word: my soul hath hoped in the Lord.

6. From the morning watch even until night let Israel hope in the Lord.

7. For with the Lord there is mercy; and with Him is plenteous redemption.

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8. Et ipse redimet Israel, ex omnibus iniquitatibus ejus.
Gloria, etc.

8. And He shall redeem Israel from all his iniquities.
Glory, etc.

7. Psalm CXLIII. Domine, Exaudi

1. David prays for favor in judgment. 3. He represents his distress. He prays for grace; 9. for deliverance; 10. for sanctification; 12. for victory over his enemies.

1. DOMINE, exaudi orationem meam; auribus percipe obsecrationem meam in veritate Tua; exaudi me in Tua justitia.

2. Et non intres in judicium cum servo Tuo, quia non justificabitur in conspectu tuo omnis vivens.

3. Quia persecutus est inimicus animam meam, humiliavit in terra vitam meam: collocavit me in obscuris, sicut mortuos sæculi.

4. Et anxiatus est super me spiritus meus; in me turbatum est cor meum.

5. Memor fui dierum antiquorum; meditatus sum in omnibus operibus Tuis, in factis manuum Tuarum meditabar.

6. Expandi manus meas ad Te; anima mea sicut terra sine aqua Tibi.

7. Velociter exaudi me, Domine; defecit spiritus meus.

8. Non avertas faciem Tuam a me, et similis

1. HEAR my prayer, O Lord; give ear to my supplication in Thy truth; hearken unto me for Thy justice' sake.

2. And enter not into judgment with Thy servant: for in Thy sight shall no man living be justified.

3. For the enemy hath persecuted my soul: he hath brought my life down unto the ground. He hath made me to dwell in darkness, as those that have been long dead.

4. And my spirit is vexed within me, my heart within me is troubled.

5. I remembered the days of old; I meditated on all Thy works: I have mused upon the works of Thy hands.

6. I have stretched forth my hands unto Thee; my soul gaspeth unto Thee, as a land where no water is.

7. Hear me speedily, O Lord; my spirit hath fainted away.

8. Turn not away Thy face from me: lest I be

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ero descendentibus in lacum.

9. Auditam fac mihi mane misericordiam Tuam, quia in Te speravi.

10. Notam fac mihi viam in qua ambulem, quia ad Te levavi animam meam.

11. Eripe me de inimicis meis, Domine, ad Te confugi.

12. Doce me facere voluntatem tuam, quia Deus meus es Tu. Spiritus Tuus bonus deducet me in terram rectam.

13. Propter nomen Tuum, Domine, vivificabis me; in æquitate Tua, educes de tribulatione animam meam.

14. Et in misericordia Tua disperdes inimicos meos, et perdes omnes qui tribulant animam meam, quoniam ego servus Tuus sum.

Gloria, etc.

Ant. Ne reminiscaris Domine, delicta nostra vel parentum nostrorum, neque vindictam sumas de peccatis nostris.

like unto them that go down into the pit.

9. Make me to hear Thy mercy in the morning: for in Thee have I hoped.

10. Make me to know the way wherein I should walk: for to Thee have I lifted up my soul.

11. Deliver me from mine enemies, O Lord; unto Thee have I fled.

12. Teach me to do Thy will, for Thou art my God. Thy good spirit shall lead me into the right land.

13. For Thy name's sake, O Lord, Thou shalt quicken me in Thy justice. Thou shalt bring my soul out of trouble.

14. And in Thy mercy Thou shalt destroy mine enemies. Thou shalt destroy all them that afflict my soul: for I am Thy servant.

Glory, etc.

Ant. Remember not, O Lord, our offenses, nor those of our fathers; neither take Thou vengeance of our sins.

Litany of the Blessed Sacrament[1]

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven,[2]
God, the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,

[1] For private devotion.

[2] Have mercy on us.

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Living Bread, that camest down from heaven,[1]
Hidden God and Saviour,
Wheat of the elect,
Wine of which virgins are the fruit,
Bread of fatness and royal dainties,
Perpetual sacrifice,
Clean oblation,
Lamb without spot,
Most pure feast,
Food of angels,
Hidden manna,
Memorial of the wonders of God,
Supersubstantial bread,
Word made flesh, dwelling among us,
Sacred Host,
Chalice of benediction,
Mystery of faith,
Most high and most adorable sacrament,
Most holy of all sacrifices,
True propitiation for the living and the dead,
Heavenly antidote against the poison of sin,
Most wonderful of all miracles,
Most holy commemoration of the passion of Christ,
Special memorial of divine love,
Affluence of divine bounty,
Most august and holy mystery,
Medicine of immortality,
Tremendous and life-giving sacrament,
Bread made flesh by the omnipotence of the Word,

[1] Have mercy on us.

Unbloody sacrifice,[1]
Sweetest banquet, at which angels minister,
Sacrament of piety,
Bond of charity,
Priest and victim,
Spiritual sweetness tasted in its proper source,
Refreshment of holy souls,
Viaticum of such as die in the Lord,
Pledge of future glory,
Be merciful, Spare us, O Lord,
Be merciful, Graciously hear us, O Lord,
From an unworthy reception of Thy body and blood,[2]
From the lust of the flesh,
From the lust of the eyes,
From the pride of life,
From every occasion of sin,
Through the desire wherewith Thou didst long to eat this passover with Thy disciples,
Through that profound humility wherewith Thou didst wash their feet,
Through that ardent charity whereby Thou didst institute this divine sacrament,
Through Thy precious blood, which Thou hast left us on our altars,
Through the five wounds of this Thy most holy body, which Thou didst receive for us,

[1] Have mercy on us.
[2] O Lord, deliver us

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We sinners beseech Thee, hear us.[1]
That Thou wouldst vouchsafe to preserve and increase our faith, reverence, and devotion toward this admirable sacrament,[2]
That Thou wouldst vouchsafe to conduct us, through a true confession of our sins, to a frequent reception of the Holy Eucharist,
That Thou wouldst vouchsafe to deliver us from all heresy, perfidy, and blindness of heart,
That Thou wouldst vouchsafe to impart to us the precious and heavenly fruits of this most holy sacrament,
That at the hour of death Thou wouldst strengthen and defend us by this heavenly viaticum,
Son of God,
Lamb of God, Who takest away the sins of the world, Spare us, O Lord.
Lamb of God, Who takest away the sins of the world, Graciously hear us, O Lord.
Lamb of God, Who takest away the sins of the world, Have mercy on us.
Christ, hear us. Christ, graciously hear us.
V. Thou didst give them bread from heaven.
R. Containing in itself all sweetness.

[1] O Lord, deliver us.

[2] We beseech Thee, hear us.

Let us pray

O God, Who in this wonderful sacrament has left us a memorial of Thy passion, grant us the grace, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood, that we may constantly experience within ourselves the fruit of Thy redemption. Who livest and reignest forever and ever. Amen.

Prayer to Our Lady of the Blessed Sacrament

O virgin Mary, our Lady of the Blessed Sacrament, glory of the Christian people, joy of the universal Church, salvation of the world; pray for us, and awaken in all the faithful devotion to the Holy Eucharist, in order that they may render themselves worthy to receive it daily.

Indulgence of 300 days, each time.—Pius X, Jan. 23 1907.

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Litany of the Passion[1]

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us. Christ, graciously hear us.
God, the Father of heaven,[2]
God, the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Jesus, the eternal Wisdom,
Jesus, sold for thirty pieces of silver,
Jesus, prostrate on the ground in prayer,
Jesus, strengthened by an angel,
Jesus, in Thine agony bathed in a bloody sweat,
Jesus, betrayed by Judas with a kiss,
Jesus, bound by the soldiers,
Jesus, forsaken by Thy disciples,
Jesus, brought before Annas and Caiphas,
Jesus, struck in the face by a servant,
Jesus, accused by false witnesses,
Jesus, declared guilty of death,
Jesus, spat upon,
Jesus, blindfolded,
Jesus, smitten on the cheek,
Jesus, thrice denied by Peter,
Jesus, delivered up to Pilate,[2]
Jesus, despised and mocked by Herod,
Jesus, clothed in a white garment,
Jesus, rejected for Barabbas,
Jesus, torn with scourges,
Jesus, bruised for our sins,
Jesus, esteemed a leper,
Jesus, covered with a purple robe,
Jesus, crowned with thorns,
Jesus, struck with a reed upon the head,
Jesus, demanded for crucifixion by the Jews,
Jesus, condemned to an ignominious death,
Jesus, given up to the will of Thine enemies,
Jesus, loaded with the heavy weight of the cross,
Jesus, led like a sheep to slaughter,
Jesus, stripped of Thy garments,
Jesus, fastened with nails to the cross,
Jesus, reviled by the malefactors,
Jesus, promising paradise to the penitent thief,
Jesus, commending St. John to Thy mother as her son,
Jesus, declaring Thyself forsaken by Thy Father,

[1] For private devotion.

[2] Have mercy on us.

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Jesus, in Thy thirst given gall and vinegar to drink,[1]
Jesus, testifying that all things written concerning Thee were accomplished,
Jesus, commending Thy spirit into the hands of Thy Father,
Jesus, obedient even to the death of the cross,
Jesus, pierced with a lance,
Jesus, made a propitiation for us,
Jesus, taken down from the cross,
Jesus, laid in the sepulcher,
Jesus, rising gloriously from the dead,
Jesus, ascending into heaven,
Jesus, our advocate with the Father,
Jesus, sending down on Thy disciples the Holy Ghost, the Paraclete,
Jesus, exalting Thy mother above the choirs of angels,
Jesus, Who shalt come to judge the living and the dead,
Be merciful, Spare us, O Lord.
Be merciful, Graciously hear us, O Lord.
From all evil,[2]
From all sin,
From anger, hatred, and every evil will,
From war, famine, and pestilence,

[1] Have mercy on us.
[2] Lord Jesus, deliver us.

From all dangers of mind and body,[1]
From everlasting death,
Through Thy most pure conception,
Through Thy miraculous nativity,
Through Thy humble circumcision,
Through Thy baptism and holy fasting,
Through Thy labors and watchings,
Through Thy cruel scourging and crowning,
Through Thy thirst, and tears, and nakedness,
Through Thy precious death and cross,
Through Thy glorious resurrection and ascension.
Through Thy sending forth the Holy Ghost, the Paraclete,
In the day of judgment,
We sinners beseech Thee, hear us.
That Thou wouldst spare us,[2]
That Thou wouldst pardon us,
That Thou wouldst vouchsafe to bring us to true penance,
That Thou wouldst vouchsafe mercifully to pour into our hearts the grace of the Holy Spirit,
That Thou wouldst vouchsafe to defend and propagate Thy holy Church,
That Thou wouldst vouch-

[1] Lord Jesus, deliver us.
[2] We beseech Thee, hear us.

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safe to preserve and prosper all Eucharistic associations.[1]
That Thou wouldst vouchsafe to bestow upon us true peace,
That Thou wouldst vouchsafe to give us perseverance in grace and in Thy holy service,
That Thou wouldst vouchsafe to kindle in our hearts that divine fire which consumes the saints and transforms them into Thee,
That Thou wouldst vouchsafe to unite us to the company of Thy saints,

[1] We beseech Thee, hear us.

That Thou wouldst vouchsafe graciously to hear us,[1]
Lamb of God, Who takest away the sins of the world, Spare us, O Lord.
Lamb of God, Who takest away the sins of the world, Graciously hear us, O Lord.
Lamb of God, Who takest away the sins of the world, Have mercy on us, O Lord.
Christ, hear us; Christ, graciously hear us.
V. We adore Thee, O Christ, and praise Thee:
R. Because by Thy holy cross Thou hast redeemed the world.

[1] We beseech Thee, hear us.

Let us pray

O God, Who to redeem the world didst vouchsafe to be born amongst men, to be circumcised, rejected by the Jews, betrayed by the traitor Judas with a kiss, to be bound with cords, and as an innocent lamb to be led to the slaughter; who didst suffer Thyself to be shamelessly exposed to the gaze of Annas, Caiphas, Pilate, and Herod; to be accused by false witnesses, tormented by scourges and insults, crowned with thorns, smitten with blows, defiled with spittings, to have Thy divine countenance covered, to be struck with a reed, to be stripped of Thy clothes, nailed to and raised high upon a cross between two thieves, to be given gall and vinegar to drink, and then pierced with a lance; do Thou, O Lord, by these most sacred sufferings, which I, unworthy as I am, yet dare to contemplate, by Thy holy cross, and by Thy bitter death, free me from the pains of hell, and vouchsafe to bring me to paradise, whither Thou didst lead the thief

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who was crucified with Thee, my Jesus, who with the Father and the Holy Ghost livest and reignest God forever and ever. Amen.

Pater, Ave, and Gloria five times.

N. B.—The Litanies of the Holy Name, of the Sacred Heart, of the Blessed Virgin Mary, and of St. Joseph may be found in the front part of this book. All these Litanies will serve admirably for Visits to the Blessed Sacrament, but they should be recited slowly and with prayerful reflection upon the various titles. In this connection we call the attention of the pious reader to the fact that Father Joseph McDonnell, S.J., of the "Irish Messenger" has written and published a beautiful book of commentary and meditation on the Litany of the Sacred Heart. We commend this work very earnestly to all who love the Sacred Heart of Jesus and strive to grow in the likeness of Him by the imitation of His virtues.

Besides the Litanies there are many Indulgenced Prayers and Acts of Devotion in the present work which may be used very appropriately and profitably during the Hour of Adoration or in a visit to the Blessed Sacrament. Such prayers may be found among the devotions for Mass, for holy communion, and for various occasions; consult the Index.

Spiritual Communion

1. MY JESUS, I believe that Thou art truly present in the Most Blessed Sacrament. I love Thee above all things and I desire to possess Thee within my soul. Since I am unable now to receive Thee sacramentally, come at least spiritually into my heart. I embrace Thee as being already there, and unite myself wholly to Thee; never, never permit me to be separated from Thee.

2. St. Teresa was wont to say to her spiritual daughters: "As often as you hear Holy Mass, although you be unable to communicate sacramentally, you can make a spiritual communion, which is of great value." The only requirements for

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a spiritual communion are *ardent desire, lively faith,* and *fervent charity.* How often shall we communicate spiritually? As often as God inspires the holy desire, at any time, but especially at *Mass,* at *Benediction,* and at *Visits.* No particular form is required. With a contrite and loving heart, we may simply say: "Come, dearest Jesus, come into my heart; come and satisfy my longing; come and sanctify my soul; come, my sweetest Jesus, come."

3. We read in the lives of some of the saints how Our Lord, to satisfy their burning desire to receive the Holy Eucharist, communicated Himself to them in miraculous ways, as by going from the priest's hand to St. Catherine of Siena, and to Blessed Imelda, or piercing through the breast of St. Juliana Falconieri, or as by the hands of angels or of His blessed Mother to St. Bonaventure and St. Stanislaus. In various ways and by signal miracles, Jesus has manifested His approbation of *spiritual communion.*

Act of Spiritual Communion of St. Alphonsus Liguori

From the Raccolta, by Fr. Ambrose St. John

O my Jesus, I believe that Thou art in the Blessed Sacrament. I love Thee above everything, and I long for Thee in my soul. Since I cannot now receive Thee sacramentally, come at least spiritually into my heart. As though Thou wert already come, I embrace Thee and unite myself entirely to Thee; allow me not to be separated from Thee.

Jesus, my good, my sweet love,

Wound, inflame this heart of mine.

So that it may be always and all on fire for Thee.

Indulgence of 60 days, once a day.—Leo XIII, June 30, 1893.

Indulgenced Acts of Adoration and Thanksgiving before the Blessed Sacrament

Adoramus Te, Christe, et benedicimus Tibi. Quia per sanctam crucem Tuam redemisti mundum.

We adore Thee, O Christ, and we bless Thee.

Because by Thy holy cross Thou hast redeemed the world.

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I ADORE Thee, eternal Father, and I give Thee thanks for the infinite love with which Thou didst deign to send Thy only-begotten Son to redeem me, and to become the food of my soul. I offer Thee all the acts of adoration and thanksgiving that are offered to Thee by the angels and saints in heaven, and by the just on earth. I praise, love, and thank Thee with all the praise, love, and thanksgiving that are offered to Thee by Thine own Son in the Blessed Sacrament; and I beg Thee to grant that He may be known, loved, honored, praised, and worthily received by all, in this most divine sacrament.

Our Father, Hail Mary, Glory be to the Father.

I adore Thee, eternal Son, and I thank Thee for the infinite love which caused Thee to become man for me, to be born in a stable, to live in poverty, to suffer hunger, thirst, heat, cold, fatigue, hardships, contempt, persecutions, the scourging, the crowning with thorns, and a cruel death upon the hard wood of the cross. I thank Thee, with the Church militant and triumphant, for the infinite love with which Thou didst institute the most blessed sacrament to be the food of my soul.

I adore Thee in all the consecrated Hosts throughout the whole world, and I return thanks for those who know Thee not, and who do not thank Thee. Would that I were able to give my life to make Thee known, loved, and honored by all, in this sacrament of love, and to prevent the irreverences and sacrileges that are committed against Thee! I love Thee, divine Jesus, and I desire to receive Thee with all the purity, love, and affection of Thy blessed mother, and with the love and affection of Thy own most pure Heart. Grant, O most amiable Spouse of my soul! in coming to me in this most holy sacrament, that I may receive all the graces and blessings which Thou dost come to bestow on us, and let me rather die than receive Thee unworthily.

Our Father, Hail Mary, Glory be to the Father.

I adore Thee, eternal Holy Ghost, and I give Thee thanks for the infinite love with which Thou didst work the ineffable mystery of the incarnation, and for the infinite love with which Thou didst form the sacred body of Our Lord Jesus

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Christ out of the most pure blood of the blessed Virgin Mary, become in this sacrament the food of my soul. I beg Thee to enlighten my mind, and to purify my heart and the hearts of all men, that all may know the benefit of Thy love, and receive worthily this most blessed sacrament.

Our Father, Hail Mary, Glory be to the Father.

Tantum Ergo

TANTUM ergo Sacramentum
Veneremur cernui:

Et antiquum documentum
Novo cedat ritui:

Præstet fides supplementum
Sensuum defectui.

Genitori, Genitoque
Laus et jubilatio:

Salus, honor, virtus quoque,
Sit et benedictio:

Procedenti ab utroque
Compar sit laudatio.

V. Panem de cœlo præstitisti eis.

R. Omne delectamentum in se habentem.

DOWN in adoration falling,
Lo! the sacred Host we hail.

Lo! o'er ancient forms departing,
Newer rites of grace prevail;

Faith for all defects supplying
Where the feeble senses fail.

To the everlasting Father,
And the Son Who reigns on high,

With the Holy Ghost proceeding
Forth from each eternally,

Be salvation, honor, blessing,
Might, and endless majesty!

V. Thou gavest them bread from heaven.

R. And therein was sweetness of every kind.

Oremus

DEUS, qui nobis, sub sacramento mirabili passionis tuæ memoriam reliquisti: tribue, quæsumus, ita nos corporis et sanguinis tui sacra mysteria

Let us pray

O GOD, Who, in this wonderful sacrament, hast left us a memorial of Thy passion: grant us the grace, we beseech Thee, so to venerate the

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venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis et regnas, in unitate Spiritus Sancti Deus, etc.

sacred mysteries of Thy body and blood, that we may ever feel within us the fruit of Thy redemption, Who livest and reignest, etc.

Plenary indulgence on usual conditions to all who, after confession and communion, on the first Thursday of the month, shall visit with devotion the Blessed Sacrament; seven years and seven quarantines, on all the other Thursdays of the year; one hundred days on any other day of the year, to those who say them with a contrite heart before the Blessed Sacrament.—Pius VI, Oct. 17, 1796.

An Act of Reparation in Honor of the Blessed Sacrament

JESUS, my God, my Saviour, true God and true man, in that lowly homage with which the Faith itself inspires me, with my whole heart I adore and love Thee in the most august Sacrament of the Altar, in reparation for all the acts of irreverence, profanation, and sacrilege, which I myself may ever have been so unhappy as to have committed, as well as for all such like acts that ever have been done by others, or that may be done in ages yet to come. I adore Thee, my God, not indeed as Thou deservest, nor as much as I am bound to adore, but as far as I am able; and I would that I could adore Thee with all the perfection of which a reasonable creature is capable. Meantime I purpose now and ever to adore Thee, not only for those Catholics who adore and love Thee not, but also for the conversion of all bad Christians, and of all heretics, schismatics, Mohammedans, Jews and idolaters. Jesus, my God, mayest Thou be ever known, adored, loved, and praised every moment, in the most holy and divine sacrament. Amen.

I ADORE Thee every moment, O living bread of heaven, great sacrament!

Jesus, treasure of Mary's heart, I pray Thee send Thy blessing on my soul.

Holiest Jesu! loving Saviour! I give Thee my heart.

Indulgence of 200 days, every time.—Pius VII, Jan. 21, 1815.

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A Simple Indulgenced Visit to the Blessed Sacrament

His Holiness, Pope Pius IX, granted an indulgence of 300 days, each time, to all the faithful who shall visit the Most Blessed Sacrament and recite the Our Father, the Hail Mary, and the Glory be to the Father, each five times, and another Our Father, Hail Mary, and Glory be to the Father, for the intention of the Pope.

Indulgenced Devotions to the Blessed Sacrament

The Archbishop of Port-au-Prince, in Haiti, entreats the Holy Father, in order to move the faithful more and more to show their faith and reverence toward the Blessed Sacrament, that he would grant the following indulgences, applicable to the holy souls in purgatory:

1. For reciting in any language the invocation, "*Jesus, my God, I adore Thee here present in the Sacrament of Thy love,*" whilst devoutly genuflecting before the Blessed Sacrament enclosed in the tabernacle, one hundred days' indulgence each time.

2. For reciting the same invocation whilst adoring with a double genuflection the Blessed Sacrament solemnly exposed, three hundred days each time.

3. For making an exterior act of reverence in passing by a church or oratory where the Blessed Sacrament is kept, one hundred days each time.

The Holy Father granted these indulgences as asked (S. Cong. Indul., July 3, 1908.)

These indulgences will encourage the slow and reverent genuflection before the Blessed Sacrament, and the pious custom so common amongst Irish Catholics of always raising the hat or slightly bowing in passing before a church door.

Prayers of St. Clare of Assisi to the Five Wounds of Our Saviour

I. To the Wound in the Right Hand

PRAISE be to Thee, O Jesus Christ, for the most sacred wound in Thy right hand. By this adorable wound, and by Thy most sacred passion, pardon me all the sins I have committed against Thee in thought, word, and deed, and all negligence in Thy service, and all sensuality for which I have been to blame whether asleep or awake. Grant that I may be able to recall with devotion

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Thy most pitiful death and sacred wounds; grant me the grace to mortify my body, and so to offer a pledge of my gratitude to Thee, Who livest and reignest world without end. Amen. Pater Noster, Ave Maria.

II. To the Wound in the Left Hand

PRAISE and glory be to Thee, O sweetest Jesus Christ, for the most sacred wound in Thy left hand. By this adorable wound, have mercy on me, and deign to root out of my heart everything displeasing to Thee. Give me the victory over Thy perverse enemies, so that with Thy grace I may be able to overcome them; and by the merits of Thy most pitiful death save me from all the dangers of my present and future life; and then grant that I may share Thy glory in heaven, Who livest and reignest for ever and ever. Amen. Pater Noster and Ave Maria.

III. To the Wound in the Right Foot

PRAISE and glory be to Thee, O sweet Jesus Christ, for the most sacred wound in Thy right foot; and by that adorable wound grant me grace to do penance for my sins. And by Thy most pitiful death I devoutly beg of Thee to keep me, Thy poor servant, united, night and day, to Thy holy will, and to remove afar off every misfortune of body and soul. And when the day of wrath shall come, receive me into Thy mercy, and lead me to eternal happiness. Who livest and reignest world without end. Amen. Pater Noster and Ave Maria.

IV. To the Wound in the Left Foot

PRAISE and glory be to Thee, most merciful Jesus Christ, for the most sacred wound in Thy left foot; and by this adorable wound grant me

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the grace of a full pardon, that with Thine aid I may deserve to escape the sentence of eternal reprobation. I pray Thee, moreover, by Thy most holy death, O my loving Redeemer, that I may be able before my death to receive the sacrament of Thy body and blood, after confession of my sins, and with perfect repentance and purity of body and mind. Grant that I may merit also to receive the holy anointing, for my eternal salvation, O Lord, Who liveth and reigneth world without end. Amen. Pater Noster and Ave Maria.

V. To the Wound in the Sacred Side

PRAISE and glory be to Thee, most loving Jesus Christ, for the most sacred wound in Thy side, and by that adorable wound, and by Thy infinite mercy, which Thou didst make known in the opening of Thy breast to the soldier Longinus, and so to us all, I pray Thee, O most gentle Jesus, that having redeemed me by baptism from original sin, so now by Thy precious blood, which is offered and received throughout the world, deliver me from all evils, past, present, and to come. And by Thy most bitter death give me a lively faith, a firm hope, and a perfect charity, so that I may love Thee with all my heart, and all my soul, and all my strength; make me firm and steadfast in good works, and grant me perseverance in Thy service, so that I may be able to please Thee always. Amen. Pater Noster and Ave Maria.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy death and blood Thou hast redeemed the world.

Let us pray

ALMIGHTY and everlasting God, Who by the five wounds of Thy Son, Our Lord Jesus Christ, hast redeemed the human race, grant to Thy

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suppliants that we who daily venerate those wounds, may, by the shedding of His precious blood, be freed from sudden and everlasting death. Through the same Christ Our Lord. Amen.

Indulgence of 300 days, once a day.—Leo XIII, November 21, 1885.

Prayer to the Eucharistic Heart

O EUCHARISTIC Heart, O sovereign love of Our Lord Jesus Christ, Who hast instituted the august sacrament in order to dwell here below with us and to give to our souls Thy flesh as food and Thy blood as drink, we confidently trust, O Lord Jesus, in the supreme love which instituted the most holy Eucharist; and here, in the presence of this Victim, it is just that we should adore, confess, and exalt this love, as the great storehouse of the life of Thy Church. This love is an urgent invitation for us, as though Thou didst say to us: "See how I love you! giving you my flesh as food, and my blood as drink; I desire by this union to excite your charity, I desire to unite you to myself, I desire to effect the transformation of your souls into my crucified self, I Who am the bread of eternal life. Give Me, then, your hearts, live in my life, and you shall live in God." We recognize, O Lord, that such is the appeal of Thy eucharistic Heart, and we thank Thee for it, and we desire earnestly to respond to it. Grant us the grace to be keenly alive to this supreme love, with which, before Thy passion, Thou didst invite us to receive and feed upon Thy sacred body. Print deeply on our souls the firm determination to respond faithfully to this invitation. Give us devotion and reverence whereby we may honor and receive worthily the gift of Thy supreme love, and of Thy

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eucharistic Heart. Grant that we may thus be able, with Thy grace, to celebrate profitably the remembrance of Thy passion, to make reparation for our offences and our coldness, to nourish and increase our love for Thee, and to keep ever living within our hearts this seed of a blessed immortality. Amen.

Indulgences: i. 300 days during Exposition. ii. Plenary, once a month. For daily recitation and half hour's adoration once a week. (Usual conditions.)—Leo XIII, June 2, 1902.

Prayer to the Divine and Most Compassionate Heart

O DIVINE Heart of Jesus, grant, we beseech Thee, eternal rest to the souls in purgatory, the final grace to those who shall die to-day, true repentance to sinners, the light of the Faith to pagans, and Thy blessing to me and mine. To Thee, O most compassionate Heart of Jesus, I commend all these souls, and I offer to Thee on their behalf all Thy merits, together with the merits of Thy most holy mother and of all the saints and angels, and all the sacrifices of the holy Mass, communions, prayers, and good works, which shall be accomplished to-day throughout the Christian world.

Indulgence of 100 days, once a day.—Leo XIII, March 13, 1901.

Prayer to the Sacred Heart

O MOST sacred Heart of Jesus, pour down Thy blessings abundantly upon Thy Church, upon the Supreme Pontiff, and upon all the clergy; give perseverance to the just, convert sinners, enlighten unbelievers, bless our parents, friends, and benefactors, help the dying, free the souls in purgatory, and extend over all hearts the sweet empire of Thy love. Amen.

Indulgences: i. 300 days, once a day. ii. Plenary, once a month.—Pius X, June 16, 1906.

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Consecration of the Family to the Sacred Heart

SACRED Heart of Jesus, Who didst manifest to Blessed Margaret Mary the desire of reigning in Christian families, we to-day wish to proclaim Thy most complete dominion over our own. We would live in future with Thy life, we would cause to flourish in our midst those virtues to which Thou hast promised peace here below, we would banish far from us the spirit of the world which Thou hast cursed; and Thou shalt reign over our minds in the simplicity of our faith, and over our hearts by the whole-hearted love with which they shall burn for Thee, the flame of which we shall keep alive by the frequent reception of Thy Holy Eucharist.

O divine Heart, deign to preside over our assemblings, to bless our enterprises, both spiritual and temporal, to dispel our cares, to sanctify our joys, to alleviate our sufferings. If ever one or other of us should have the misfortune to afflict Thee, remind him, O Heart of Jesus, that Thou art good and merciful to the penitent sinner. And when the hour of separation strikes, when death shall come to cast mourning into our midst, we will all, both those who go and those who stay, be submissive to Thy eternal decrees. We shall console ourselves with the thought that a day will come when the entire family, reunited in heaven, can sing for ever Thy glories and Thy mercies.

May the immaculate heart of Mary and the glorious patriarch, St. Joseph, present this consecration to Thee, and keep it in our minds all the days of our life. All glory to the Heart of Jesus, our King and our Father.

Plenary indulgence: on the day of consecration, and every year on the day of renewal. (on the usual conditions).—Pius X, June 15, 1908.

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Ejaculations to the Sacred Heart of Jesus

I

EUCHARISTIC Heart of Jesus, have mercy on us!

Indulgence of 300 days, every time.—Pius X, July 26, 1907.

II

SACRED Heart of Jesus, Thy kingdom come!

Indulgence of 300 days, every time.—Pius X, May 4, 1906.

III

Ejaculation of Blessed Margaret Mary

O HEART of love, I place all my trust in Thee; for though I fear all things from my weakness, I hope all things from Thy mercies!

Indulgence of 300 days, every time.—Pius X, June 3, 1908.

IV

DIVINE Heart of Jesus, convert sinners, save the dying, set free the holy souls in purgatory.

Indulgence of 300 days, every time.—Pius X, Nov. 6, 1906.

Seven Offerings and Petitions in Honor of the Precious Blood of Jesus Christ

I. ETERNAL Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for my dear Mother, the holy Church, that she may enlarge her borders and be magnified among all the nations of the earth; for the safety and well-being of her visible head, the sovereign Roman Pontiff; for the cardinals, bishops, and pastors of souls; and for all the ministers of Thy sanctuary.

Then say the Glory be to the Father, *and the ejaculation:* Blessed and praised for evermore be Jesus, Who hath saved us with His blood.

II. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for peace and union among all Catholic kings and princes,

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for the humiliation of the enemies of our holy faith, and for the welfare of all Christian people.

Glory be to the Father, and ejaculation.

III. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for the repentance of unbelievers, for the uprooting of heresy, and for the conversion of sinners.

Glory be to the Father, and ejaculation.

IV. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all my kindred, friends, and enemies; for the poor, the sick, and wretched; and for all for whom Thou, my God, knowest that I ought to pray, or wouldst have me pray.

Glory be to the Father, and ejaculation.

V. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all who, this day, are passing to the other life; that Thou wouldst save them from the pains of hell, and admit them quickly to the possession of Thy glory.

Glory be to the Father, and ejaculation.

VI. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all those who love this great treasure; for those who join with me in adoring it and honoring it, and who strive to spread devotion to it.

Glory be to the Father, and ejaculation.

VII. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all my wants, spiritual and temporal, in aid of the holy souls in purgatory, and chiefly for those who most loved this precious blood, the price of our redemption, and who were most devout to the sorrows and pains of most holy Mary, our dear Mother.

Glory be to the Father, and ejaculation.

Glory be to the blood of Jesus, now and forever, throughout all ages. Amen.

Indulgence of 300 days, each time.—Pius VII, Sept. 22, 1817. Plenary indulgence, once a month, on the usual conditions.

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Ejaculation to be Said in Reparation for Blasphemies

ETERNAL Father, by the most precious blood of Jesus Christ, glorify His most holy name, according to the intention and the desires of His adorable Heart.

Indulgence of 300 days, every time.—Pius X, Jan. 27, 1908.

Offering

ETERNAL Father! I offer Thee the precious blood of Jesus Christ in satisfaction for my sins, and for the wants of holy Church.

Indulgence of 100 days, every time.—Pius VII, Sept. 22, 1817.

Prayer to Our Lord on the Cross

JESU mi crucifixe, suscipe benignus precem quam nunc pro meæ mortis articulo tibi fundo, quando illa jam appetente, omnes mei sensus deficient.

Cum igitur, dulcissime Jesu, mei oculi languidi et demissi te non amplius respicere poterunt, memento illius succensi aspectus, quem nunc tibi converto, et miserere mei.

Cum labia mea arefacta non amplius tuas sacratissimas plagas osculari poterunt, memento illorum osculorum, quæ nunc tibi figo, et miserere mei.

Cum manus meæ frigidæ non amplius tuam crucem amplecti poterunt, memento sensus, quo nunc hoc ago, et miserere mei.

MY crucified Jesus, mercifully accept the prayer which I now make to Thee for help in the moment of my death, when at its approach all my senses shall fail me.

When therefore, O sweetest Jesus, my weary and downcast eyes can no longer look up to Thee, be mindful of the loving gaze which now I turn on Thee, and have mercy on me.

When my parched lips can no longer kiss Thy most sacred wounds, remember then those kisses which now I imprint on Thee, and have mercy on me.

When my cold hands can no longer embrace Thy cross, forget not the affection with which I embrace it now, and have mercy on me.

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Et, cum tandem mea lingua tumens et immobilis non amplius loqui poterit, memento meæ invocationis hujus momenti.

Jesu, Joseph, Maria, vobis commendo animam meam.

And when, at length, my swollen and lifeless tongue can no longer speak, remember that I called upon Thee now.

Jesu, Joseph, Mary, to you I commend my soul.

Indulgence of 300 days, once a day.—Pius X, Sept. 4, 1903.

Prayer to Jesus Dead

O Jesus, Who in Thy bitter passion didst become the reproach of men and the man of sorrows, I venerate Thy sacred face, on which shone the grace and sweetness of the Divinity, now for my sake changed into the likeness of a leper. But under this deformity I perceive Thy infinite love, and I am overwhelmed with the desire of loving Thee and making Thee beloved by all men. The tears which stream from Thy eyes seem as precious pearls, which I love to gather up, in order to purchase with their infinite value the souls of poor sinners.

O Jesus, Thy face is the only beauty which ravishes my heart. I am content not to see here below the sweetness of Thy look, not to feel the ineffable delight of a kiss of Thy mouth; but oh! I beseech Thee, print on me Thy divine likeness, and inflame me with Thy love, so that it may rapidly consume me, and I may soon come to see Thy glorious face in heaven. Amen.

Indulgence of 300 days, every time.—Pius X, Feb. 16, 1906.

Petitions Before the Most Holy

O Jesus, I thank Thee for all the graces I have received through Thy real presence in the tabernacle; grant me an ardent love for the sacrament of Thy love; grant that my visits to Thee in the blessed Eucharist may sanctify me, make me resemble Thee, and render me more pleasing to Thee.

Dispose me better for the worthy and fruitful reception of holy communion and increase in me the desire of honoring Thee and of causing others to love and honor Thee more in the Blessed Sacrament.

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I recommend to Thee the wants of my soul, those of my family, of my friends and benefactors, and of all who have asked me to pray for them. Preserve us from all deliberate sins, forgive us those that we have committed, and fill us with the penitential spirit. Send Thine aid to the Holy Church, the Sovereign Pontiff, the bishops, priests, Religious, and all the faithful. Direct the labors of apostolic missionaries. Convert infidels, heretics, and sinners, and lead them to sincere repentance. O my Jesus, grant me the inestimable gift of final perseverance. Let me attain to that degree of virtue which is requisite for obtaining the degree of glory to which Thou hast destined me. Preserve me from sudden and unforeseen death, and let me be fortified in my departure for eternity by the grace of Extreme Unction and the Holy Viaticum. Save me through the mercy of Thy divine Heart, grant me the grace at the hour of my death to love Thee with a disinterested love like that with which Thou didst love me in Thy last hour on the cross. Amen.

Petition for the Holy Souls in Purgatory

O my Lord and my God, I recommend to Thy clemency the holy souls in purgatory, and especially those to whom I am most indebted by the bond of charity or of justice; and chiefly I implore Thee in behalf of those who, during their life, have been most devout to the Blessed Sacrament; as also those who have most loved the Blessed Virgin. For this I offer Thee, my good Jesus, Thy wounds, Thy agony, Thy death, and all the merits of Thy most bitter passion. I know that it is Thy pleasure I should pray for these holy souls, who are so worthy of Thy love. Hear, then, dear Lord, and grant this my prayer in their behalf, which I present to Thee in the words of Thy holy Church: "*Requiem æternam dona eis, Domine, et lux perpetua luceat eis.*"—"Eternal rest give unto them, O Lord, and let perpetual light shine upon them."

"Requiescant in pace. Amen."

"May they rest in peace. Amen."

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Prayer for the Sovereign Pontiff

V. OREMUS pro Pontifice nostro, N.
R. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra, et non tradat eum in animam inimicorum ejus.

V. LET us pray for our Pontiff, N.
R. The Lord preserve him and give him life, and make him blessed upon earth, and deliver him not up to the will of his enemies.

Our Father, Hail Mary.

Indulgence of 300 days, once a day.—Pius IX, Nov. 26, 1876.

A Prayer for God's Holy Church

LISTEN, in Thy clemency, we beseech Thee, O Lord, to the prayers of Thy Church: do Thou bring to naught all the assaults of her enemies; make to cease all false teaching; and enable her to serve Thee in freedom and in safety.

O Mary, queen of apostles, pray thy Son, the Lord of the harvest, to send laborers into His harvest, and to spare His people.

A Prayer for Certain Afflicted Persons

In Honor of the Wound Our Lord Suffered in His Shoulder from Carrying the Cross

O JESUS! by that wound which Thou didst suffer in Thy shoulder from the carriage of Thy cross, have mercy, I entreat Thee, on those who have a life-long cross to bear, as also upon such as have secret sorrows which only Thou canst know. May the memory of Thy painful cross-bearing give them strength to carry theirs with courage and fidelity to the end, and may the thought of that secret suffering Thou didst endure teach them to sanctify their hidden sorrows that they may be fruitful for Thy glory. Amen.—From "The Voice of the Sacred Heart."

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Prayer for Fervor of Devotion

DEAREST Jesus! teach me to be generous, teach me to love Thee as Thou deservest, to give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labor and not to ask reward, save to feel that I do Thy will, my God. Amen.

—Leaflets.

Prayer for Greater Love of Jesus

O MY Jesus, Thou knowest well that I love Thee; but I do not love Thee enough; O grant that I may love Thee more. O love that burnest ever and never failest, my God, Thou Who art charity itself, enkindle in my heart that divine fire which consumes the saints and transforms them into Thee. Amen.

Indulgence of 50 days twice a day.—Leo XIII, Feb. 6, 1893.

Prayer to Jesus, for a Holy Life and a Happy Death

In Honor of the Holy Family

GRANT us, Lord Jesus, always to follow the example of Thy holy family, that at the hour of our death Thy glorious Virgin Mother with blessed Joseph may come to meet us, and so we may deserve to be received by Thee into Thy everlasting dwelling-place.

An indulgence of 200 days, once a day.—Leo XIII, March 25, 1897.

Prayer for the Church and for the Civil Authorities

(*Composed by Archbishop Carroll*)

WE PRAY Thee, O almighty and eternal God! Who through Jesus Christ hast revealed Thy glory to all nations, to preserve the works of Thy mercy, that Thy Church, being spread through the whole world, may continue with unchanging faith in the confession of Thy name.

We pray Thee, who alone art good and holy,

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to endow with heavenly knowledge, sincere zeal, and sanctity of life, our chief bishop N.N., the vicar of Our Lord Jesus Christ, in the government of His Church; our own bishop, N.N., (or, *if he be not consecrated*, our bishop-elect); all other bishops, prelates, and pastors of the Church; and especially those who are appointed to exercise among us the functions of the holy ministry, and conduct Thy people into the ways of salvation.

We pray Thee, O God of might, wisdom, and justice! through Whom authority is rightly administered, laws are enacted, and judgment decreed, assist with Thy holy spirit of counsel and fortitude the President of the United States, that his administration may be conducted in righteousness, and be eminently useful to Thy people over whom he presides; by encouraging due respect for virtue and religion; by a faithful execution of the laws in justice and mercy; and by restraining vice and immorality. Let the light of Thy divine wisdom direct the deliberations of Congress, and shine forth in all the proceedings and laws framed for our rule and government, so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety, and useful knowledge; and may perpetuate to us the blessing of equal liberty.

We pray for his Excellency, the Governor of this State, for the members of the Assembly, for all judges, magistrates, and other officers who are appointed to guard our political welfare, that they may be enabled, by Thy powerful protection, to discharge the duties of their respective stations with honesty and ability.

We recommend likewise to Thy unbounded mercy all our brethren and fellow-citizens throughout the United States, that they may be blessed in the knowledge and sanctified in the observance of Thy most holy law; that they may be preserved in union, and in that peace

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which the world can not give; and after enjoying the blessings of this life, be admitted to those which are eternal.

Finally, we pray to Thee, O Lord of mercy, to remember the souls of Thy servants departed who are gone before us with the sign of faith, and repose in the sleep of peace; the souls of our parents, relatives, and friends; of those who, when living, were members of this congregation, and particularly of such as are lately deceased; of all benefactors who, by their donations or legacies to this church, witnessed their zeal for the decency of divine worship and proved their claim to our grateful and charitable remembrance. To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and everlasting peace, through the same Jesus Christ, Our Lord and Saviour. Amen

A Universal Prayer

For All Things Necessary to Salvation

(*Composed by Pope Clement XI, 1721*)

O my God, I believe in Thee; do Thou strengthen my faith. All my hopes are in Thee; do Thou secure them. I love Thee; teach me to love Thee daily more and more. I am sorry that I have offended Thee; do Thou increase my sorrow.

I adore Thee as my first beginning; I aspire after Thee as my last end. I give Thee thanks as my constant benefactor; I call upon Thee as my sovereign protector.

Vouchsafe, O my God! to conduct me by Thy wisdom, to restrain me by Thy justice; to comfort me by Thy mercy, to defend me by Thy power.

To Thee I desire to consecrate all my thoughts.

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words, actions, and sufferings; that henceforward I may think of Thee, speak of Thee, refer all my actions to Thy greater glory, and suffer willingly whatever Thou shalt appoint.

Lord, I desire that in all things Thy will may be done because it is Thy will, and in the manner that Thou willest.

I beg of Thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul.

Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state of life.

Fill my heart with tender affection for Thy goodness, hatred of my faults, love of my neighbor, and contempt of the world.

May Thy grace help me to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by almsdeeds, anger by meekness, and tepidity by devotion.

O my God! make me prudent in my undertakings, courageous in dangers, patient in affliction, and humble in prosperity.

Grant that I may be ever attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my comportment regular.

Assist me, that I may continually labor to overcome nature, to correspond with Thy grace, to keep Thy commandments, and to work out my salvation.

Make me realize, O my God, the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity!

Grant that I may prepare for death; that I may fear Thy judgments, and in the end obtain heaven; through Jesus Christ our Lord. Amen.

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Prayer to the Holy Trinity

I ADORE Thee, O my God, one God in three Persons; I annihilate myself before Thy majesty. Thou alone art being, life, truth, beauty, and goodness. I glorify Thee, I praise Thee, I thank Thee, and I love Thee, all incapable and unworthy as I am, in union with Thy dear Son Jesus Christ, our Saviour and our Father, in the mercifulness of His Heart and through His infinite merits. I wish to serve Thee, to please Thee, to obey Thee, and to love Thee always, in union with Mary immaculate, mother of God and our mother, loving also and serving my neighbor for Thy sake. Therefore, give me Thy holy Spirit to enlighten, correct, and guide me in the way of Thy commandments, and in all perfection, until we come to the happiness of heaven, where we shall glorify Thee for ever. Amen.

Indulgence of 300 days, every time.—Pius X, April 18, 1906.

Invocation

O GOD, grant that I may love Thee, and as the sole reward of my love grant that I may ever love Thee more and more.

Indulgence of 100 days, once a day.—Leo XIII, March 15, 1890.

Ejaculations

O GOD, my only good, Thou art all mine; grant that I may be all Thine.

Indulgence of 300 days, once a day.—Leo XIII, March 13, 1902.

Blessed be God!

Indulgence of fifty days, every time, if said devoutly on hearing a blasphemy.—Pius X, Nov. 28, 1903.

O GOD, unite all minds in the truth, and all hearts in charity.

Indulgence of 300 days, every time.—Pius X, May 30, 1908.

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Prayer in Honor of the Sacred Sufferings of Our Saviour

O God, Who to redeem the world didst vouchsafe to be born amongst men, to be circumcised, rejected by the Jews, betrayed by the traitor Judas with a kiss, to be bound with cords, and as an innocent lamb to be led to the slaughter; Who didst suffer Thyself to be shamelessly exposed to the gaze of Annas, Caiphas, Pilate, and Herod; to be accused by false witnesses, tormented by scourges and insults, crowned with thorns, smitten with blows, defiled with spittings, to have Thy divine countenance covered, to be struck with a reed, to be stripped of Thy clothes, nailed to and raised high upon a cross between two thieves, to be given gall and vinegar to drink, and then pierced with a lance; do Thou, O Lord, by these most sacred sufferings, which I, unworthy as I am, yet dare to contemplate, by Thy holy cross and by Thy bitter death free me from the pains of hell, and vouchsafe to bring me to paradise, whither Thou didst lead the thief who was crucified with Thee, my Jesus, Who, with the Father and the Holy Ghost, livest and reignest God, forever and ever. Amen. Pater, Ave, *and* Gloria *five times.*

Indulgence of 300 days, once a day.—Pius VII, Aug. 25, 1820.

Prayer for Those in Their Agony

O most merciful Jesus, lover of souls! I pray Thee, by the agony of Thy most sacred Heart, and by the sorrows of Thy immaculate mother, cleanse in Thine own blood the sinners of the whole world who are now in their agony and about to die this day. Amen.

Heart of Jesus, once in agony, pity the dying.

Indulgence of 100 days, each time.—Pius IX, Feb. 2, 1850.

Cardinal Newman's Prayer for a Happy Death

O my Lord and Saviour, support me in my last hour by the strong arms of Thy sacraments, and the fragrance of Thy consolations. Let Thy absolving words be said over me, and the holy oil sign

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and seal me; and let Thine own body be my food, and Thy blood my sprinkling; and let Thy mother Mary come to me, and my angel whisper peace to me, and Thy glorious saints and my own dear patrons smile on me, that in and through them all I may die as I desire to live, in Thy Church, in Thy faith, and in Thy love. Amen.

Ejaculation

My Jesus, mercy.

Indulgence of 100 days, each time.—Pius IX, Sept. 24, 1846.

To Jesus

O Jesus, while adoring Thy last breath, I pray Thee to receive mine. In the uncertainty whether I shall have the command of my senses, when I shall depart out of this world, I offer Thee from this moment my agony and all the pains of my passing away. Thou art my Father and my Saviour, and I give back my soul into Thy hands. I desire that my last moment may be united to the moment of Thy death, and that the last beat of my heart may be an act of pure love of Thee. Amen.

Indulgence of 100 days, once a day.—Leo XIII, July 16, 1902.

Ejaculation

Jesus, Mary, and good Joseph, bless us, now and in the agony of death.

Indulgence of 50 days.—Pius X, June 9, 1906.

To Mary

O Mary, conceived without stain, pray for us who fly to thee. Refuge of sinners, mother of those who are in their agony, leave us not in the hour of our death, but obtain for us perfect sorrow, sincere contrition, remission of our sins, a worthy reception of the most holy Viaticum, the strengthening of the sacrament of Extreme Unction, so that we may be able to stand with safety before the throne of the just but merciful judge, our God and our redeemer. Amen.

Indulgence of 100 days, once a day.—Pius IX, March 11, 1856.

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Aspirations to St. Anthony of Padua to Obtain Various Graces

ST. ANTHONY, we beseech thee, obtain for us the grace that we desire.

St. Anthony, great wonder-worker, intercede for us that God may grant us our request, if it be for the good of our soul.

St. Anthony, be our patron, our protector, and our advocate in life and in death.

St. Anthony, attentive to those who invoke thee, grant us the aid of thy powerful intercession for the grace of holy purity, meekness, humility, obedience, the spirit of poverty and perfect abandonment to the will of God.

St. Anthony, glory of the Church and hammer of heretics, pray for our Holy Father, our bishops, our priests, our Religious Orders, that, through their pious zeal and apostolic labors, infidels, heretics, and all those outside the true Church of Christ may be converted and, united in faith, give greater glory to God.

St. Anthony, servant of Mary, obtain for us greater devotion to the blessed Mother of God.

St. Anthony, obtain for us the grace of perseverance, the grace of a happy death.

Indulgenced Responsory in Honor of St. Anthony

Si quæris miracula,
Mors, error, calamitas,
Dæmon, lepra fugiunt,
Ægri surgunt sani.

Cedunt mare, vincula;
Membra resque perditas

IF, then, you ask for miracles,
Death, error, all calamities,
The leprosy, and demons fly,
And health succeeds infirmities.

The sea obeys, and fetters break;
And lifeless limbs thou dost restore;

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Petunt et accipiunt	Whilst treasures lost are found again,
Juvenes et cani.	When young or old thine aid implore.
Pereunt pericula,	All dangers vanish at thy prayer,
Cessat et necessitas;	And direst need doth quickly flee;
Narrent hi, qui sentiunt,	Let those who know, thy power proclaim,
Dicant Paduani.	Let Paduans say: These are of thee.
Cedunt mare, vincula;	The sea obeys, and fetters break;
Membra resque perditas	And lifeless limbs thou dost restore;
Petunt et accipiunt	Whilst treasures lost are found again,
Juvenes et cani.	When young or old thine aid implore.
Gloria Patri et Filio,	To Father, Son, may glory be,
Et Spiritui Sancto.	And Holy Ghost eternally.
Cedunt mare, vincula, etc.	The sea obeys, etc.
V. Ora pro nobis, B. Antoni.	*V.* Pray for us, blessed Anthony.
R. Ut digni efficiamur promissionibus Christi.	*R.* That we may be made worthy of the promises of Christ.

Oremus

ECCLESIAM Tuam, Deus beati Antonii confessoris Tui commemoratio votiva lætificet, ut spiritualibus semper muniatur auxiliis et gaudiis perfrui mereatur æternis. Per Christum Dominum nostrum. Amen.

Let us pray

O GOD! may the votive commemoration of the blessed Anthony, Thy confessor, be a source of joy to Thy Church, that she may always be fortified with spiritual assistance, and deserve to enjoy eternal rewards. Through Christ our Lord. Amen.

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His Holiness, Pope Pius IX, by a decree of the Sacred Congregation of Indulgences, Jan. 25, 1866, granted to all the faithful, as often as they shall, with at least contrite heart and devotion, say this responsory, with the versicle and prayer annexed, an indulgence of 100 days; also a plenary indulgence, once a month, on any day, to all those who have said it for a month, provided that, being truly penitent, after confession and communion, they shall visit a church or public oratory, and there pray, for the intention of His Holiness.

Another Indulgenced Prayer to St. Anthony of Padua

TO THEE we have recourse, most powerful worker of miracles, in whose breast burned a sublime fire of charity towards God and the poor. To thee, who wast deemed worthy to hold in thy arms the infant Jesus, Who chose to be born poor, to thee, full of confidence, we betake ourselves, that thou mayest pray the good Jesus to have compassion on us in our great tribulations. Oh! obtain for us the favor which we humbly implore (*here state the favor needed*). If thou dost obtain it for us, O glorious St. Anthony, we will offer thee bread for the poor whom thou didst love so greatly on earth.

Our Father, *Hail Mary*, and *Glory*.

His Holiness, Leo XIII, by a rescript of the S. Congr. of Indulgences, May 11, 1897, granted to the faithful who shall recite the above prayer, with an *Our Father*, *Hail Mary*, and *Glory*, etc., an indulgence of one hundred days, once a day.

Petitions of St. Augustine

DOMINE JESU, noverim me, noverim te,

Nec aliquid cupiam nisi te.

Oderim me et amem te.

Omnia agam propter te.

Humiliem me, exaltem te.

Nihil cogitem nisi te.

LORD JESUS, may I know myself and know Thee,

And desire nothing save only Thee.

May I hate myself and love Thee.

May I do everything for the sake of Thee.

May I humble myself and exalt Thee.

May I think of nothing except Thee.

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Mortificem me et vivam in te.	May I die to myself and live in Thee.
Quæcunque eveniant accipiam a te.	May I receive whatever happens as from Thee.
Persequar me, sequar te.	May I banish self and follow Thee.
Semperque optem sequi te.	And ever desire to follow Thee.
Fugiam me, confugiam ad te,	May I fly from myself and fly to Thee,
Ut merear defendi a te.	That I may deserve to be defended by Thee.
Timeam mihi, timeam te,	May I fear for myself and fear Thee,
Et sim inter electos a te.	And be among those who are chosen by Thee.
Diffidam mihi, fidam in te.	May I distrust myself and trust in Thee.
Obedire velim propter te.	May I be willing to obey for the love of Thee.
Ad nihil afficiar nisi ad te.	May I cling to nothing but to Thee.
Et pauper sim propter te.	May I be poor for the sake of Thee.
Aspice me, ut diligam te.	Look upon me that I may love Thee.
Voca me ut videam te,	Call me that I may see Thee,
Et in æternum fruar te. Amen.	And ever and ever enjoy Thee. Amen.

Indulgence of 50 days, once a day.—Leo XIII, Sept. 25, 1883.

Prayer of St. Ignatius, applied to the Sacred Heart of Jesus

O SACRED HEART! deign to accept the sacrifice that I offer Thee of my liberty, of my memory, of my understanding, and of my will. I desire to use them only in dependence upon Thy good pleasure, and in union with Thee. All that I am, all that I have, Thou hast given me. I restore them to Thee again that Thou mayest dispose of them for the greater glory of Thy Father, for Thine own interests and for that of the souls for whom, in union with Thee, I desire to immolate myself day by day.

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Give me only Thy love, O sacred Heart. Give me only Thy grace. With that treasure I shall be rich enough.—From "Voice of the Sacred Heart."

Prayer to Our Lady of the Sacred Heart

O MARY our Mother, thou who didst follow thy Jesus so closely in all the miseries of His mortal life, and didst mingle thy tears with His, remind Him of the tears He shed on earth, and obtain from His sacred Heart, through their merits, pardon for our sins, and the special grace I ask for N.N. Our Lady of the Sacred Heart, hear my prayer, and grant it through the tears thou didst shed on earth in union with thy Jesus.

—Ibid.

Prayer through the Intercession of Blessed Margaret Mary

O LORD JESUS CHRIST, Who didst in a wonderful way unfold the unsearchable riches of Thy Heart to Thy holy virgin, Blessed Margaret Mary, grant, through her merits and imitation, that loving Thee in all things and above all things, we may, in that Heart of Thine; deserve to find our everlasting dwelling-place. Who livest and reignest God, world without end. Amen.

Pray for us, Blessed Margaret Mary.

That we may be made worthy of the promises of the Sacred Heart.—Ibid.

Thirty-Three Petitions in Honor of the Sacred Humanity of Our Lord Jesus Christ

Suitable for Christmas, New Year's, and the Feast of the Holy Name of Jesus

O GOOD Jesus! Word of the eternal Father, convert me!

O good Jesus! Son of Mary, make me her child!

O good Jesus! my master, teach me!

O good Jesus! Prince of peace, give me peace!

O good Jesus! my refuge, receive me!

O good Jesus! my pastor, feed my soul!

O good Jesus! model of patience, comfort me!

O good Jesus! meek and humble of Heart, help me to become like to Thee!

O good Jesus! my redeemer, save me!

O good Jesus! my God and my all, possess me!

O good Jesus! the true way, direct me!

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O good Jesus! eternal truth, instruct me!
O good Jesus! life of the blessed, make me live in Thee!
O good Jesus! my support, strengthen me!
O good Jesus! my justice, justify me!
O good Jesus! my mediator with Thy Father, reconcile me.
O good Jesus! physician of my soul, heal me!
O good Jesus! my judge, absolve me!
O good Jesus! my king, govern me!
O good Jesus! my sanctification, sanctify me!
O good Jesus! abyss of goodness, pardon me!
O good Jesus! living bread from heaven, satiate me!
O good Jesus! the Father of the prodigal, receive me!
O good Jesus! joy of my soul, refresh me!
O good Jesus! my helper, assist me!
O good Jesus! magnet of love, attract me!
O good Jesus! my protector, defend me!
O good Jesus! my hope, sustain me!
O good Jesus! object of my love, make me love Thee!
O good Jesus! fountain of life, cleanse me!
O good Jesus! my propitiation, purify me!
O good Jesus! my last end, let me obtain Thee!
O good Jesus! my glory, glorify me. Amen.
Jesus, hear my prayer!
Jesus, graciously hear me.

Let us pray

O Lord Jesus Christ, Who hast said, *Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you;* mercifully attend to our supplication, and grant us the gift of Thy divine charity, that we may ever love Thee with our whole heart, and never desist from Thy praise: Who livest and reignest one God, world without end. Amen.

O Lord, give us a perpetual fear as well as love of Thy holy name, for Thou never ceasest to govern those whom Thou foundest upon the solidity of Thy love.

O God, Who didst appoint Thine only begotten Son Saviour of mankind, and didst command that He should be called Jesus; mercifully grant that we may enjoy the vision of Him in heaven, Whose holy name we venerate on earth. Through the same Christ our Lord. Amen.

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Indulgenced Chaplet of the Sacred Heart of Jesus

Consisting of Acts of Thanksgiving, Contrition, Love, and Supplication

V. Incline unto mine aid, O God!

R. O Lord, make haste to help me!

1. MOST loving Jesus! my heart leaps for joy while contemplating Thy loving, sacred Heart, all tenderness and sweetness for sinful man; and, with trust unbounded, it never doubts Thy ready welcome. Ah me! my sins! how many and how great! With Peter and Magdalen, in tears, I bewail and abhor them, because they are an offense to Thee, my sovereign good. Grant me, O grant me pardon for them all! O may I die, I beseech Thee by Thy loving Heart, may I die rather than offend Thee, and may I live only to correspond to Thy love.

Say the Our Father once, the Glory be to the Father five times; and then:

O sweetest Heart of Jesus! I implore
That I may ever love thee more and more.

2. My Jesus! I bless Thy most humble Heart; and I give thanks to Thee, Who, in making it my model, not only dost urge me with much pressing to imitate it, but, at the cost of so many humiliations, dost Thyself stoop to point me out the path and smooth for me the way to follow Thee. Foolish and ungrateful that I am, how have I wandered far away from thee! Mercy, my Jesus, mercy! Away, hateful pride and love of worldly honor! With lowly heart I wish to follow Thee, my Jesus, through humiliations and the cross, and thus to gain peace and salvation. Only be Thou at hand to strengthen me, and I will ever bless Thy sacred Heart.

Our Father once, Glory be to the Father five times.

O sweetest Heart of Jesus, etc.

3. My Jesus! I marvel at Thy most patient Heart, and I thank Thee for all those wondrous examples of unwearied patience which Thou didst leave me to guide me on my way. It grieves me that I have still to reproach myself with my extravagant delicacy, shrinking from the slightest

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pain. Oh, pour, then, into my heart, dear Jesus, eager and enduring love of suffering and of the cross, of mortification and of penance, that, following Thee to Calvary, I may with Thee attain to the joys of paradise!

Our Father once, Glory be to the Father five times.

O sweetest Heart of Jesus, etc.

4. Dear Jesus, at the sight of Thy most gentle Heart I shudder to see how unlike mine is to Thine, since at a shadow, at a look, at a word of opposition, I fret and grieve. Oh, then, pardon my excesses, and give me grace that, in every contradiction, I may follow the example of Thy unchangeable meekness, and so enjoy an everlasting holy peace.

Our Father once, Glory be to the Father five times.

O sweetest Heart of Jesus, etc.

5. Sing praise to Jesus for His most generous Heart, the conqueror of death and hell; yet never wilt thou reach its due with all thy praise. More than ever am I confounded, looking upon my coward heart, which, through human respect, dreads even a passing word. Courage, my soul! it shall be so with thee no more. My Jesus, I pray Thee for such strength that, fighting and conquering on earth, I may one day rejoice triumphantly with Thee in heaven.

Our Father once, Glory be to the Father five times.

O sweetest Heart of Jesus, etc.

Let us turn to Mary, consecrating ourselves to her more and more, and, trusting in her maternal heart, let us say to her:

By the precious gifts of thy sweetest heart, obtain for me, great mother of my God and my mother Mary, a true and lasting devotion to the Sacred Heart of Jesus, thy well-beloved Son, that, united in every thought and affection with that Heart, I may fulfil all the duties of my state of life with ready heart, serving my Jesus ever more, but especially on this day.

Now let us turn to Mary, and dedicating ourselves yet more and more to her, and trusting in her mother's heart, we say to her: By

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all the virtue of thy most sweet heart obtain for me, great mother of God, our mother Mary, a true and enduring devotion to the Sacred Heart of Jesus, thy Son, that, bound up in every thought and affection in union with His Heart, I may fulfil each duty of my state, serving Jesus evermore with readiness of heart, and specially this day.

V. Heart of Jesus, burning with love of us,

R. Inflame our hearts with love of Thee.

Let us pray

LORD, we beseech Thee, let Thy holy Spirit kindle in our hearts that fire of charity which Our Lord Jesus Christ, Thy Son, sent forth from His inmost Heart upon this earth, and willed that it should burn exceedingly. Who liveth and reigneth with Thee, in the unity of the same Holy Spirit, God forever and ever. Amen.

Indulgence of 300 days, every time, and plenary indulgence once a month on usual conditions.—Pius VII, March 20, 1815.

A Short Act of Consecration to Jesus and Mary

(*Recommended to Promoters of the Sacred Heart League*)

O JESUS, Saviour of mankind, Thou hast mercifully revealed to us the wonderful riches of Thy Heart; in thanksgiving for Thy benefits, especially for the institution of the Holy Eucharist—in reparation for the offenses against the Blessed Sacrament — in union with Thy mediation in heaven for us, poor sinners, I consecrate myself entirely to Thee, for the glory of God and the salvation of souls. I promise to aid in spreading the worship and in promoting the interests of Thy sacred Heart.

I choose, moreover, the blessed Virgin Mary for my queen, my advocate, and my mother, and I am resolved to imitate her virtues, in particular her love for sinners, and to foster and promote devotion to her immaculate conception. I beseech Thee, O Lord, to accept this promise. Thou hast inspired me to make it; grant me the grace to fulfil it. Amen.

Sweet Heart of Jesus, be my love! Sweet heart of Mary, be my salvation!

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Act of Oblation to be Made Before a Representation of the Sacred Heart

MY LOVING Jesus, out of the grateful love I bear Thee, and to make reparation for my unfaithfulness to grace, I (N.N.) give Thee my heart, and I consecrate myself wholly to Thee; and with Thy help I purpose never to sin again.

Indulgence of 100 days, once a day.—Pius VII, June 9, 1807.

Prayer in Behalf of a Municipality

LOOK down, holy Father and Lord, from Thy sanctuary, and from heaven, Thy dwelling-place on high, and behold this sacred victim which our great high priest, Thy holy child, Our Lord Jesus, offers up to Thee for the sins of His brethren; and be appeased for the multitude of our transgressions. Behold, the voice of the blood of Jesus, our brother, cries to Thee from the cross. Give ear, O Lord! Be appeased, O Lord! Hearken, and do not tarry, for Thine own sake, O my God, for Thy name is invoked upon this city and upon Thy people; and deal with us according to Thy mercy. Amen.

V. That Thou vouchsafe to defend, pacify, keep, preserve, and bless this city.

R. We beseech Thee to hear us.

Indulgence of 100 days, once a day.—Pius IX, Feb. 4, 1877.

Cor Unum et Anima Una

"FATHER, I will that
they be one as I
am one with Thee;"
'Twas thus the Heart of
Jesus prayed before His
agony;
And in that blessed unity
all hearts may have a
share
Who "taste and see" the
strength of love within
our League of Prayer.

One heart with Jesus' Mother blessed and all the saints above,
One heart with all on earth who burn with apostolic love;
O Heart of Jesus! make us burn with that pure love of Thine,
So, human ties grow heavenly and human love divine.

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Give us that love whose fire consumes the petty cares of life,
And in its mighty strength absorbs each meaner, lesser strife;
That love whose light will make us know e'en as the saints above
The "breadth and length and height and depth" of Thy eternal love.

Men tell us of the coral-trees beneath the mighty tide
Whose branches *there* all interlaced, above the waves divide;
So Christian hearts are interlaced who in our League take part,
Beneath the sea all fathomless of Jesus' sacred Heart.

One light alone enlightens them, from Jesus' Heart it beamed;
One thirst consumes them—'tis for souls by Jesus' love redeemed;
What though the ocean sever them and long, long leagues divide,
Their hearts, their souls still live as one in Jesus' wounded side.

"Father eternal! make them one;"—that thrice repeated prayer
Bursting from Jesus' sacred Heart gave each and all a share:

The missioner far o'er the sea treading the desert wild,
The hermit in monastic cell, the simple cottage child.

All meet in Jesus' sacred Heart whom charity hath bound,
The self-same interest their hearts its chain hath flung around;
There's not a life so desolate but what has *one* fireside —
One home at least, *one* rendezvous in Jesus' open side,

Where countless hearts unitedly throb with that mighty love
Which animates the glorified in Jesus' Heart above;
Oh! glorious prerogative of Jesus' special friends!
Oh! fire of love which every heart in one great furnace blends.

Oh! holy apostolic love, how beautiful thou art!
Uniting hearts and souls as one in Jesus' sacred Heart;
True foretaste thou of paradise where all unite in one—
Where all are swallowed up in God, the everlasting Sun.

—From "The Voice of the Sacred Heart."

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Prayer to Our Lord in the Blessed Sacrament

OUR sins, O Lord, darken our minds, and we lose the benefit of loving Thee as Thou deservest. Enlighten us with a ray of Thy bright light. Thou art friend, redeemer, father of all who turn repentant to Thy Heart; and we return to Thee sorrowing. Save us, O Jesus; provide out of Thy infinite bounty for our miseries. O Jesus, we hope in Thee because we know that our salvation cost Thee Thy life, sacrificed upon the cross, and induced Thee to dwell continuously in the Blessed Sacrament, in order to be united with us as often as we desire. We, O Lord, to thank Thee for the great love Thou bearest us, promise with the help of Thy grace to receive Thee in the Blessed Sacrament as often as possible; to declare Thy praises in church and in every place, without human respect. O Lord, confiding in Thy sacred Heart, we beseech Thee, to preserve in Thy love those who love Thee and to invite all to receive Thee daily at the altar in accordance with Thy burning desire.

Indulgence of 300 days, every time.—Pius X, July 6, 1906.

Prayers During a Procession of the Blessed Sacrament

PATER, Ave, Gloria. *Then say ten times:*

V. Let us every moment praise the most holy sacrament.

R. May our God, present in the sacrament, be now and ever praised.

Repeat Pater, Ave, *etc., as often as needed.*

Indulgence of 300 days.—Pius X, August 11, 1906.

A Christmas Chant

Adeste, Fideles

ADESTE, fideles,
Læti triumphantes;
Venite, venite in Bethlehem;
Natum videte
Regem angelorum:
Venite adoremus,
Venite adoremus,
Venite adoremus Dominum.

OH, COME! all ye faithful!
Triumphantly sing!
Come, see in the manger
The angels' dread king!
To Bethlehem hasten!
With joyful accord;
Oh, hasten! oh, hasten!
To worship the Lord.

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Deum de Deo,
Lumen de lumine,
Gestant puellæ viscera:

Deum verum,
Genitum non factum:
Venite adoremus, etc.

Cantet nunc Io!
Chorus angelorum:
Cantet nunc aula cœlestium,
Gloria in excelsis Deo!
Venite adoremus, etc.

Ergo qui natus
Die hodierna,
Jesu tibi sit gloria:
Patris æterni
Verbum caro factum!
Venite adoremus,
Venite adoremus,
Venite adoremus Dominum.

True Son of the Father!
He comes from the skies;
The womb of the virgin
He doth not despise;
To Bethlehem hasten, etc.

Not made but begotten,
The Lord of all might,
True God of true God,
True Light of true Light;
To Bethlehem hasten, etc.

Hark! to the angels!
All singing in heaven,
"To God in the highest
High glory be given."
To Bethlehem hasten, etc.

To Thee, then, O Jesu!
This day of Thy birth,
Be glory and honor
Through heaven and earth
True Godhead incarnate!
Omnipotent Word!
Oh, hasten! oh, hasten!
To worship the Lord.

—Fr. Caswall.

Hymn to the Redeemer of the World

Jesus, redeemer of the world!
Before the earliest dawn of light
From everlasting ages born,
Immense in glory as in might;

Immortal Hope of all mankind!
In Whom the Father's face we see;
Hear Thou the prayers Thy people pour
This day throughout the world to Thee.

O day to which the seas and sky,
And earth and heav'n, glad welcome sing!
O day which heal'd our misery,
And brought on earth salvation's king!

Lo! the great maker of the world,
Lord of eternal years,
To save His creatures, veil'd beneath
A creature's form appears.

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A manger scantly strewn with hay
Becomes th' Eternal's bed;
And He, Who feeds each little bird,
Himself with milk is fed.

Straightway with joy the heav'ns are fill'd,
The hosts angelic sing;
And shepherds hasten to adore
Their shepherd and their king.

We too, O Lord, who have been cleansed
In Thy own fount of blood divine,
Offer the tribute of sweet song,
On this dear natal day of Thine.

O Jesus! born of Virgin bright,
Immortal glory be to Thee;
Praise to the Father infinite,
And Holy Ghost eternally.

Hymn to the Infant Jesus

LEAD me to Thy peaceful manger,
Wond'rous Babe of Bethlehem;
Shepherds hail Thee, yet a stranger;
Let me worship Thee with them.

I am vile, but Thou art holy;
Oh, unite my heart to Thee;
Make me contrite, keep me lowly,
Pure as Thou wouldst have me be.

Let me listen to the story,
Full of all-surpassing love,
How the Lord of grace and glory
Left for us His throne above:

Touch'd with sympathy so tender,
Man adores while seraphs gaze,
And with gladness we surrender
Soul and body to Thy praise.

Blessed Jesus, holy Saviour,
Offspring of the royal Maid,
By Thy meek and pure behavior
In her folding arms display'd;
By the tears of earliest anguish,
On Thine infant brow impearl'd,
By the love that could not languish
Thou hast saved a ruin'd world!—M. Bridges.

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Hymns to the Most Holy Name

Vespers

Jesu Dulcis Memoria

JESUS, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

Nor voice can sing, nor heart can frame,
Nor can the memory find,
A sweeter sound than Thy blest name,
O Saviour of mankind!

O hope of every contrite heart,
O joy of all the meek,
To those who fall, how kind Thou art!
How good to those who seek!

But what to those who find? Ah! this
Nor tongue nor pen can show:
The love of Jesus, what it is,
None but His lovers know.

Jesus, our only joy be Thou,
As Thou our prize wilt be!
Jesus, be Thou our glory now,
And through eternity.

—Fr. Caswall.

Matins

Jesu Rex Admirabilis

O JESUS! King most wonderful!
Thou conqueror renown'd!
Thou sweetness most ineffable!
In whom all joys are found!

When once Thou visitest the heart,
Then truth begins to shine;
Then earthly vanities depart;
Then kindles love divine.

O Jesus! Light of all below!
Thou fount of life and fire!
Surpassing all the joys we know,
And all we can desire.

May every heart confess Thy name,
And ever Thee adore;
And seeking Thee, itself inflame
To seek Thee more and more.

Thee may our tongues forever bless;
Thee may we love alone;
And ever in our lives express
The image of Thine own.

—Fr. Caswall.

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Lauds

Jesu Decus Angelicum

O Jesus! Thou the beauty art
Of angel worlds above;
Thy name is music to the heart,
Enchanting it with love.

Celestial sweetness unalloyed!
Who eat Thee hunger still;
Who drink of Thee still feel a void,
Which naught but Thou can fill.

O my sweet Jesus! hear the sighs
Which unto Thee I send;
To Thee mine inmost spirit cries,
My being's hope and end.

Stay with us, Lord, and with Thy light
Illume the soul's abyss;
Scatter the darkness of our night,
And fill the world with bliss.

O Jesus! Spotless virgin flower!
Our life and joy! to Thee
Be praise, beatitude, and power,
Through all eternity.

—Fr. Caswall

Old Year and New Year

Lapsus est Annus

A year is dead, a year is born;
Thus time flies by on silent wing:
Thou, Lord, alone canst guide our course
And safe to heaven Thy people bring.

For all past gifts we render thanks;
For graces new we humbly pray.
Oh, grant that we and those we love
May ne'er from faith and duty stray.

O Lord, our daily wants supply;
Protect from sickness and disease;
And deign to give, O God of love,
The blessing of unbroken peace.

Oh, blot out all our ancient sins
And give us strength to fall no more;
When fight is o'er and victory won,
Then crown us on the eternal shore.

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For all the old year's sins
we grieve;
Our hearts we consecrate
to Thee.

Grant us, when all our years
are sped,
Our heavenly Father's
face to see.
—Tr. Mgr. Canon Hall.

Hymns to the Blessed Sacrament[1]

JESUS! my Lord, my God,
my all!
How can I love Thee
as I ought?
And how revere this won-
drous gift,
So far surpassing hope
or thought?

Sweet Sacrament! we
Thee adore!
Oh, make us love Thee
more and more!

Had I but Mary's sinless
heart
To love Thee with, my
dearest King,
Oh, with what bursts of
fervent praise
Thy goodness, Jesus,
would I sing!

Sweet Sacrament! we
Thee adore!
Oh, make us love Thee
more and more!

Ah, see! within a creature's
hand
The vast Creator deigns
to be,
Reposing, infant-like, as
though
On Joseph's arm, or
Mary's knee.

Sweet Sacrament! we
Thee adore!
Oh, make us love Thee
more and more!

Thy body, soul, and God-
head, all!
O mystery of love divine!
I cannot compass all I have,
For all Thou hast and
art are mine!

Sweet Sacrament! we
Thee adore!
Oh, make us love Thee
more and more!

Sound, sound His praises
higher still,
And come, ye angels, to
our aid,
'Tis God! 'tis God! the
very God,
Whose power both man
and angels made.

Sweet Sacrament! we
Thee adore!
Oh, make us love Thee
more and more!
—Fr. Faber.

[1] N. B.—For other Eucharistic Hymns see "*Adoro te Devote*" (page 287) and "*Forty Hours' Adoration*" (page 529).

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Partendo dal Mondo

WHEN the loving shepherd,
Ere He left the earth,
Shed, to pay our ransom,
Blood of priceless worth,

These His lambs so cherish'd,
Purchas'd for His own,
He would not abandon
In the world alone.

Ere He makes us partners
Of His realm on high,
Happy and immortal
With Him in the sky,

Love immense, stupendous,
Makes Him here below
Partner of our exile
In this world of woe.

Jesus, food of angels,
Monarch of the heart;
Oh, that I could never
From Thy face depart!

Yes, Thou ever dwellest
Here for love of me,
Hidden Thou remainest,
God of majesty.

Soon I hope to see Thee,
And enjoy Thy love,
Face to face, sweet Jesus,
In Thy heaven above.

But on earth an exile,
My delight shall be
Ever to be near Thee,
Veiled for love of me.

—St. Alphonsus Liguori.

Prose

Ave, Verum Corpus Natum

HAIL to Thee! true body, sprung
From the Virgin Mary's womb!
The same that on the cross was hung,
And bore for man the bitter doom!

Thou, Whose side was pierced, and flow'd
Both with water and with blood;
Suffer us to taste of Thee,
In our life's last agony.

Son of Mary, Jesu blest!
Sweetest, gentlest, holiest!

—Fr. Caswall.

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Hymns to the Sacred Heart

Quicunque Certum Quæritis

ALL ye who seek a comfort sure
In trouble and distress,
Whatever sorrow vex the mind,
Or guilt the soul oppress:

Jesus, Who gave Himself for you
Upon the cross to die,
Opens to you His sacred Heart,
Oh, to that Heart draw nigh!

Ye hear how kindly He invites;
Ye hear His words so blest:
"All ye that labor, come to Me,
And I will give you rest."

What meeker than the Saviour's Heart,
As on the cross He lay?
It did His murderers forgive,
And for their pardon pray.

O Heart! Thou joy of saints on high!
Thou hope of sinners here!
Attracted by those loving words,
To Thee I lift my prayer.

Wash Thou my wounds in that dear blood
Which forth from Thee doth flow;
New grace, new hope inspire; a new
And better heart bestow.

—Fr. Caswall.

Cor Jesu, Cor Purissimum

O HEART of Jesus, purest Heart,
Altar of holiness Thou art,
Cleanse Thou my heart, so sordid, cold,
And stained by sins so manifold.

Take from me, Lord, this tepid will,
Which doth Thy Heart with loathing fill;
And then infuse a spirit new—
A fervent spirit, deep and true.

Most humble Heart of all that beat,
Heart full of goodness, meek and sweet,
Give me a heart more like to Thine,
And light the flame of love in mine.

But, ah, were e'en my heart on fire
With all the seraphim's desire,
Till love a conflagration proved,
Not yet wouldst Thou enough be loved.

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That therefore Thou mayst worthily
Be loved, O loving Lord, by me,
That love which in Thy Heart doth burn
Give me to love Thee in return.

May this Thy love's most fiery dart
Strike deep and set on fire my heart,
And in that burning may it be
Dissolved and all consumed in Thee.

—Fr. M. Russell, S.J.

Hymns to the Sacred Passion

Sævo Dolorum Turbine

O'ERWHELM'D in depths of woe,
Upon the tree of scorn
Hangs the Redeemer of mankind,
With racking anguish torn.

See! how the nails those hands
And feet so tender rend;
See! down His face, and neck, and breast,
His sacred blood descend.

Hark! with what awful cry
His spirit takes its flight;
That cry, it smote His mother's heart
And wrapt her soul in night.

Earth hears, and to its base
Rocks wildly to and fro;
Tombs burst; seas, rivers, mountains quake;
The veil is rent in two.

The sun withdraws his light;
The midday heavens grow pale;
The moon, the stars, the universe,
Their maker's death bewail.

Shall man alone be mute?
Come, youth! and hoary hairs!
Come, rich and poor! come, all mankind!
And bathe those feet in tears.

Come! fall before His cross,
Who shed for us His blood;
Who died the victim of pure love,
To make us sons of God.

Jesus! all praise to Thee,
Our joy and endless rest!
Be Thou our guide while pilgrims here,
Our crown amid the blest.—Fr. Caswall.

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To Jesus Crucified

I SEE my Jesus crucified,
His wounded hands and feet and side,
His sacred flesh all rent and torn,
His bloody crown of sharpest thorn.

Those cruel nails I drove them in,
Each time I pierced Him with my sin;
That crown of thorns 'twas I who wove,
When I despised His gracious love.

Then to those feet I'll venture near,
And wash them with a contrite tear,
And every bleeding wound I see,
I'll think He bore them all for me.

Deep graven on my sinful heart,
Oh, never may that form depart,
That with me always may abide
The thought of Jesus crucified.

Hymn to the Holy Winding-Sheet

Jesu Dulcis Amor Meus

JESU! as though Thyself wert here,
I draw in trembling sorrow near;
And, hanging o'er Thy form divine,
Kneel down to kiss these wounds of Thine.

Hail, awful brow! hail, thorny wreath!
Hail, countenance now pale in death!
Whose glance but late so brightly blazed,
That angels trembled as they gazed.

And hail to thee, my Saviour's side;
And hail to thee, thou wound so wide;
Thou wound more ruddy than the rose,
True antidote of all our woes!

Oh, by those sacred hands and feet
For me so mangled! I entreat,
My Jesu, turn me not away,
But let me here for ever stay.

—Fr. Caswall.

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Easter Hymn

Aurora Cœlum Purpurat

THE dawn was purpling
o'er the sky;
With alleluias rang
the air;
Earth held a glorious jubi-
lee;
Hell gnash'd its teeth in
fierce despair:

When our most valiant
mighty king
From death's abyss, in
dread array,
Led the long-prison'd Fa-
thers forth,
Into the beam of life and
day:

When He, Whom stone and
seal and guard
Had safely to the tomb
consign'd,
Triumphant rose, and
buried death
Deep in the grave He
left behind.

"Calm all your grief, and
still your tears;"
Hark! the descending
angel cries;
"For Christ is risen from
the dead,
And death is slain, no
more to rise."

O Jesus! from the death of
sin
Keep us, we pray; so
shalt Thou be
The everlasting paschal joy
Of all the souls new born
in Thee.

To God the Father, with
the Son
Who from the grave im-
mortal rose,
And Thee, O Paraclete, be
praise
While age on endless
ages flows.

—Fr. Caswall.

Ascension Hymn

Salutis Humanæ Sator

O THOU pure light of
souls that love,
True joy of every
human breast,
Sower of life's immortal
seed,
Our maker and redeemer
blest!

What wondrous pity Thee
o'ercame
To make our guilty load
Thine own,
And sinless suffer death and
shame,
For our transgressions to
atone.

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Thou, bursting Hades open wide,
Didst all the captive souls unchain;
And thence to Thy dread Father's side
With glorious pomp ascend again.

O still may pity Thee compel
To heal the wounds of which we die;
And take us in Thy light to dwell,
Who for Thy blissful presence sigh.

Be Thou our guide, be Thou our goal;
Be Thou our pathway to the skies;
Our joy when sorrow fills the soul;
In death our everlasting prize.—Fr. Caswall.

Benediction of the Blessed Sacrament

Prayers at Benediction

I

O Jesus, Who art about to give Thy benediction to me, and to all who are here present, I humbly beseech Thee that it may impart to each and all of us the special graces we need. Yet more than this I ask. Let Thy blessing go forth far and wide. Let it be felt in the souls of the afflicted who can not come here to receive it at Thy feet. Let the weak and tempted feel its power wherever they may be. Let poor sinners feel its influence, arousing them to come to Thee. Grant to me, O Lord, and to all here present, a strong personal love of Thee, a lively horror of sin, a higher esteem of grace, great zeal for Thy honor and glory, for the interest of Thy sacred Heart, for our own sanctification, and for the salvation of souls. Amen.

Jesus! dear Pastor of the flock,
We crowd in love about Thy feet;
Our voices yearn to praise Thee, Lord,
And joyfully Thy presence greet.
Sweet Sacrament, we Thee adore,
Oh! make us love Thee more and more.

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Blessed be Jesus in the most holy Sacrament of the Altar!

II

O DIVINE Redeemer, Who in Thy infinite goodness hast been pleased to leave us Thy precious body and blood in the blessed Eucharist, we adore Thee with the most profound respect, and return Thee our most humble thanks for all the favors Thou hast bestowed upon us, especially for the institution of this most holy sacrament. As Thou art the source of every blessing, we entreat Thee to pour down Thy benediction this day upon us and upon our relatives, friends, and benefactors; upon our Supreme Pontiff, our bishops, and our priests; and upon all those for whom we offer our prayers. And that nothing may interrupt the course of Thy blessing, take from our hearts whatever is displeasing to Thee. Pardon our sins, O my God, which, for the love of Thee, we sincerely detest; purify our hearts, sanctify our souls, and bestow a blessing on us like that which Thou didst grant to Thy disciples at Thy ascension into heaven; grant us a blessing that may change us, consecrate us, unite us perfectly to Thee, fill us with Thy spirit, and be to us in this life a foretaste of those blessings which Thou hast prepared for Thy elect in Thy heavenly kingdom. Amen.

O Salutaris Hostia

O SALUTARIS Hostia,
Quæ cœli pandis ostium.
Bella premunt hostilia;
Da robur fer auxilium.

O SAVING Victim, opening wide
The gate of heav'n to man below!
Our foes press on from every side;
Thine aid supply, Thy strength bestow.

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Uni trinoque Domino,
Sit sempiterna gloria:
Qui vitam sine termino,
Nobis donet in patria.
Amen.

To Thy great name be endless praise,
Immortal Godhead, One in Three;
Oh, grant us endless length of days,
In our true native land with Thee. Amen.

Tantum Ergo Sacramentum

TANTUM ergo sacramentum,
Veneremur cernui;
Et antiquum documentum
Novo cedat ritui;
Præstet fides supplementum
Sensuum defectui.
Genitori, Genitoque,
Laus et jubilatio;
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio.
Amen.

V. Panem de cœlo præstitisti eis.
R. Omne delectamentum in se habentem.

DOWN in adoration falling,
Lo! the sacred Host we hail!
Lo! o'er ancient forms departing,
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.
To the everlasting Father,
And the Son Who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might, and endless majesty. Amen.

V. Thou hast given them bread from heaven.
R. Replenished with all sweetness and delight.

Prayer

DEUS, qui nobis, sub sacramento mirabili, passionis tuæ memoriam reliquisti, tribue quæ-

O GOD, Who hast left us in this wonderful sacrament a perpetual memorial of Thy passion;

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sumus ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tui fructum in nobis jugiter sentiamus. Qui vivis et regnas in sæcula sæculorum.

R. Amen.

grant us the grace, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood that we may ever feel within us the fruit of Thy redemption. Who livest and reignest world without end.

R. Amen.

At the Blessing

O Sacrament most holy! O Sacrament divine!.

All praise and all thanksgiving be every moment thine.

May Thy blessing come down upon me, O Lord! ✠ in the name of the

Father, and of the Son, and of the Holy Ghost. Amen.

An Act of Reparation for Profane Language

Blessed be God.
Blessed be His holy name.
Blessed be Jesus Christ, true God and true man.
Blessed be the name of Jesus.
Blessed be His most sacred Heart.
Blessed be Jesus in the most holy Sacrament of the Altar.
Blessed be the great Mother of God, Mary most holy.
Blessed be her holy and immaculate conception.
Blessed be the name of Mary, virgin and mother.
Blessed be God in His angels and in His saints.

Indulgence of two years for every public recital after Mass or Benediction of the Blessed Sacrament. — Leo XIII, Feb. 2, 1897.

Te Deum Laudamus

Te Deum laudamus: Te Dominum confitemur.

We praise Thee, O God; we acknowledge Thee to be our Lord.

Te æternum Patrem, omnis terra veneratur.

All the earth worships Thee, the Father everlasting.

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Tibi omnes angeli: tibi cœli et universæ potestates:
Tibi cherubim et seraphim incessabili voce proclamant:
Sanctus, sanctus, sanctus, Dominius Deus Sabaoth.
Pleni sunt cœli et terra majestatis gloriæ tuæ.

Te gloriosus apostolorum chorus:
Te prophetarum laudabilis numerus:
Te martyrum candidatus laudat exercitus.
Te per orbem terrarum sancta confitetur Ecclesia.
Patrem immensæ majestatis;
Venerandum tuum verum et unicum Filium;
Sanctum quoque Paraclitum Spiritum.
Tu Rex gloriæ, Christe.

Tu Patris sempiternus es Filius.
Tu ad liberandum suscepturus hominem, non horruisti Virginis uterum.
Tu devicto mortis aculeo, aperuisti credentibus regna cœlorum.

Tu ad dexteram Dei sedes in gloria Patris.

Judex crederis esse venturus.

To Thee all the angels cry aloud; the heavens, and all the heavenly powers.
To Thee the cherubim and seraphim continually do cry:
Holy, holy, holy, Lord God of Sabaoth.
Heaven and earth are full of the majesty of Thy glory.
The glorious choir of the apostles praises Thee.
The admirable company of the prophets praises Thee.
The noble army of the martyrs praises Thee.
The holy Church throughout the world acknowledges Thee.
The Father of infinite majesty;
Thy adorable, true, and only Son;
Also, the Holy Ghost, the comforter.
Thou, O Christ, art the King of glory.
Thou art the everlasting Son of the Father.
When Thou didst take upon Thee to deliver man, Thou didst not disdain the Virgin's womb.
Having overcome the sting of death, Thou didst open the kingdom of heaven to all believers.
Thou sittest at the right hand of God, in the glory of the Father.
We believe that Thou shalt come to be our judge.

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Te ergo quæsumus, tuis famulis subveni, quos pretioso sanguine redemisti.

We therefore pray Thee to help Thy servants, whom Thou hast redeemed with Thy precious blood.

Æterna fac cum sanctis tuis in gloria numerari.

Make them to be numbered with Thy saints in glory everlasting.

Salvum fac populum tuum Domine, et benedic hæreditati tuæ.

Save Thy people, O Lord, and bless Thy inheritance.

Et rege eos, et extolle illos usque in æternum.

Govern them and raise them up forever.

Per singulos dies benedicimus Te.

Every day we bless Thee.

Et laudamus nomen tuum in sæculum, et in sæculum sæculi.

And we praise Thy name forever; yea, forever and ever.

Dignare, Domine, die isto, sine peccato nos custodire.

Vouchsafe, O Lord, this day, to keep us from sin.

Miserere nostri, Domine, miserere nostri.

Have mercy on us, O Lord, have mercy on us.

Fiat misericordia tua, Domine, super nos: quemadmodum speravimus in Te.

Let Thy mercy, O Lord, be upon us, as we have hoped in Thee.

In Te, Domine, speravi; non confundar in æternum.

In Thee, O Lord, I have hoped; let me never be confounded.

On occasions of solemn thanksgiving the following prayers are added:

BENEDICTUS es, Domine, Deus Patrum nostrorum.

R. Et laudabilis, et gloriosus in sæcula.

BLESSED art Thou, O Lord, the God of our fathers.

R. And worthy to be praised, and glorified forever.

V. Benedicamus Patrem et Filium, cum Sancto Spiritu.

V. Let us bless the Father and the Son, with the Holy Ghost.

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R. Laudemus et superexaltemus eum in sæcula.

V. Benedictus es, Domine Deus, in firmamento cœli.

R. Et laudabilis, et gloriosus, et superexaltatus in sæcula.

V. Benedic, anima mea, Dominum.

R. Et noli oblivisci omnes retributiones ejus.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

R. Let us praise and magnify Him forever.

V. Blessed art Thou, O Lord, in the firmament of heaven.

R. And worthy to be praised, glorified, and exalted forever.

R. Bless the Lord, O my soul.

R. And forget not all His benefits.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Oremus

DEUS, cujus misericordiæ non est numerus, et bonitatis infinitus est thesaurus: piissimæ majestati tuæ pro collatis donis gratias agimus, tuam semper clementiam exorantes; ut qui petentibus postulata concedis, eosdem non deserens, ad præmia futura disponas.

Let us pray

O GOD, Whose mercies are without number, and the treasure of Whose goodness is infinite; we render thanks to Thy most gracious Majesty for the gifts Thou hast bestowed upon us, evermore beseeching Thy clemency; that as Thou grantest the petitions of those who ask Thee, Thou wilt never forsake them, but wilt prepare them for the rewards to come.

DEUS, qui corda fidelium Sancti Spiritus illustratione docuisti: da nobis in eodem Spiritu recta sapere, et de ejus

O GOD, Who hast taught the hearts of the faithful by the light of the Holy Spirit: grant us, by the same spirit, to relish

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semper consolatione gaudere.

what is right, and evermore to rejoice in His consolation.

DEUS, qui neminem in Te sperantem nimium affligi permittis, sed pium precibus præstas auditum; pro postulationibus nostris, votisque susceptis gratias agimus, Te piissime deprecantes, ut a cunctis semper muniamur adversis. Per Christum Dominum nostrum.

R. Amen.

O GOD, Who sufferest none that hope in Thee to be afflicted overmuch, but dost listen graciously to their prayers; we render Thee thanks because Thou hast received our supplications and vows, and we most humbly beseech Thee that we may evermore be protected from all adversities. Through Christ our Lord.

R. Amen.

Holy God, We Praise Thy Name

HOLY God, we praise Thy name!
Lord of all, we bow before Thee!
All on earth Thy scepter claim,
All in heav'n above adore Thee:
Infinite Thy vast domain,
Everlasting is Thy reign.

Hark! the loud celestial hymn
Angel choirs above are raising!
Cherubim and seraphim
In unceasing chorus praising,
Fill the heavens with sweet accord:
Holy! holy! holy Lord!

Lo! the apostolic train
Join Thy sacred name to hallow!
Prophets swell the loud refrain,
And the white-robed martyrs follow;
And from morn till set of sun,
Through the Church, the song goes on.

Holy Father, holy Son,
Holy Spirit, three we name Thee,
While in essence only one,
Undivided God, we claim Thee,
And adoring bend the knee,
While we own the mystery.

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Laudetur Jesus Christus in Saecula!

Praised be Jesus Christ Forevermore!

Praises to Jesus Christ and Most Holy Mary

PRAISED be Jesus Christ, Son of God; May Jesus be ever praised.

Praised be Jesus

true GOD and true man;
author of life;
eternal wisdom;
infinite goodness;
God of peace;
Good Shepherd;
most loving Father;
our Saviour;
our hope;
our love;
our life;
our beginning;
our end;
Most Holy Mary.

May Jesus be ever praised

PRAISED be Mary, daughter of the eternal Father; May Mary be ever praised.

Praised be Mary

mother of the Word incarnate;
spouse of the divine Spirit;
co-redemptress of the world;
immaculate queen;
full of grace;
refuge of sinners;
mother most merciful;
consoler of the sorrowful;
refuge of the afflicted;
star of promise in the midst of evil;
safe harbor for travelers;
our comfort in life;
our hope in death;

May Mary be ever praised

Indulgence of 100 days, once a day.—Leo XIII, July 18, 1885.

Invocation of the Holy Names

Jesus! Mary!
Indulgence of 300 days, every time.—Pius X, Oct. 10, 1904.

Novena in Honor of the Holy Name of Jesus

O MERCIFUL Jesus, Who didst in Thy early infancy commence Thy office of Saviour by shedding Thy precious blood and assuming for us that name which is above all names; we thank Thee for this manifestation of Thy infinite love. We venerate Thy sacred name, in union with the profound

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respect of the angel who first announced it to the earth, and unite our affections to the sentiments of tender devotion which the adorable name of Jesus has in all ages enkindled in the hearts of Thy saints. Animated with a firm faith in Thy unerring word, and penetrated with confidence in Thy mercy, we now most humbly remind Thee of the promise Thou hast made, that where two or three should assemble in Thy name, Thou Thyself wouldst be in the midst of them. Come, then, into the midst of us, most amiable Jesus, for it is in Thy sacred name we are here assembled; come into our hearts, that we may be governed by Thy holy spirit; mercifully grant us, through that adorable name, which is the joy of heaven, the terror of hell, the consolation of the afflicted, and the solid ground of our unlimited confidence, all the petitions we make in this novena.

Oh! blessed Mother of our redeemer! Who didst participate so sensibly in the sufferings of thy dear Son when He shed His sacred blood and assumed for us the name of Jesus, obtain for us, through that adorable name, the favors we petition in this novena. Beg also, that the most ardent love may imprint on our hearts that sacred name, that it may be always in our minds and frequently on our lips; that it may be our defense and our refuge in the temptations and trials of life, and our consolation and support in the hour of death. Amen.

Indulgences Granted for Invoking the Holy Name of Jesus

I. Fifty days every time any one says to another: *Laudetur Jesus Christus;* or answers: *Amen*, or, *In sæcula.* Praised be Jesus Christ. For evermore.

II. Twenty-five days, every time any one invokes the most holy name of Jesus.

III. Plenary, at the point of death, to any one who has had the devout practice of saluting and answering as above, or of invoking often the said most holy name, provided that he then invokes this holy name at least in his heart, if he is unable to do so with his lips.—Clement XIII, Sept. 5, 1759.

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Indulgenced Ejaculations

My Jesus, mercy!	Indulgence of 100 days, for each recital.—Pius IX, Sept. 24, 1846.
My sweetest Jesus, be not my judge, but my Saviour.	Indulgence of 50 days, for each recital.—Pius IX, Aug. 11, 1851.
Jesus, my God, I love Thee above all things.	Indulgence of 50 days, each time.—Pius IX, May 7, 1854.
Jesus, Son of David, have mercy on me! (*Luke* iii. 38.)	Indulgence of 100 days, once a day.—Leo XIII, Feb. 27, 1886.

Devotion to the Holy Name

For saying: *Glory be to the Father*, etc., and *May the holy name of Jesus be infinitely blessed*, five times, the following indulgences are granted on the usual conditions:

I. Three hundred days, each time.

II. Plenary, on the Sunday after the Epiphany, if said daily, to all who visit a church where the Feast of the Holy Name is being celebrated.

III. Plenary, to all who assist at the annual requiem for those who were devout to the Holy Name.—Pius X, Nov. 26, 1906.

Prayer to Jesus Our Redeemer; An Act of Reparation for Blasphemies Uttered against the Holy Name

O Jesus, Son of the living God, my saviour and redeemer, behold us prostrate at Thy feet. We beg pardon, and make this act of reparation for all the blasphemies uttered against Thy holy name, for all the outrages committed against Thee in the most holy Sacrament of the Altar, for all irreverance shown to Thy most blessed and immaculate mother, and for all the calumnies spoken against thy spouse, our holy mother, the Catholic Church. O Jesus, who didst say: *Whatever you shall ask the Father in my Name, that I will do*, we pray and beseech Thee

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for our brethren who are living in danger of sin, that Thou wouldst preserve them from the seductions of apostasy. Save them who stand over the abyss; give them light and knowledge of the truth, power and strength in the conflict against evil, and perseverance in faith and active charity. And therefore, most merciful Jesus, do we pray to the Father in Thy name, with Thou livest and reignest in the unity of the Holy Spirit, world without end. Amen.

Indulgence of 300 days, once a day.—Leo XIII, May 13, 1903.

Invocations

Jesus *and* Mary. Indulgence of 300 days, each time.—Pius X, Oct. 10, 1904.

Saviour of the world, have mercy on us. Indulgence of fifty days, once a day.—Leo XIII, Feb. 21, 1891.

Prayer in Honor of the Most Holy, the Most Adorable Name of Jesus

O good Jesus! O most tender Jesus! O most sweet Jesus! O Jesus, Son of Mary the Virgin, full of mercy and kindness! O sweet Jesus, according to Thy great mercy, have pity on me! O most merciful Jesus, I entreat Thee by that precious blood of Thine which Thou didst will to pour forth for sinners, to wash away all my iniquities, and to look upon me, poor and unworthy as I am, asking humbly pardon of Thee, and invoking this holy name of Jesus. O name of Jesus, sweet name! Name of Jesus, name of joy! Name of Jesus, name of s t r e n g t h ! Nay, what meaneth the name of Jesus but Saviour? Wherefore, O Jesus, by Thine own holy name, be to me Jesus, and save me. Suffer me not to be lost—me, whom Thou didst create out of nothing. O good Jesus, let not my iniquity destroy what Thy almighty goodness made. O sweet Jesus, recognize what is Thine own, and wipe away from me what is not of Thee! O most kind

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Jesus, have pity on me while it is the time of pity, and condemn me not when it is the time of judgment. The dead shall not praise Thee, Lord Jesus, nor all those who go down into hell. O most loving Jesus! O Jesus most longed for by Thine own! O most gentle Jesus! Jesus, Jesus, Jesus, let me enter into the number of Thine elect. O Jesus, salvation of those who believe in Thee; Jesus, consolation of those who fly to Thee. Jesus, Son of Mary the Virgin, pour into me grace, wisdom, charity, chastity, and humility, that I may be able perfectly to love Thee, to praise Thee, to enjoy Thee, to serve Thee, and to glory in Thee, together with all those who invoke Thy name, which is Jesus. Amen.

Indulgence of 100 days, once a day.—Pius IX, Nov. 26, 1876.

Prayer, "Divine Jesus"

DIVINE Jesus, incarnate Son of God, Who for our salvation didst vouchsafe to be born in a stable, to pass Thy life in poverty, trials, and misery, and to die amid the sufferings of the cross, I entreat Thee, say to Thy divine Father at the hour of my death: *Father, forgive him;* say to Thy beloved mother: *Behold thy Son;* say to my soul: *This day thou shalt be with Me in paradise.* My God, my God, forsake me not in that hour. *I thirst;* yes, my God, my soul thirsts after Thee, Who art the fountain of living waters. My life passes like a shadow; yet a little while, and all will be consummated. Wherefore, O my adorable Saviour! from this moment, for all eternity, *into Thy hands I commend my spirit.* Lord Jesus, receive my soul. Amen.

His Holiness, Pope Pius IX, by a decree of the Sacred Congregation of Indulgences, June 10, 1856, confirmed an *indulgence of three hundred days,* to be gained by all the faithful every time that they shall say this prayer with contrite heart and devotion.

Reparation to the Holy Name of Jesus

WHEN we recall the blasphemies which ever have been, and are now more than ever, uttered against the holy and saving name of Jesus, it would seem unnecessary to suggest any form of reparation to those who love Our Lord, and who are animated with zeal for His glory. Nevertheless, even among

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such, a certain negligence will insinuate itself which, if not guarded against, will become habitual, until at length a coldness will gradually and almost imperceptibly take possession of hearts that once were loving and devoted. Let us suffer no occasion to pass of making reparation to that sacred name, for in doing so we shall console the Sacred Heart.

Act of Reparation to the Most Holy Name of Jesus

O JESUS! My Saviour! I wish to make reparation to Thee for all the blasphemies that have been uttered against Thy holy name and for all the insults that are hurled against it this very day.

To this end, I offer Thee all the praise and glory and loving homage that Thy holy name has ever received in heaven and on earth; I offer Thee, O Jesus, the love with which faithful and consecrated souls constantly pronounce Thy holy name with their lips and in their hearts, the innocence with which little children lisp it, and the trusting confidence with which dying Christians invoke it with their last sigh. I offer Thee, above all, O Jesus, the tender love and reverence with which Mary and Joseph pronounced Thy adorable name when they spoke to Thee on earth, and, finally, the profound veneration with which the archangel Gabriel uttered it, when he announced at Nazareth the mystery of the incarnation. I desire to honor that holy name all the days of my life, and to praise it throughout eternity. I will invoke it in my temptations, in my sorrows and discouragements, and if ever I hear it profaned or treated with levity I will make acts of loving reparation in my heart, and if possible with my lips.

Sweet name of Jesus, be Thou loved, praised, and glorified forevermore.

Devotion to the Holy Name of Jesus

IF WE are in affliction, let us invoke Jesus, and He will console us. If we are tempted, let us invoke Jesus, and He will give us strength to withstand all our enemies. If, lastly, we are in aridity, and are cold in divine love, let us invoke Jesus, and He will inflame our hearts. Happy are they who have this most

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tender and holy name always on their lips! A name of peace, a name of hope, a name of salvation, and a name of love.

SINCE, then, O my Jesus! Thou art the Saviour Who hast given Thy blood and Thy life for me, I pray Thee to write Thy adorable name on my poor heart; so that, having it always there imprinted by love, I may also have it ever on my lips, by invoking it in all my necessities. If the devil tempts me, Thy name will give me strength to resist him; if I lose confidence, Thy name will animate me to hope; if I am in affliction, Thy name will comfort me by reminding me of all Thou didst endure for me. If I find myself cold in Thy love, Thy name will inflame me by reminding me of the love Thou hast shown me. If I have hitherto fallen into so many sins, it is because I did not call on Thee; from henceforth Thy name shall be my defense, my refuge, my hope, my only consolation, my only love. Thus do I hope to live, and so do I hope to die, having Thy name always on my lips.

Most holy Virgin, obtain for me the grace of invoking the name of thy Son Jesus in all my necessities together with thine own, my mother Mary; but let me invoke them always with confidence and love. O my beloved Jesus! O Mary, my beloved lady! give me the grace to suffer and to die for love of you. I will be no longer mine own, but altogether yours; yours in life, and yours in death, when I hope by your help to expire saying, Jesus and Mary, help me; Jesus and Mary, I recommend myself to you; Jesus and Mary, I love you, and I deliver up to you my whole soul.

—From Devotions and Prayers by St. Alphonsus Liguori.

A Daily Oblation to Jesus

ADORABLE Jesus! divine model of that perfection to which all Christians should aspire, I will endeavor this day, after Thy example, to be mild, humble, chaste, zealous, patient, charitable, and resigned. Incline my heart, O Lord! to keep Thy commandments. I am resolved to watch over myself with the greatest diligence and circumspection, and to live

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soberly, justly, and piously for the time to come. I will place a guard on my mouth, and a gate of prudence before my lips, that I may not offend with my tongue. I will turn away my eyes, that they may not see vanity; and I will be particularly attentive not to relapse this day into my accustomed failings, but to struggle against them, and, with Thy gracious assistance, correct them. Enlighten my mind, O Lord, purify my heart, and guide my steps, that I may pass all my life in Thy divine service. Amen.

All for Jesus

GOOD Lord! I ask that this short day
Be spent for Thee and Thine;
Beloved! Grant its every hour
May reach Thy Heart divine.

Let not my foolish love of praise
Rob work or prayer from Thee.
Jesus! From pride, from self, from sin,
May this one day be free.
—Leaflets.

Devotions in Honor of the Blessed Virgin Mary

Dedication to Mary

MY queen! my mother! I give myself entirely to thee; and, to show my devotion to thee, I consecrate to thee this day my eyes, my ears, my mouth, my heart, my whole being, without reserve. Wherefore, good mother, as I am thine, keep me, guard me, as thy property and possession.

Pope Pius IX, by a decree of the Sacred Congregation of Indulgences, Aug. 5, 1851, granted to the faithful who, with fervor and a contrite heart, shall say, morning and evening, one *Hail Mary*, and this prayer, to implore of the Blessed Virgin victory over temptations, especially against chastity, an indulgence of 100 days, once a day.

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Three Offerings in Honor of the Blessed Virgin Mary

I. HOLIEST Virgin, with all my heart I worship thee above all the angels and saints in paradise as the daughter of the eternal Father, and to thee I consecrate my soul and all its powers. *Hail Mary*, etc.

II. Holiest Virgin, with all my heart I worship thee above all the angels and saints in paradise as the mother of the only-begotten Son, and to thee I consecrate my body with all its senses. *Hail Mary*, etc.

III. Holiest Virgin, with all my heart I worship thee above all the angels and saints in paradise as the spouse of the Holy Ghost, and to thee I consecrate my heart and all its affections, praying thee to obtain for me from the ever blessed Trinity all the graces which I need for my salvation. *Hail Mary*, etc.

Indulgence of 300 days, each time.—Leo XII, Oct. 21, 1823.

Prayer of St. Alphonsus de Liguori to the Blessed Virgin Mary

MOST holy and immaculate Virgin! O my mother! thou who art the mother of my Lord, the queen of the world, the advocate, hope, and refuge of sinners! I, the most wretched among them, now come to thee. I worship thee, great queen, and give thee thanks for the many favors thou hast bestowed on me in the past; most of all do I thank thee for having saved me from hell, which I had so often deserved. I love thee, Lady most worthy of all love, and, by the love which I bear thee, I promise ever in the future to serve thee, and to do what in me lies to win others to thy love. In thee I put all my trust, all my hope of salvation. Receive me as thy servant, and cover me with the mantle of thy protection, thou who art the mother of mercy! And since thou hast so much power with God, deliver me from all temptations, or at least obtain for me the grace ever to overcome them. From thee I ask a true love of Jesus Christ, and the grace of a happy death. O my

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mother! by thy love for God I beseech thee to be at all times my helper, but above all at the last moment of my life. Leave me not until thou seest me safe in heaven, there for endless ages to bless thee and sing thy praises. Amen.

Indulgence of 300 days, each time, if said before a representation of Our Lady; plenary indulgence once a month, on the usual conditions.—Pius IX, Sept. 7, 1854.

Dedication of St. Alopsius to Our Lady

MOST holy Mary, my Lady, into thy blessed trust and special custody, and into the bosom of thy mercy, I this day, every day, and in the hour of my death, commend my soul and my body: to thee I commit all my anxieties and miseries, my life and the end of my life, that by thy most holy intercession and by thy merits all my actions may be directed and disposed according to thy will and that of thy Son. Amen.

Indulgence of 200 days, once a day.—Leo XIII, March 15, 1890.

Devotion to Our Lady of the Most Blessed Sacrament

WE invoke the immaculate Virgin, Mother of Jesus, and our tender mother, under the title of *Our Lady of the Most Blessed Sacrament*, because she is the mother of the Saviour, Who lives in the Eucharist, and because it is from her that He takes the flesh and blood with which He nourishes us; because, moreover, she is the sovereign dispenser of all grace, and consequently of those graces contained in the august sacrament; and, finally, because she was the first to practise the duties of the *eucharistic* life, showing us by her example how to assist becomingly at the holy sacrifice of the Mass, how to communicate worthily, and to visit the Most Blessed Sacrament frequently and with piety.

Prayer

LORD Jesus Christ, our King and our God, truly present in the adorable Eucharist: grant, we beseech Thee, that, in venerating this sublime

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mystery of Thy body and blood, we may remember the immaculate Virgin Mary, in whom thou didst will to be conceived by the operation of the Holy Ghost; grant also that we may imitate the worship she herself, while on earth, rendered to this most holy sacrament, in order that we may see Thy eucharistic kingdom propagated all over the world. Who livest and reignest world without end. Amen.—Emmanuel.

Indulgenced Prayers in Honor of Our Lady of the Most Blessed Sacrament

1. OUR Lady of the Most Blessed Sacrament, pray for us!

Indulgence of 300 days to those who recite this invocation before the Blessed Sacrament exposed.—Pius X, Dec. 30, 1905.

2. O Virgin Mary, our Lady of the Most Blessed Sacrament, who art the glory of Christians, the joy of the universal Church, and the hope of the world, pray for us! Stir up in all the faithful devotion to the most holy Eucharist, that they may render themselves worthy to communicate every day.

Indulgence of 300 days, each time.—Pius X, Dec. 9, 1906.

3. Let us with Mary immaculate adore, thank, supplicate, and console the most sacred and beloved eucharistic Heart of Jesus!

Indulgence of 200 days for each recital.—Pius X, Dec. 19, 1904.

Prayer to Our Lady of the Most Blessed Sacrament

O MARY, sweet Mother of Jesus and our own tender mother, we love to call you Our Lady of the Most Blessed Sacrament, because you were the first tabernacle of the Most High and the first adorer of Our Lord and Saviour. You have, indeed, given us the blessed Eucharist. It was your "fiat," your acquiescence in the incarnation of the Son of God—the divine Word—that began the great mys-

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tery of the union with us which Jesus accomplished during His mortal life, and which He continues in the Holy Eucharist. And after Our Lord's ascension into heaven you became the model and mother of all adorers of Jesus in the tabernacle by adoring and serving Him with loving assiduity. Pray for us who have recourse to you, that we may love Our Lord in the Holy Eucharist ever more and more with a love like that which inflamed your own immaculate heart, O Mary, so that we may seek in all things His pleasure and His glory, and may daily grow more like Him, and thus be able to exclaim with the burning heart of the great apostle, St. Paul: *I live, yet not I, but Christ liveth in me.* It is your mission, dear Lady of the Most Blessed Sacrament, to form Jesus in His adorers. Dying for love of us, He, in His agony on the cross, bequeathed you to us as our mother, and confided us to your maternal care; help us, then, to be more devoted to Him in the sacrament of His love; help us to show our love for Him by striving to draw others to the love of His sacred Heart, and by our constant efforts to imitate His meekness, humility, and patience, His poverty, obedience, and purity, His boundless and all-embracing charity, and, indeed, all those virtues which He taught us in His mortal life from Bethlehem to Calvary, and of which He continues to give us an example in His eucharistic life upon the altar. May His kingdom be established in the whole world; may He live and rule in all hearts. Blessed and praised every moment be the most holy and divine sacrament. Our Lady of the Most Blessed Sacrament, pray for us—pray that we who now adore and love Jesus here below under the veil of the sacred species, may one day have the joy to behold Him in His unveiled beauty in the realms above, and to sing His praises with the angels and the saints, and above all with you, dear Mother, in eternal tabernacles. Amen.

WHEN the sun illumes the heaven,
When he sinks into the west,
Dearest Lord, from morn till even
With me ever take Thy rest.

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Nought from Thee my soul may sever,
Life nor death may stay our love,
In sweet union living ever—
Union which no power can move.

While with life my heart is beating,
Ceaseless hymns of praise I'll pour;
Still I'll sing, in heaven repeating,
Hymns from never failing store:
When, from sight each veil upraising,
All Thy beauty I shall see,
And, with choirs of angels praising,
Love Thee through eternity.

—From a Thanksgiving Hymn after Holy Communion by Father Bridgett, C.SS.R.

MOTHER, Mary! to thy keeping
Soul and body we confide,
Toiling, resting, waking, sleeping,
To be ever at thy side;
Cares that vex us, joys that please us,
Life and death we trust to thee;
Thou must make them all for Jesus,
And for all eternity!

—Father Faber.

Prayer to Our Lady, Help of Christians

MARY, immaculate Virgin, Mother of God, and our mother, thou seest how the Catholic faith, in which we propose by the help of God to live and die, and so attain to eternal glory, is everywhere assailed by the devil and the world. Do thou, help of Christians, renew thy victories as of old, for the salvation of thy children. To thee we entrust our firm purpose of never joining assemblies of heretics or sectaries. Do thou, all holy, offer to Thy divine Son our resolutions, and obtain from Him the graces necessary to enable us to remain steadfast in them to the end. Bring consolation to the visible head of the Church; support the Catholic episcopate; protect the clergy and the people who proclaim thee queen; hasten by the power of thy prayers the day when all nations shall be gathered together around the Supreme Pastor. Amen.

Mary, help of Christians, pray for us.

Indulgence of 100 days, once a day.—Leo XIII, Dec. 20, 1890.

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Invocation to Our Blessed Mother

To be Said Morning and Evening

My mother, preserve me this day from mortal sin.
Hail Mary *thrice*.

Indulgence of 200 days, once a day.—Leo XIII, Feb. 8, 1900.

Ejaculation to Our Lady of Lourdes

Our Lady of Lourdes, pray for us.

Indulgence of 300 days, every time.—Pius X, Nov. 9, 1907.

Ejaculation to Our Lady of the Sacred Heart

Our Lady of the Sacred Heart, pray for us.

Indulgence of 100 days, every time.—Pius X, July 9, 1904.

Prayer to Mary, Our Lady of Good Counsel

MOST glorious Virgin, chosen by the eternal counsel to be the mother of the eternal Word made man, treasure-house of divine graces and advocate of sinners; I, the most unworthy of thy servants, have recourse to thee, begging of thee to be my guide and counselor in this vale of tears. Obtain for me, through the most precious blood of thy divine Son, forgiveness of my sins, and the salvation of my soul with all the means necessary to secure it. Obtain for Holy Church triumph over her enemies and the extension of the kingdom of Jesus Christ over the whole earth. Amen.

Indulgence of 100 days, once a day.—Leo XIII, Nov. 23, 1880.

Prayer

Remember, O Most Gracious Virgin Mary

MEMORARE, O piissima Virgo Maria, non esse auditum a sæculo quemquam ad tua currentem præsidia, tua implorantem auxilia, tua petentem suffragia, esse de-

REMEMBER, O most gracious Virgin Mary! that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession,

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relictum. Ego tali animatus confidentia, ad te, Virgo virginum, Mater, curro ad te venio, coram te gemens peccator assisto; noli, Mater Verbi, verba mea despicere, sed audi propitia, et exaudi. Amen.

was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my mother! To thee I come; before thee I stand, sinful and sorrowful. O Mother of the Word incarnate! despise not my petitions, but, in thy mercy, hear and answer me. Amen.

Indulgence of 300 days, every time; also a plenary indulgence, once a month, to all those, who having said it at least once a day for a month, on any day, being truly penitent, after confession and communion, shall visit a church or public oratory, and pray there, for some time, for the intention of His Holiness.—Pius IX, Dec. 11, 1846.

Ejaculation

Sweet heart of Mary, be my salvation!

Indulgence of 300 days, each time.—Pius IX, Sept. 30, 1852.

Prayer to Our Lady, Mother of Divine Providence

O IMMACULATE Virgin Mary, Mother of Divine Providence, take possession of my soul with all the fulness of thy favor and protection. Govern thou my life, and direct it along the way of virtue to the fulfilment of the divine will. Do thou obtain for me the pardon of my sins; be my refuge, my protection, my defense, my guide in the pilgrimage of this life; console me in afflictions, sustain me in dangers, and in the storms of adversity afford me the security of thy guardianship. Obtain for me, O Mary, the renewal of my heart within me, so that it may become the holy dwelling-place of thy divine Son, Jesus; remove far from me, weak and miserable as I am, every kind of sin, negligence, sloth, timidity, and human respect; entirely expel from me pride, vainglory, self-love, and all other earthly affections which hinder the efficacy of thy patronage. O sweetest mother of Providence, turn thy maternal regard upon me, and if through frailty or malice I have provoked the menaces of the eternal judge and embit-

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tered the most sacred Heart of my loving Jesus, do thou throw over me the mantle of thy protection, and I shall be safe. Thou art the watchful Mother, the Virgin of forgiveness, and my hope on earth; oh, grant that I may have thee for the mother of glory in heaven. Ave Maria, thrice.

Indulgence of 200 days, once a day:—Leo XIII, Feb. 27, 1886.

Chaplet in Honor of the Immaculate Heart of Mary, Our Lady of Sorrows

Suitable for a Novena

V. DEUS in adjutorium meum intende.

R. Domine ad adjuvandum me festina.

V. Gloria Parti, et Filio, etc.

R. Sicut erat, etc.

V. O GOD! come to my assistance.

R. O Lord! make haste to help me.

V. Glory be to the Father, etc.

R. As it was, etc.

I. IMMACULATE Virgin, who, conceived without sin, didst direct every movement of thy most pure heart to that God Who was ever the object of thy love, and who wast ever most submissive to His will; obtain for me the grace to hate sin with my whole heart, and to learn of thee to live in perfect resignation to the will of God.

Our Father, once, Hail Mary, seven times.

Heart transpierced with pain and woe!
Set my heart with love aglow.

II. I MARVEL Mary, at thy deep humility, through which thy blessed heart was troubled at the gracious message brought thee by Gabriel, the archangel, that thou wast chosen mother of the Son of the Most High, and through which thou didst proclaim thyself His humble handmaid; wherefore, in great confusion at the sight of my pride, I ask thee for the grace of a contrite and humble heart, that, knowing my own misery, I may obtain that crown of glory promised to the truly humble of heart.

Our Father, etc., Heart, etc.

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III. BLESSED Virgin, who, in thy sweetest heart didst keep as a precious treasure the words of Jesus, thy Son, and, pondering on the lofty mysteries they contained, didst learn to live for God alone; how doth my cold heart confound me! O dearest mother! get me grace so to meditate within my heart upon God's holy law that I may strive to follow thee in the fervent practice of every Christian virtue.

Our Father, etc., Heart, etc.

IV. GLORIOUS queen of martyrs, whose sacred heart was pierced in thy Son's bitter passion by the sword whereof the holy old Simeon had prophesied; gain for my heart true courage and a holy patience to bear the troubles and misfortunes of this miserable life, so that by crucifying my flesh with its desires, while following the mortification of the cross, I may, indeed, show myself to be a true son of thine.

Our Father, etc., Heart, etc.

V. O MARY, mystical rose, with loving heart, burning with the living fire of charity, thou didst accept us for thy children at the foot of the cross, becoming thus our tender mother! make me feel the sweetness of thy maternal heart and thy power with Jesus that, when menaced by the perils of this mortal life, and most of all in the dread hour of death, my heart, united with thine, may love my Jesus then and through allages. Amen.

Our Father, etc., Heart, etc.

LET us now turn to the most sacred Heart of Jesus that He may inflame us with His holy love.

O divine Heart of Jesus! to Thee I consecrate myself, full of deep gratitude for the many blessings I have received and daily do receive from Thy boundless charity. With my whole heart I thank Thee for having, in addition to them all, vouchsafed to give me Thy own most holy mother, giving me to her as a son in the person of the beloved disciple. Let my heart ever burn with love for Thee, finding in Thy sweetest Heart its peace, its refuge, and its happiness.

Indulgence of 300 days, once a day.—Pius IX, Dec. 11, 1854.

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Novena in Honor of the Immaculate Conception

IMMACULATE Virgin! Mary, . conceived without sin! Remember, thou wert miraculously preserved from even the shadow of sin, because thou wert destined to become not only the Mother of God, but also the mother, the refuge, and the advocate of man; penetrated, therefore, with the most lively confidence in thy never-failing intercession, we most humbly implore thee to look with favor upon the intentions of this novena, and to obtain for us the graces and the favors we request. Thou knowest, O Mary, how often our hearts are the sanctuaries of God, Who abhors iniquity. Obtain for us, then, that angelic purity which was thy favorite virtue, that purity of heart which will attach us to God alone, and that purity of intention which will consecrate every thought, word, and action to His greater glory. Obtain, also, for us a constant spirit of prayer and self-denial, that we may recover by penance that innocence which we have lost by sin, and at length attain safely to that blessed abode of the saints, where nothing defiled can enter.

O Mary, conceived without sin, pray for us who have recourse to thee.

Recite the "Litany of the Blessed Virgin," or the following hymn.

Hymn

V. TOTA pulchra es, Maria.
R. Et macula originalis non est in te.
V. Tu gloria Jerusalem.
R. Tu lætitia Israel.
V. Tu honorificentia populi nostri.
R. Tu advocata peccatorum.
V. O Maria.
R. O Maria.
V. Virgo prudentissima.

V. THOU art all fair, O Mary.
R. And the original stain is not in thee.
V. Thou art the glory of Jerusalem.
R. Thou art the joy of Israel.
V. Thou art the honor of our people.
R. Thou art the advocate of sinners.
V. O Mary.
R. O Mary.
V. Virgin, most prudent.

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R. Mater clementissima.
V. Ora pro nobis.
R. Intercede pro nobis ad Dominum Jesum Christum.
V. In conceptione tua, Virgo immaculata fuisti.

R. Ora pro nobis Patrem cujus Filium peperisti.
V. Domina, protege orationem meam.
R. Et clamor meus ad te veniat.

R. Mother, most tender.
V. Pray for us.
R. Intercede for us with Jesus Christ our Lord.
V. In thy conception, Holy Virgin, thou wast immaculate.
R. Pray for us to the Father, Whose Son thou didst bring forth.
V. O Lady! aid my prayer.
R. And let my cry come unto thee.

Oremus

SANCTA Maria, regina cœlorum, mater Domini nostri Jesu Christi, et mundi domina, quæ nullum derelinquis, et nullum despicis: respice me, domina, clementer oculo pietatis, et impetra mihi apud tuum dilectum Filium cunctorum veniam peccatorum: ut qui nunc tuam sanctam et immaculatam conceptionem devoto affectu recolo, æternæ in futurum beatitudinis, bravium capiam, ipso, quem virgo peperisti, donante Domino nostro Jesu Christo: qui cum Patre et Sancto Spiritu vivit et regnat, in Trinitate perfecta, Deus, in sæcula sæculorum. Amen.

Let us pray

HOLY Mary, queen of heaven, Mother of Our Lord Jesus Christ, and mistress of the world, who forsakest no one, and despisest no one, look upon me, O Lady! with an eye of pity, and entreat for me of thy beloved Son the forgiveness of all my sins; that, as I now celebrate, with devout affection, thy holy and immaculate conception, so, hereafter, I may receive the prize of eternal blessedness, by the grace of Him whom thou, in virginity, didst bring forth, Jesus Christ our Lord: Who, with the Father and the Holy Ghost, liveth and reigneth, in perfect Trinity, God, world without end. Amen.

Then add the following prayer:

O GOD, the shepherd and ruler of all the faithful, look mercifully down on Thy servant, our Holy Father, Pope N., whom Thou hast chosen to be the shepherd of Thy Church. Grant, we beseech Thee,

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that he may both by word and example benefit those over whom he rules, that, together with the flock entrusted to his care, he may come to life everlasting.

O God, our refuge and our strength, listen to the prayers of Thy servants, and grant that we may obtain what we ask for with faith and confidence, through Christ our Lord. Amen.

Pious Exercise in Honor of Our Lady of Dolors

SANCTA mater istud agas,
Crucifixi fige plagas,
Cordi meo valide.

BID me bear, O mother blessed!
On my heart the wounds impressed.
Suffered by the Crucified.

An indulgence of 300 days, once a day, to those who, with contrite heart, shall say the Hail Mary seven times, and, after each Hail Mary, the stanza, as above.—Pius VII, Dec. 1, 1815.

Novena in Honor of the Dolors of the Blessed Virgin

O MOST holy and afflicted Virgin Mary, queen of martyrs! thou who didst stand beneath the cross, witnessing the agony of thy divine Son—through the unceasing sufferings of thy life of sorrow, and the bliss which now more than amply repays thee for thy past trials, look down with a mother's tenderness and pity on me, who kneel before thee to venerate thy dolors, and place my requests, with filial confidence, in the sanctuary of thy wounded heart; present them, I beseech thee, on my behalf, to Jesus Christ, Thy Son. Through the merits of His most sacred passion and death, and through thy sufferings at the foot of the cross, I hope to obtain the grant of my present petition. To whom shall I recur in my trials and my wants if not to thee, O mother of mercy, O mother of sorrows? Great as the sea was the anguish of Thy heart; unfathomably deep was the agony of thy soul; hence, thou canst compassionate the woes of those who still sigh in the land of exile? Holy Mary, mother of sorrows, pray for us.

Show that thou art indeed our Mother bequeathed to us by Thy

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divine Son in His agony on the cross, and obtain for me, O help of Christians, the favor I desire, and the grace to use it for the glory of God and for the salvation of my soul.

Obtain for me, through thy powerful intercession, the grace that I may live a holy life, die a happy death, and eventually attain to the everlasting bliss of heaven.

Ejaculations

O DOMINA mea! O mater mea! memento me esse tuum.

Serva me, defende me, ut rem et possessionem tuam.

QUEEN! my mother! remember I am thine. Keep me, guard me, as thy property and possession.

Sweet heart of Mary, be my salvation!

Indulgence of 300 days, each time.—Pius IX, Sept. 30, 1852.

Mary, mother of God, and mother of mercy, pray for me and for the departed.

Indulgence of 100 days, once a day.—Leo XIII, Dec. 15, 1883.

Ejaculation to Our Lady of Sorrows

Mary, most sorrowful mother of all Christians, pray for us.

Indulgence of 300 days.—Pius X, June 27, 1906.

Ejaculation to Mary Our Hope

Mary, our hope, have pity on us!

Indulgence of 300 days.—Pius X, Jan. 8, 1906.

Prayer and Consecration to Our Lady of Perpetual Help

MOST holy Virgin Mary, Mother of God, whom I love to honor under the lovely title of Mother of Perpetual Help, I, N., although most unworthy to be thy servant, yet moved by thy wonderful compassion, and by my desire to serve thee, now choose thee, in presence of my guardian angel and of the whole celestial court, for my queen, advocate, and mother: and I firmly purpose always to love and serve thee for the future, and to do whatever I can

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to induce others to love and serve thee also. I beseech thee, O Mother of God, and my most compassionate and loving mother, by the blood which thy Son shed for me, to receive me into the number of thy servants, to be thy child and servant forever. Assist me in my thoughts, words, and actions every moment of my life, so that all may be directed to the greater glory of my God; and through thy most powerful intercession may I never more offend my beloved Jesus, but may I glorify Him, and love Him on earth, and enjoy and praise Him forever in heaven. Amen.

Prayer to Our Lady, Mother of Confidence

IMMACULATE Mary, when we venerate thee under the gracious title of Mother of Confidence, how our hearts overflow with the sweetest consolation, how we are moved to hope for every good gift from thee! That such a name should have been given to thee is a sign that none have recourse to thee in vain. Receive, then, with a mother's compassion these acts of homage, with which we earnestly pray thee to be propitious to us in every necessity. Above all we ask thee to make us live ever united to thee and thy divine Son Jesus. Under thy escort we shall safely walk along the straight road; and so shall it be our lot to hear on the last day of our lives those consoling words: Come, O faithful servant, enter into the joy of thy Lord. Amen.

Indulgence of 200 days, once a day.—Leo XIII, June 23, 1902.

Prayer to Our Lady of Light

OUR Lady of Light, spouse of the Holy Ghost, I give thee my whole self, soul and body, all that I am and all that I possess, to keep for Jesus, that I may be His for evermore.

Our Lady of Light, spouse of the Holy Ghost, pray for me.

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Anthem, Versicle, and Prayer in Honor of the Immaculate Mary

Ant. Hæc est virga in qua nec nodus originalis, nec cortex actualis culpæ fuit.

V. In conceptione tua virgo immaculata fuisti.

R. Ora pro nobis Patrem, cujus Filium peperisti.

Ant. This is the rod in which was neither knot of original sin, nor rind of actual guilt.

V. In thy conception, O Virgin! thou wast immaculate.

R. Pray for us to the Father, Whose Son thou didst bring forth.

Oremus

Deus qui per immaculatam Virginis conceptionem dignum Filio tuo habitaculum præparasti: quæsumus, ut qui ex morte ejusdem Filii tui prævisa eam ab omni labe præservasti, nos quoque mundos ejus intercessione ad te pervenire concedas. Per eumdem Christum Dominum nostrum. Amen.

Let us pray

O God, Who, by the immaculate conception of the Virgin, didst prepare a worthy habitation for Thy Son; we beseech Thee, that as in view of the death of that Son Thou didst preserve her from all stain of sin, so Thou wouldst enable us, being made pure by her intercession, to come unto Thee. Through the same Christ our Lord. Amen.

Indulgence of 100 days, each time.—Pius IX, March 31, 1876.

Prayer of St. Alphonsus for Purity

Hail Mary, thrice, and after each:

By thy immaculate conception, O Mary, make my body pure, and my soul holy.

Indulgence of 300 days, twice a day (morning and evening).—Pius X, Dec. 5, 1904.

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Ejaculations and Invocations in Honor of the Immaculate Conception

TO THEE, O Virgin Mother, who wast never defiled with the slightest stain of original or actual sin, I commend and entrust the purity of my heart.

Indulgence of 100 days, once a day.—Pius IX, Nov. 26, 1854.

O MARY, who didst enter the world free from stain, do thou obtain for me from God, that I may pass out of it free from sin.

Indulgence of 100 days, once a day.—Pius IX, March 27, 1863.

Invocation to Mary Immaculate

SANCTA Virgo Maria immaculata, Mater Dei, Mater nostra, Tu pro nobis loquere ad cor Jesu, qui tuus Filius est et frater noster.

HOLY Virgin Mary immaculate, Mother of God and our mother, speak thou for us to the Heart of Jesus, Who is thy Son and our brother.

Indulgence of 100 days, once a day.—Leo XIII, Dec. 20, 1890.

Ejaculations in Honor of the Immaculate Conception

O MARY! conceived without sin, pray for us who have recourse to thee.

Indulgence of 100 days, once a day.—Leo XIII, March 15, 1884.

BLESSED be the holy and immaculate conception of the most blessed Virgin Mary, Mother of God.

Indulgence of 300 days each time.—Leo XIII, Sept 10, 1878.

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The Mysteries of the Holy Rosary

The Fruit of Each Mystery

Joyful Mysteries—Spirit of Holy Joy

1. Annunciation	Humility.
2. Visitation	Fraternal charity.
3. Nativity	Spirit of poverty.
4. Presentation	Obedience; purity.
5. Jesus with the Doctors	Love of Jesus and devotedness to the duties of our state of life.

Sorrowful Mysteries—Spirit of Compassion, Contrition, and Reparation

1. Agony	Fervor in prayer.
2. Scourging	Penance, and especially mortification of the senses.
3. Crowning with Thorns	Moral courage.
4. Carriage of the Cross	Patience.
5. Crucifixion	Self-sacrifice for God and for our neighbor; forgiveness of injuries.

Glorious Mysteries—Spirit of Adoration and Faith

1. Resurrection	Faith.
2. Ascension	Hope.
3. Descent of the Holy Ghost	Love and zeal for souls.
4. Assumption	Filial devotion to Mary.
5. Coronation of the Blessed Virgin Mary	Perseverance.

A Pious Custom

A PIOUS custom assigns the different parts of the Rosary to different days of the week, as follows:

1. The Joyful Mysteries are honored on Mondays and Thursdays throughout the year, and on all Sundays from the first of Advent to the first of Lent.

2. The Sorrowful Mysteries are honored on Tuesdays and Fridays through-

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out the year, and on Sundays of Lent.

3. The Glorious Mysteries are honored on Wednesdays and Saturdays throughout the year, and on all Sundays from Easter to Advent.

Prayer to Our Lady of the Rosary

O VIRGIN Mary, grant that the recitation of thy Rosary may be for me each day, in the midst of my manifold duties, a bond of unity in my actions, a tribute of filial piety, a sweet refreshment, an encouragement to walk joyfully along the path of duty. Grant, above all, O Virgin Mary, that the study of thy fifteen mysteries may form in my soul, little by little, a luminous atmosphere, pure, strengthening, and fragrant, which may penetrate my understanding, my will, my heart, my memory, my imagination, my whole being. So shall I acquire the habit of praying while I work, without the aid of formal prayers, by interior acts of admiration and of supplication, or by aspirations of love. I ask this of thee, O Queen of the Holy Rosary, through St. Dominic, thy son of predilection, the renowned preacher of thy mysteries, and the faithful imitator of thy virtues. Amen.

Indulgence of 300 days, once a day.—Pius X, March 15, 1907.

Prayer to Mary, Refuge of Sinners, for a Good Death

O MARY, conceived without stain, pray for us who fly to thee. Refuge of sinners, mother of those who are in their agony, leave us not in the hour of our death, but obtain for us perfect sorrow, sincere contrition, remission of our sins, a worthy reception of the most holy Viaticum, the strengthening of the sacrament of Extreme Unction, so that we may be able to stand with safety before the throne of the just but merciful judge, our God and our redeemer. Amen.

Indulgence of 100 days, once a day.—Pius IX, March 11, 1856.

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Eleven Novenas in Honor of Our Lady

At any time of the year, with any form of prayer approved by competent ecclesiastical authority.

IN HONOR of (1) the Immaculate Conception; (2) the Nativity B. V. M.; (3) the Presentation B. V. M.; (4) the Annunciation B. V. M.; (5) the Visitation B. V. M.; (6) the Sacred Delivery of Mary and Birth of Jesus; (7) the Purification B. V. M.; (8) the Seven Dolors B. V. M.; (9) the Assumption B. V. M.; (10) the sacred heart of Mary and her patronage; and (11) for the Feast of the Most Holy Rosary.

Indulgence of 300 days, each day; plenary indulgence once during the Novena, on the usual conditions, *viz.*, confession, communion, and prayer according to the Pope's intention.—Pius IX, Nov. 26, 1876.

Novena in Honor of the Blessed Virgin for any Festival and for Any Special Occasion

NOTE.—For the *Eleven Novenas* mentioned above, as well as for any *Novena in honor of Our Lady*, the following prayer may be used in connection with other prayers that are found in this book, according to each one's pleasure or particular devotion, such as:

1. *The Litany of Loretto;* 2. *An Act of Consecration;* 3. *The Memorare;* 4. *The Prayer of St. Alphonsus;* 5. *The Prayer of St. Aloysius;* 6. *The Prayer for a Good Death;* 7. *The Prayer to Mary, Mother of Divine Providence;* 8. *Ejaculations to Our Lady.*

One of the best prayers, for daily recitation, in the course of a novena, is The Rosary.

O MARY, ever blessed virgin, Mother of God, queen of the angels and the saints, I salute thee with the most profound veneration and filial devotion. I renew the consecration of myself and all I have to thee. I thank thee for the many blessings that I have received through thy merciful protection and most powerful intercession. In all my necessities I have recourse to thee with unbounded confidence. O help of Christians, O mother of mercy, I beseech thee now to hear my prayer, and to obtain for me of thy

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divine Son the favor that I request in this novena.

Obtain for me, also, dearest mother, the grace that I may imitate thee and become more like to thee in the practice of the virtues of humility, obedience, purity, poverty, submission to the will of God, and charity. Be my protectress in life, guard and guide me in dangers, direct me in perplexities, lead me in the way of perfection, and assist me in the hour of my death, that I may come to Jesus, and with thee enjoy Him, bless Him, and love Him eternally in heaven. Amen.

Ejaculation

Virgin Mother of God, Mary, pray to Jesus for me.

Indulgence of 50 days, once a day.—Leo XIII, March 29, 1894.

Month of May Devotions

Indulgence of 300 days for each day, to all who shall honor the Blessed Virgin, during the month of May (in public or in private), with prayer or other devotion.

Plenary indulgence once in the month (or on one of the first eight days of June) to all who practise this devotion every day during the month. Conditions: confession, communion, and prayer according to the Pope's intention.—Pius VII, June 18, 1822.

Prayer for the Month of May

O most august and blessed Virgin Mary! holy Mother of God! glorious queen of heaven and earth! powerful protectress of those who love thee, and unfailing advocate of all who invoke thee! Look down, we beseech thee, from thy throne of glory on thy devoted children; accept the solemn offering we present thee of this month, especially dedicated to thee, and receive our ardent, humble desire, that by our fervent love we may worthily honor thee, who, next to God, art deserving of all honor. Receive us, O mother of mercy, among thy best beloved children; extend to us thy maternal tenderness and solicitude; obtain for us a place in the Heart of Jesus and a

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special share in the gifts of His grace. Oh, deign, we beseech thee, to recognize our claims on thy protection, to watch over our spiritual and temporal interests, as well as those of all who are dear to us; to infuse into our souls the spirit of Christ and to teach us thyself to become meek, humble, charitable, patient, and submissive to the will of God.

May our hearts burn with the love of thy divine Son, and of thee, His blessed mother, not for a month alone, but for time and eternity; may we thirst and labor for the promotion of His glory and for thy greater veneration. Receive us, O Mary, thou refuge of sinners; grant us a mother's blessing and a mother's care, now and at the hour of our death. Amen.

Add: the Litany of Loretto, the Memorare; an Act of Consecration; or any other prayer at choice to Our Lady.

The Thirty Days' Prayer to the Blessed Virgin Mary

Commemorative of the Passion of Our Lord Jesus Christ

In some Religious Houses it is customary to say this prayer every day in Lent, and on all Fridays throughout the year.

EVER glorious and blessed Virgin, queen of virgins, mother of mercy, hope and comfort of dejected souls, through that sword of sorrow which pierced thy tender heart, whilst thine only Son, Jesus Christ our Lord, suffered death and ignominy on the cross; through that filial tenderness and pure love He had for thee, grieving in thy grief, whilst from His cross He recommended thee to the care and protection of His beloved disciple, St. John; take pity, we beseech thee, on our poverty and necessities; have compassion on our anxieties; assist and comfort us in all our infirmities and miseries. Thou art the mother of mercies, the sweet consolatrix and refuge of the desolate and afflicted: look, therefore, with pity on us, miserable children of Eve, and hear our

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prayer: for since, in just punishment of our sins, we are encompassed by evils, whither can we fly for more secure shelter than to thy maternal protection? Attend, therefore, with an ear of pity, we beseech thee, to our humble and earnest request. We ask it through the mercy of Jesus Christ, thy Son, the Redeemer of the world. We ask it through the anguish of mind wherewith thy beloved Son, our dear Saviour, was overwhelmed on Mount Olivet, when He besought His eternal Father to remove from Him, if possible, the bitter chalice of His future passion. We ask it through the threefold repetition of His prayer in the garden, from whence afterwards, with mournful tears, thou didst accompany Him to the doleful stations of His sufferings and death. We ask it through the welts and sores of His virginal flesh, occasioned by the cords and whips wherewith He was bound and scourged when stripped of His seamless garment, for which His executioners afterwards cast lots. We ask it through the scoffs and ignominies by which He was insulted, the false accusations and unjust sentence by which He was condemned to death, and which He bore with heavenly patience. We ask it through His bitter tears and sweat of blood, His silence and resignation, His sadness and grief of heart. We ask it through the blood which trickled from His royal and sacred head, when struck with the scepter of a reed and pierced with His crown of thorns. We ask it through the torments He endured, when His hands and feet were cruelly fastened to the tree of the cross. We ask it through His vehement thirst and bitter potion of vinegar and gall. We ask it through His dereliction on the cross, when He exclaimed: "My God, My God, why hast Thou forsaken Me?" We ask it through His mercy extended to the good thief, and through His recommending His precious soul into the hands of His

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eternal Father before He expired, saying: "All is consummated." We ask it through the blood mixed with water which issued from His sacred side when pierced with a lance, and whence a flood of grace and mercy hath flowed upon us. We ask it through His immaculate life, bitter passion, and ignominious death upon the cross, at which nature itself was thrown into convulsions, by the bursting of rocks, the rending of the veil of the Temple, the earthquake, and the darkness of the sun and moon. We ask it through His descent into hell, where He comforted the saints of the Old Law, and led captivity captive. We ask it through His glorious victory over death, His triumphant ascension into heaven, and through the grace of the Holy Ghost, infused into the hearts of the disciples when He descended on them in the form of fiery tongues. We ask it through His awful appearance on the last day, when He shall come to judge the living and the dead. We ask it through the compassion He bore thee, and the ineffable joy thou didst feel at thine assumption into heaven, where thou art absorbed in the sweet contemplation of His divine perfections. O glorious and ever blessed Virgin, comfort the hearts of thy supplicants, by obtaining for us—.[1] And as we are persuaded that our divine Saviour honors thee as His beloved mother, to whom He can refuse nothing, so let us experience the efficacy of thy powerful intercession, according to the tenderness of thy maternal affection, and the charity of His amiable Heart, which mercifully granteth the requests, and complieth with the desires of those who love and fear Him. O most blessed Virgin! besides the object of our present petition, and whatever else we may stand in need of, obtain for us of thy dear Son, our Lord and our God, lively faith, firm hope, perfect charity, true contrition, a horror

[1] Here mention your request.

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of sin, love of God and our neighbor, contempt of the world, and patience and resignation under the trials and difficulties of this life. Obtain for us, O sacred Mother of God! the gift of final perseverance, and the grace to receive the last sacraments worthily at the hour of death. Lastly, obtain, we beseech thee, for our parents, our relatives, and our benefactors, life everlasting. Amen.

Indulgenced Acts of Consecration to the Blessed Virgin Mary

For the Members of the Blessed Virgin Mary Sodality

I

Act of Consecration

By St. John Berchmans

Holy Mary, Mother of God, and virgin, I choose thee this day for my queen, patron, and advocate, and firmly resolve and purpose never to abandon thee, never to say or do anything against thee, nor to permit that aught be done by others to dishonor thee. Receive me, then, I conjure thee, as thy perpetual servant; assist me in all my actions and do not abandon me at the hour of my death. Amen.

Indulgence of 300 days, for each recitation —Pius X, Nov. 17, 1906.

II

Act of Consecration

By St. Francis de Sales

Most holy Mary, virgin Mother of God, I (*full name*), most unworthy though I am to be thy servant, yet touched by thy motherly care for me and longing to serve thee, do, in the presence of my

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guardian angel and all the court of heaven, choose thee this day to be my queen, my advocate, and my mother, and I firmly purpose to serve thee evermore myself, and to do what I can that all may render faithful service to thee.

Therefore, most devoted mother, through the precious blood thy Son poured out for me, I beg thee and beseech thee, deign to take me among thy clients and receive me as thy servant forever.

Aid me in my every action, and beg for me the grace never, by word or deed or thought, to be displeasing in thy sight and that of thy most holy Son.

Think of me, my dearest mother, and desert me not at the hour of death. Amen.

Indulgence of 300 days, for each recitation —Pius X, Nov. 17, 1906.

By request of the Rev. Fr. Elder Mullan, S.J., an indulgence of 300 days, applicable to the souls in purgatory, has been attached to the devout recitation, every time, of each of the acts of consecration, by members regularly enrolled in the Sodality of the Blessed Virgin. The first of the two forms was used by St. John Berchmans, the other by St. Francis de Sales. The Sacred Congregation authenticates the concession of the indulgence under date of Nov. 17, 1906. Signed by Cardinal Tripepi, Prefect, and by Archbishop Panici, Secretary.—American Ecclesiastical Review, May 1907, p. 555.

The Four Great Anthems of the Blessed Virgin Mary

Alma Redemptoris, Ave Regina Cœlorum, Regina Cœli, and Salve Regina

They are to be recited in the following order, in the course of the year.

Alma Redemptoris

℣. Sabbato ante I Dom. Adventus usque ad Purificationem inclusive.

From the Saturday before the first Sunday of Advent to Candlemas inclusive.

ALMA Redemptoris Mater, quæ pervia cœli porta manes, et stella maris, succurre cadenti.

MOTHER of Christ! hear thou thy people's cry, star of the deep, and portal of the sky.

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Surgere qui curat, popu-
lo: tu quæ genuisti,
Natura mirante, tuum
sanctum Genitorem,
Virgo prius ac posterius
Gabrielis ab ore,
Sumens illud Ave, pec-
catorum miserere.

Mother of Him Who thee from nothing made,
Sinking we strive and call to thee for aid.
Oh, by that joy which Gabriel brought to thee,
Pure Virgin, first and last, look on our misery.

In Adventu

V. Angelus Domini nuntiavit Mariæ.

R. Et concepit de Spiritu sancto.

In Advent

V. The angel of the Lord declared unto Mary.

R. And she conceived of the Holy Ghost.

Oremus

GRATIAM Tuam, quæsumus Domine, mentibus nostris infunde: ut qui, angelo nuntiante, Christi Filii Tui incarnationem cognovimus, per passionem ejus et crucem, ad resurrectionis gloriam perducamur. Per eumdem Christum Dominum nostrum.

Let us pray

POUR forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the incarnation of Christ, Thy Son, was made known by the message of an angel, may by His passion and cross be brought to the glory of His resurrection. Through the same Christ our Lord.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

A Vigilia Nativitatis usque ad totam diem Purificationis.

From the First Vespers of Christmas to Candlemas.

V. Post partum Virgo inviolata permansisti.

V. After childbirth, O Virgin, thou didst remain inviolate.

R. Dei Genitrix, intercede pro nobis.

R. O Mother of God, plead for us.

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Oremus

DEUS, Qui salutis æternæ, beatæ Mariæ Virginitate fœcunda, humano generi præmia præstitisti: tribue, quæsumus; ut ipsam pro nobis intercedere sentiamus per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

Let us pray

O GOD, Who by the fruitful virginity of blessed Mary hast assured to mankind the blessings of eternal life: grant, we beseech thee, that we may experience the intercession of her, through whom we have been found worthy to receive the author of life, Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

Ave Regina Cœlorum

A Purificatione usque ad Completorium sabbati Sancti exclusive.

ANTIPHONA

AVE Regina cœlorum,
Ave Domina Angelorum:

Salve radix, salve porta,
Ex qua mundo lux est orta.

Gaude Virgo gloriosa,
Super omnes speciosa:
Vale, O valde decora,

Et pro nobis Christum exora.

From Candlemas until Compline on Holy Saturday exclusively.

ANTHEM

HAIL, O queen of heav'n enthroned!
Hail, by angels mistress owned!
Root of Jesse! Gate of morn,
Whence the world's true Light was born:
Glorious Virgin, joy to thee,
Beautiful surpassingly!
Fairest thou where all are fair!
Plead for us a pitying prayer.

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V. Dignare me laudare te, Virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

V. Make me worthy to praise thee, O blessed Virgin.

R. Give me strength against thine enemies.

Oremus

CONCEDE, misericors Deus, fragilitati nostræ præsidium, ut qui sanctæ Dei Genitricis memoriam agimus, intercessionis ejus auxilio a nostris iniquitatibus resurgamus. Per eumdem Christum Dominum nostrum.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

Let us pray

O MOST merciful God, grant succor unto our frailty; that as we celebrate the memory of the holy Mother of God, so by the help of her intercession we may rise again from our sins. Through the same Christ our Lord.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

Regina Cœli

A Completorio Sabbati Sancti usque ad Nonam Sabbati post Pentecosten inclusive.

ANTIPHONA

REGINA cœli, lætare, Alleluia,
Quia quem meruisti portare, Alleluia,
Resurrexit sicut dixit, Alleluia.
Ora pro nobis Deum, Alleluia.

V. Gaude et lætare, Virgo Maria, Alleluia.

R. Quia surrexit Dominus vere, Alleluia.

From Compline of Holy Saturday until None on the Saturday after Pentecost inclusively.

ANTHEM

O QUEEN of heaven, rejoice, Alleluia,
For He Whom thou wast meet to bear, Alleluia,
Hath risen, as He said, Alleluia.
Pray for us to God, Alleluia.

V. Rejoice and be glad, O Virgin Mary, Alleluia.

R. For the Lord hath risen indeed, Alleluia.

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Oremus

DEUS, Qui per resurrectionem Filii Tui Domini nostri Jesu Christi mundum lætificare dignatus es; præsta quæsumus; ut per ejus Genitricem Virginem Mariam perpetuæ capiamus gaudia vitæ. Per eumdem Christum Dominum nostrum.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

Let us pray

O GOD, Who didst vouchsafe to give joy to the world through the resurrection of Thy Son, Our Lord Jesus Christ; grant, we beseech Thee, that, through his mother, the Virgin Mary, we may obtain the joys of everlasting life. Through the same Christ our Lord.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

Salve Regina

A Completorio Sabbati post Pentecosten usque ad Adventum.

ANTIPHONA

SALVE Regina, Mater misericordiæ, vita, dulcedo, et spes nostra salve.

Ad te clamamus, exsules filii Hevæ;

Ad te suspiramus, gementes et flentes in hac lacrimarum valle.

Eia ergo, advocata nostra illos tuos misericordes oculos ad nos converte.

Et Jesum, benedictum fructum ventris tui, nobis post hoc exilium ostende.

O clemens, O pia, O dulcis Virgo Maria.

From Compline of the Saturday after Pentecost until Advent.

ANTHEM

HAIL, holy queen, mother of mercy! Hail, our life, our sweetness, and our hope!

To thee do we cry, poor banished children of Eve;

To thee do we send up our sighs, mourning and weeping in this vale of tears.

Turn then, most gracious advocate, thine eyes of mercy toward us.

And after this our exile show unto us the blessed fruit of thy womb, Jesus.

O clement, O loving, O sweet Virgin Mary.

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V. Ora pro nobis sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Oremus

OMNIPOTENS sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam ut dignum Fili tui habitaculum effici mereretur, Spiritu sancto cooperante præparasti: da ut cujus commemoratione lætamur, ejus pia intercessione ab instantibus malis, et a morte perpetua liberemur. Per eumdem Christum Dominum nostrum.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

Let us pray

ALMIGHTY, everlasting God, Who, by the co-operation of the Holy Ghost, didst so make ready the body and soul of the glorious virgin mother, Mary, that she deserved to become a meet dwelling for Thy Son: grant that we, who rejoice in her memory, may by her loving intercession be delivered from the evils that hang over us, and from everlasting death. Through the same Christ our Lord.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

The Magnificat

MAGNIFICAT: anima mea Dominum.

Et exultavit spiritus meus in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ: ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: et sanctum nomen ejus.

MY soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

For He hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed.

For He that is mighty hath done great things unto me, and holy is His name.

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Et misericordia ejus a progenie in progenies: timentibus eum.

Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.

Deposuit potentes de sede: et exaltavit humiles.

Esurientes implevit bonis: et divites dimisit inanes.

Suscepit Israel puerum suum: recordatus misericordiæ suæ.

Sicut locutus est ad patres nostres: Abraham, et semini ejus in sæcula.

Gloria Patri, etc.

And His mercy is from generation to generation: unto them that fear Him.

He hath shewed strength with his arm: He hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat, and hath exalted the humble.

He hath filled the hungry with good things, and the rich He hath sent empty away.

He hath upholden His servant Israel: being mindful of His mercy.

As He spoke unto our fathers: to Abraham and to his seed forever. Glory be to the Father, etc.

Indulgence of 100 days, once a day; seven years and seven quarantines, once on Saturdays.—Leo XIII, Sept. 20, 1879; Feb. 22, 1888.

N.B.—It is a salutary and very laudable practice to recite the *Magnificat* after holy communion, as thereby we express our thanksgiving in the words of our Lady of the Most Blessed Sacrament—of her who is the Mother of our Eucharistic Lord.

The Hymn Ave, Maris Stella

Ave, maris stella,
Dei Mater alma,
Atque semper Virgo,
Felix cœli porta.

Sumens illud ave
Gabrielis ore,
Funda nos in pace,
Mutans Hevæ nomen.

Hail, thou star of ocean!
Portal of the sky!
Ever virgin Mother
Of the Lord most high!

Oh! by Gabriel's Ave,
Uttered long ago,
Eva's name reversing,
'Stablish peace below.

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Solve vincla reis, Profer lumen cæcis, Mala nostra pelle, Bona cuncta posce.	Break the captive's fetters, Light on blindness pour; All our ills expelling, Every bliss implore.
Monstra te esse Matrem, Sumat per te preces, Qui pro nobis natus, Tulit esse tuus.	Show thyself a mother; Offer Him our sighs, Who for us incarnate Did not thee despise.
Virgo singularis, Inter omnes mitis, Nos culpis solutos, Mites fac et castos.	Virgin of all virgins! To thy shelter take us; Gentlest of the gentle! Chaste and gentle make us.
Vitam præsta puram, Iter para tutum, Ut videntes Jesum Semper collætemur.	Still, as on we journey, Help our weak endeavor, Till with thee and Jesus We rejoice forever.
Sit laus Deo Patri, Summo Christo decus, Spiritui sancto, Tribus honor unus. Amen.	Through the highest heaven, To the almighty Three, Father, Son, and Spirit, One same glory be. Amen.

His Holiness, Leo XIII, by a rescript of the Sacred Congregation of Indulgences, Jan. 27, 1888, granted to the faithful who shall recite the above hymn, an *indulgence of three hundred days*, once a day.

Ejaculations

Mary, our hope, have pity on us.	Indulgence of 300 days, every time.—Pius X, Jan. 8, 1906.
Mary, most sorrowful mother of all Christians, pray for us.	Indulgence of 300 days, every time.—Pius X, June 27, 1906.
LET us, with Mary immaculate, adore, thank, pray to, and console the most sacred and well-beloved eucharistic Heart of Jesus.	Indulgence of 200 days, every time; plenary indulgence on the Feast of the Immaculate Conception, on the usual conditions, if said every day for a year.—Pius X, Dec. 19, 1904.

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Our Lady of the Sacred Heart, pray for us!	Indulgence of 100 days, every time.—Pius X, July 9, 1904.
Jesus, Mary, Joseph. Indulgence of seven years	and seven quarantines.—Pius X, June 16, 1906.
Jesus, Mary, and good Joseph, bless us now and in the agony of death.	Indulgence of 50 days.—Pius X, June 9, 1906.

Ejaculation to St. Joseph

St. Joseph, model and patron of those who love the Sacred Heart of Jesus, pray for us.	Indulgence of 100 days, once a day.—Leo XIII, Dec. 19, 1891.

Prayer to St. Joseph for the October Devotions

Ordered by Pope Leo XIII to be said as Part of the Devotions for the Month of October

To thee, O blessed Joseph, do we fly in our tribulation, and *having implored the help of thy most holy spouse*, we confidently crave thy patronage *also*. Through that charity which bound thee to the immaculate virgin Mother of God, and through the paternal love with which thou didst embrace the child Jesus, we humbly beseech thee graciously to regard the inheritance which Jesus Christ hath purchased by His blood, and with thy power and strength to aid us in our necessities.

O most watchful guardian of the Divine Family, defend the chosen children of Jesus Christ; O most loving father, ward off from us every contagion of error and corrupting influence; O our most mighty protector, be propitious to us and from heaven assist us in this our struggle with the power of darkness; and,

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as once thou didst rescue the child Jesus from deadly peril, so now protect God's holy Church from the snares of the enemy and from all adversity: shield, too, each one of us by thy constant protection, so that, supported by thine example and thine aid, we may be able to live piously, to die holily, and to obtain eternal happiness in heaven. Amen.

Indulgences: i. Seven years and seven quarantines, if said after the Rosary in October. ii. 300 days, once a day, at other times (and in this case the words in italics are omitted).—Leo XIII, Enc., August 15, 1889; Indul. September 21, 1889.—The Raccolta (1910 Edition).

Another Approved Version of this Favorite Prayer to St. Joseph in Connection with the October Devotions

WE COME to thee, O blessed Joseph, in our sore distress. Having sought the aid of thy most blessed spouse, we now confidently implore thy assistance also. We humbly beg that, mindful of the dutiful affection which bound thee to the immaculate virgin Mother of God, and of the fatherly love wherewith thou didst cherish the child Jesus, thou wilt lovingly watch over the heritage which Jesus Christ purchased with His blood, and by thy powerful intercession help us in our urgent need. Most watchful guardian of the Holy Family, protect the chosen race of Jesus Christ; drive far from us, most loving father, every pest of error and corrupting sin. From thy place in heaven, most powerful protector, graciously come to our aid in this conflict with the powers of darkness, and as of old thou didst deliver the child Jesus from supreme peril of life, so now defend the holy Church of God from the snares of her enemies and from all adversity. Have each of us always in thy keeping, that, following thy example, and borne up by thy strength, we may be able to live holily, die happily, and so enter the everlasting bliss of heaven. Amen.

His Holiness, Leo XIII, in his Encyclical of Aug. 15, 1889, has ordered that after

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the public recitation of the Holy Rosary prescribed by him on other occasions for the month of October, the above prayer should be added, granting for its recitation an indulgence of seven years and seven quarantines.

Moreover, His Holiness, by a decree of the S. Congr. of Indulgences, Sept. 21, 1889, has granted to the faithful who shall recite the same prayer at any time of the year an indulgence of 300 days, once a day.

Prayer of St. Bernadine of Siena

MEMENTO nostri, beate Joseph; et tuæ orationis suffragio apud tuum putativum Filium intercede; sed et beatissimam Virginem sponsam tuam nobis propitiam redde, quæ mater est ejus, qui cum Patre et Spiritu Sancto vivit et regnat per infinita sæcula sæculorum. Amen.

BE MINDFUL of us, O blessed Joseph, and intercede on our behalf with thy reputed Son; and secure for us the favor of thy most holy virgin spouse, the Mother of Him Who liveth and reigneth with the Father and the Holy Ghost, world without end. Amen.

Indulgence of 100 days, once a day.—Leo XIII, Dec. 14, 1889.

Memorare to St. Joseph

REMEMBER, O most pure spouse of the blessed Virgin Mary, my sweet protector, St. Joseph! that no one ever had recourse to thy protection or implored thy aid without obtaining relief. Confiding therefore in thy goodness, I come before thee, and humbly supplicate thee. Oh, despise not my petitions, foster-father of the Redeemer, but graciously receive them. Amen.

Indulgence of 300 days, once a day.—Pius IX, June 26, 1863.

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Invocations to St. Joseph

I

GRANT, O holy Joseph, that, ever secure under thy protection, we may pass our lives without guilt.

Indulgence of 300 days, once a day.—Leo XIII, March 18, 1882.

OR

HELP us, Joseph, in our earthly strife; Ever to lead a pure and blameless life.

Indulgence of 300 days.—Leo XIII, March 18, 1882.

II

ST. JOSEPH, foster-father of Our Lord Jesus Christ and true spouse of Mary ever virgin, pray for us.

Indulgence of 300 days, once a day.—Leo XIII, May 15, 1891.

Prayer to St. Joseph in Any Great Necessity

O MOST faithful guardian of Jesus and spouse of Mary, thou seest the anguish of my heart. I am disturbed and perplexed. Obtain for me the light of the Holy Ghost and all the helps I need to enable me at all times and in all things to fulfil the adorable will of God. I choose thee this day, in the presence of Jesus and Mary, as my angel of good counsel, to direct me in all my necessities. Guide me, I entreat thee, by the many bitter dolors which rent thy tender heart during the course of thy mortal pilgrimage. Amen.

Indulgenced Prayer to St. Joseph

GUARDIAN of virgins and father, holy Joseph, to whose faithful care Christ Jesus, innocence itself, and Mary, Virgin of virgins, were committed: I pray and beg of thee, by these dear pledges, Jesus and Mary, free me from all uncleanness, and make me with spotless mind, pure heart, and chaste body, ever most chastely to serve Jesus and Mary, all the days of my life.

R. Amen.

Indulgence of 100 days, once a day.—Pius IX, Feb. 4, 1877.

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Prayer to St. Joseph, Patron of the Universal Church

O most powerful patriarch, St. Joseph, patron of that universal Church which has always invoked thee in anxieties and tribulations; from the lofty seat of thy glory lovingly regard the Catholic world. Let it move thy paternal heart to see the mystical spouse of Christ and His vicar weakened by sorrow and persecuted by powerful enemies. We beseech thee, by the most bitter suffering thou didst experience on earth, to wipe away in mercy the tears of the reverend Pontiff, to defend and liberate him, and to intercede with the Giver of peace and charity, that every hostile power being overcome and every error being destroyed, the whole Church may serve the God of all blessings in perfect liberty: ut destructis adversitatibus et erroribus universis Ecclesia secura Deo serviat libertate. Amen.

Indulgence of 100 days, once a day.—Leo XIII, March 4, 1882.

Temperance Pledge

O God, my father, to show my love for Thee, to make reparation to Thy wounded honor, to obtain the salvation of souls, I firmly purpose to take this day neither wine, nor beer, nor any intoxicating drink.

I offer Thee this act of mortification in union with the sacrifice of Thy Son Jesus Christ, Who daily offers Himself a victim on the altar for Thy greater glory. Amen.

Indulgence of 300 days.—Pius X, March 29, 1904.

Prayers to the Holy Family

Jesus, Mary and Joseph, bless us and grant us the grace to love the Church, as we ought, above every other earthly thing, and always to show forth our love by deeds. Pater, Ave, Gloria.

Jesus, Mary and Joseph, bless us and grant us the grace without fear or human respect openly to profess, as we ought, the faith which was given to us in baptism. Pater, Ave, Gloria.

Jesus, Mary and Joseph,

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bless us and grant us the grace to share, as we ought, in the defence and propagation of the Faith, when duty calls, whether by word or by the sacrifice of our fortunes and our lives. Pater, Ave, Gloria.

Jesus, Mary and Joseph, bless us and grant us the grace to love one another, as we ought, and to live together in perfect harmony of thought, will, and action, under the rule and guidance of our pastors. Pater, Ave, Gloria.

Jesus, Mary and Joseph, bless us and grant us the grace to conform our lives, as we ought, to the precepts of God and of the Church, so as to live always in that charity which they set forth. Pater, Ave, Gloria.

Indulgence of 300 days, once a day.—Leo XIII, Jan. 19, 1889.

Prayers for Benefactors

RETRIBUERE dignare Domine, omnibus nobis bona facientibus propter nomen Tuum vitam æternam. Amen.

REWARD, O Lord, with eternal life all those who do us good for Thy name's sake. Amen.

Indulgence of 50 days, twice a day.—Leo XIII, Dec. 17, 1892.

Prayer in Times of Calamity

O LORD JESUS CHRIST, true God and true man, God of sanctity, God of majesty, God everlasting, have pity on us and upon the whole human race; now and always purify us from our sins and infirmities with Thy precious blood, so that we may be able to live in Thy holy peace and charity, now and for ever. Amen.

Indulgence of 100 days, once a day.—Leo XIII, June 22, 1888.

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The Forty Hours' Adoration

As we read in the *New Raccolta*, the *Forty Hours' Adoration*—a devotion to the Blessed Sacrament solemnly exposed on the altar—in memory of the forty hours during which the sacred body of Jesus was in the sepulcher, began in Milan about the year 1534. Thence it spread into other cities of Italy, and was introduced into Rome, for the first Sunday in every month, by the Archconfraternity of the Most Holy Trinity of the Pilgrims (founded by S. Philip Neri, in the year 1548), and, for the third Sunday in the month, by the Archconfraternity of Our Lady of Prayer, called *La Morte*, in the year 1551.

This prayer of the Forty Hours was established forever by Pope Clement VIII, for the whole course of the year, in regular continuous succession, from one church to another, commencing on the first Sunday in Advent with the chapel in the apostolical palace, as appears from the constitution *Graves et diuturnæ*, Nov. 25, 1592. This Pope was moved to establish this devotion by the public troubles of holy Church, in order that, day and night, the faithful might appease their Lord by prayer, before the Blessed Sacrament in solemn exposition, imploring there His divine mercy. He further granted holy indulgences to those who shall assist at prayer during this solemn exposition. All this was afterward confirmed by Pope Paul V, in the brief, *Cum felicis recordationis*, May 10, 1606.

Indulgences Attached to this Devotion

A plenary indulgence to all who, after confession and communion shall devoutly visit the Blessed Sacrament exposed to public veneration and pray for the intention of the Sovereign Pontiff.

An indulgence of ten years and as many quarantines for every visit made with true contrition and a firm purpose of going to confession. This indulgence was confirmed by His Holiness Pope Pius IX, by a rescript of the Sacred Congregation of Indulgences, November 26, 1876. By a rescript May 10, 1807, Pius VII declared that henceforth and forever, in the churches where the Blessed Sacrament is exposed, all the altars are privileged during the time of exposition, and Leo XIII, by a rescript of the Sacred Congregation of Indulgences, December 8, 1897, extended the same indulgences to all churches throughout the world where this devotion is practised as in Rome.

To gain the plenary indul-

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gence holy communion may be received in any church.

The obligatory visit to the church where the *Forty Hours' Adoration* is held need not last a whole hour. Both the *plenary* indulgence and the *partial* indulgences (which latter may be gained as often as a visit is made) are applicable to the souls in purgatory. As regards the introduction of the *Forty Hours* into the United States we read in the "Manual of the Forty Hours' Adoration" the following note:

"This devotion was first introduced into the Diocese of Philadelphia in 1853 by the saintly Bishop Neumann; next, in 1858, into the archdiocese of Baltimore; and finally at the Plenary Council of Baltimore in 1866 formally approved (confirmed by Papal indults) for all the dioceses of the United States. The Most Rev. P. F. Kenrick, Archbishop of Baltimore, feeling that not all the rules of the Clementine Instruction could be strictly observed, had petitioned Pius IX to grant some modifications. A rescript, dated December 10, 1857, and extended to all the dioceses of the United States, January 24, 1868, allowed the following concessions:

(*a*) That the Exposition need not be continued during the night.

(*b*) That the procession may be omitted at the prudent discretion of the pastor.

(*c*) That the faithful should be able to gain all the indulgences granted by the Constitution *Graves et diuturnæ* of Clement VIII.

The Liturgy of the Forty Hours

First Day

THE Mass of Exposition on the first day of the Forty Hours' Devotion is the *Solemn Votive of the Blessed Sacrament.*

The special parts of this votive Mass from the Roman Missal are here given and are to be used in connection with the Ordinary of the Mass. (Page 91.)

Mass of the Most Holy Sacrament

Introit. Psalm 80.

CIBAVIT eos ex adipe frumenti, alleluia; et de petra, melle saturavit eos, alleluia, alleluia, alleluia, *Ps. ibid.* Exsultate Deo adjutori nostro; jubi-

HE FED them with the fat of wheat, alleluia; and filled them with honey out of the rock, alleluia, alleluia, alleluia. *Ps.* Rejoice to God our

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late Deo Jacob. *V.* Gloria Patri.

PRAYER. Deus, qui nobis sub sacramento mirabili passionis tuæ memoriam reliquisti: tribue quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari; ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis.

helper; sing aloud to the God of Jacob. *V.* Glory.

PRAYER. O God, Who in this wonderful sacrament hast left us a memorial of Thy passion: grant us, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood, that we may ever feel within us the fruit of Thy redemption.

EPISTLE. Lectio Epistolæ beati Pauli Apostoli ad Corinthios. I. xi. 23–29.

FRATES: Ego enim accepi a Domino quod et tradidi vobis, quoniam Dominus Jesus in qua nocte tradebatur, accepit panem, et gratias agens fregit, et dixit: Accipite, et manducate: hoc est corpus meum, quod pro vobis tradetur: hoc facite in meam commemorationem. Similiter et calicem, postquam cœnavit, dicens: Hic calix novum testamentum est in meo sanguine. Hoc facite quotiescumque bibetis, in meam commemorationem. Quotiescumque enim manducabitis panem hunc, et calicem bibetis, mortem Domini annuntiabitis donec veniat. Itaque quicumque manducaverit panem hunc, vel biberit calicem Domini indigne: reus erit corporis et sanguinis Domini. Probet autem seipsum homo:

BRETHREN, I have received of the Lord, that which also I delivered to you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said: "Take ye and eat; this is My body which shall be delivered for you; this do for the commemoration of Me." In like manner also the chalice, after He had supped, saying, "This chalice is the new testament in My blood; this do ye, as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread, and drink this chalice, you shall shew the death of the Lord until He come. Therefore whosoever shall eat this bread, or drink of the chalice of the Lord unworthily, shall be guilty of the body and

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et sic de pane illo edat, et de calice bibat. Qui enim manducat et bibit indigne, judicium sibi manducat et bibit: non dijudicans corpus Domini.

of the blood of the Lord. But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

GRAD. *Ps.* cxliv. Oculi omnium in te sperant Domine, et tu das illis escam in tempore opportuno. *V.* Aperis tu manum tuam, et imples omne animal benedictione. Alléluia, alleluia. *V.* Caro mea vere est cibus, et sanguis meus vere est potus: qui manducat meam carnem et bibit meum sanguinem, in me manet, et ego in eo.

THE eyes of all hope in Thee, O Lord, and Thou givest them meat in due season. *V.* Thou openst Thy hand, and fillest every living creature with Thy blessing. Alleluia, alleluia. *V.* My flesh is meat indeed, and My blood is drink indeed: he that eateth My flesh and drinketh My blood, abideth in Me, and I in him.

From Septuagesima to Easter, in place of the Alleluias and verse following, is said, or sung:

TRACT. *Malach* i. Ab ortu solis usque ad occasum, magnum est nomen meum in gentibus. *V.* Et in omni loco sacrificatur, et offertur nomini meo oblatio munda; quia magnum est nomen meum in gentibus. *V. Prov.* ix. Venite, comedite panem meum: et bibite vinum, quod miscui vobis.

TRACT. From the rising of the sun even to the going down, My name is great among the gentiles. *V.* And in every place there is sacrifice, and there is offered to My name a clean offering: for My name is great among the gentiles. *V.* Come, eat My bread: and drink the wine, which I have mingled for you.

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In Paschal time the Gradual is omitted, and in its stead is said or sung:

ALLELUIA, alleluia. *V. Luc.* xxiv. Cognoverunt discipuli Dominum Jesum in fractione panis. Alleluia. *V.* Caro mea vere est cibus, et sanguis meus vere est potus: qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in eo. Alleluia.

ALLELUIA, alleluia. *V.* The disciples knew the Lord in the breaking of bread. Alleluia. *V.* My flesh is meat indeed, and My blood is drink indeed: he that eateth My flesh, and drinketh My blood, abideth in Me, and I in him. Alleluia.

N. B.—During the octave of *Corpus Christi* the Mass is *de octava* with the following *Sequentia.*

Sequence for the Feast of Corpus Christi

LAUDA Sion salvatorem,
Lauda ducem et pastorem,
In hymnis et canticis.

Quantum potes, tantum aude:
Quia major omni laude,
Nec laudare sufficis.

Laudis thema specialis,
Panis vivus et vitalis

Hodie proponitur

Quem in sacræ mensa cœnæ

Turbæ fratrum duodenæ
Datum non ambigitur.

Sit laus plena, sit sonora,

SION, lift thy voice and sing;
Praise thy Saviour and thy king;
Praise with hymns thy shepherd true:
Strive thy best to praise Him well,
Yet doth He all praise excel:
None can ever reach His due.

See to-day before us laid
The living and life-giving bread!
Theme for praise and joy profound!
The same which at the sacred board
Was, by our incarnate Lord,
Giv'n to His apostles round.

Let the praise be loud and high:

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Sit jucunda, sit decora
Mentis jubilatio.

Dies enim solemnis agitur,
In qua mensæ prima recolitur
Hujus institutio.

In hac mensa novi Regis
Novum pascha novæ legis
Phase vetus terminat.

Vetustatem novitas,

Umbram fugat veritas,
Noctem lux eliminat.

Quod in cœna Christus gessit,
Faciendum hoc expressit
In sui memoriam.
Docti sacris institutis,

Panem, vinum in salutis
Consecramus hostium.

Dogma datur Christianis

Quod in carnem transit panis
Et vinum in sanguinem.

Quod non capis, quod non vides,
Animosa firmat fides,

Præter rerum ordinem.

Sweet and tranquil be the joy
Felt to-day in every breast,
On this festival divine,
Which records the origin
Of the glorious Eucharist

On this table of the king,
Our new paschal offering
Brings to end the olden rite.
Here, for empty shadows fled,
Is reality instead;
Here, instead of darkness, light.

His own act, at supper seated,
Christ ordain'd to be repeated,
In His memory divine;
Wherefore now, with adoration,
We the Host of our salvation
Consecrate from bread and wine.

Hear what holy Church maintaineth,
That the bread its substance changeth
Into flesh, the wine to blood.
Doth it pass thy comprehending?
Faith, the law of sight transcending
Leaps to things not understood.

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Sub diversis speciebus,
Signis tantum et non rebus,
Latent res eximiæ.

Here beneath these signs are hidden
Priceless things, to sense forbidden.
Signs, not things, are all we see:

Caro cibus, sanguis potus:
Manet tamen Christus totus
Sub utraque specie.

Flesh from bread, and blood from wine.
Yet is Christ in either sign,
All entire, confessed to be.

A sumente non concisus,
Non confractus, non divisus
Integer accipitur.

They, too, who of Him partake
Sever not, nor rend, nor break;
But, entire, their Lord receive.

Sumit unus, sumunt mille!
Quantum iste, tantum ille:
Nec sumptus consumitur.

Whether one or thousands eat,
All receive the self-same meat,
Nor the less for others leave.

Sumunt boni, sumunt mali:
Sorte tamen inæquali,
Vitæ, vel interitus.

Both the wicked and the good
Eat of this celestial food;
But with ends how opposite!

Mors est malis, vita bonis:
Vide paris sumptionis
Quam sit dispar exitus.

Here 'tis life; and there 'tis death;
The same, yet issuing to each
In a difference infinite.

Fracto demum Sacramento,
Ne vacilles, sed memento,
Tantum esse sub fragmento,
Quantum toto tegitur.

Nor a single doubt retain,
When they break the Host in twain,
But that in each part remains
What was in the whole before;

Nulla rei fit scissura,

Since the simple sign alone

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Signi tantum fit fractura,
Qua nec status, nec statura
Signati minuitur.

Ecce panis angelorum,
Factus cibus viatorum:
Vere panis filiorum,
Non mittendus canibus,
In figuris præsignatur,
Cum Isaac immolatur:
Agnus paschæ deputatur
Datur manna patribus.

Bono pastor, panis vere,
Jesu nostri miserere:
Tu nos pasce, nos tuere:
Tu nos bona fac videre
In terra viventium.

Tu, qui cuncta scis et vales,
Qui nos pascis hic mortales
Tuos ibi commensales,
Coheredes, et sodales,
Fac sanctorum civium.
Amen.

Suffers change in state or form,
The signified remaining one
And the same for evermore.

Lo! upon the altar lies,
Hidden deep from human eyes,
Bread of angels from the skies,
Made the food of mortal man:
Children's meat to dogs denied;
In old types presignified;
In the manna heaven-supplied
In Isaac, and the paschal lamb.
Jesu! Shepherd of the sheep!
Thou Thy flock in safety keep.
Living bread! Thy life supply;
Strengthen us, or else we die;
Fill us with celestial grace:
Thou, Who feedest us below!
Source of all we have or know!
Grant that with Thy saints above,
Sitting at the feast of love,
We may see Thee face to face. Amen.

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GOSPEL. ✠ Sequentia sancti Evangelii secundum Joannem. *vi. 56-59.*

IN illo tempore: Dixit Jesus turbis Judæorum: Caro mea, vere est cibus: et sanguis meus, vere est potus. Qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in illo. Sicut misit me vivens Pater, et ego vivo propter Patrem: et qui manducat me, et ipse vivet propter me. Hic est panis, qui de cœlo descendit. Non sicut manducaverunt patres vestri manna, et mortui sunt. Qui manducat hunc panem, vivet in æternum.

AT that time, Jesus said to the multitudes of the Jews: My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh my blood, abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever.

OFFERTORY. *Lev.* xxi. Sacerdotes Domini incensum et panes offerunt Deo, et ideo sancti erunt Deo suo, et non polluent nomen ejus. Alleluia.

OFFERTORY. The priests of the Lord offer incense and loaves to God, and therefore they shall be holy to their God, and shall not defile His name. Alleluia.

SECRET. Ecclesiæ tuæ quæsumus Domine unitatis et pacis propitius dona concede: quæ sub oblatis muneribus mystice designatur. Per Dominum.

SECRET. Unto Thy church, vouchsafe, of Thy goodness, O Lord, those blessings of unity and peace, which the offerings we lay upon Thine altar mystically represent.

The Preface appointed for Masses of the Blessed Sacrament is that of Christmas day:

PREFACE

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere:

IT IS truly meet and just, right and profitable for us at all times, and in all places, to give thanks to

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Domine sancte, Pater omnipotens, æterne Deus. Quia per incarnati Verbi mysterium, nova mentis nostræ oculis lux tuæ claritatis infulsit: ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes:

Sanctus, sanctus, sanctus.

Thee, O Lord, the holy One, the Father almighty, the everlasting God; because by the mystery of the Word made flesh, from Thy brightness a new light hath risen to shine on the eyes of our souls, in order that, God becoming visible to us, we may be borne upward to the love of things invisible. And therefore with the angels and archangels, with the thrones and dominations and with all the array of the heavenly host we sing a hymn to Thy glory, and unceasingly repeat: Holy, holy, holy.

COMMUNION. *Cor.* ii. Quotiescumque manducabitis panem hunc, et calicem bibetis, mortem Domini annuntiabitis donec veniat: itaque quicumque manducaverit panem, vel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini. Alleluia.

COMMUNION. As often as you shall eat this bread, and drink the chalice, you shall show forth the death of the Lord, until He come: therefore whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord. Alleluia.

POSTCOMMUNION. Fac nos quæsumus Domine divinitatis tuæ sempiterna fruitione repleri: quam pretiosi corporis et sanguinis tui temporalis perceptio præfigurat. Qui vivis.

POSTCOMMUNION. Grant us, O Lord, we beseech Thee, one day to have our heart's desire fulfilled in the enjoying of Thy Godhead, a happiness prefigured on earth, in our being called to partake of the communion of Thy body and blood.

N.B.—After holy communion the celebrant places the sacred Host in the monstrance. At the end of Mass

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he takes off the chasuble, puts on the cope, and then incenses the Blessed Sacrament. During the procession the hymn "Pange Lingua" is sung.

Pange Lingua

PANGE lingua gloriosi	SING, my tongue, the Saviour's glory,
Corporis mysterium,	Of His flesh, the mystery sing;
Sanguinisque pretiosi,	Of His blood, all price exceeding,
Quem in mundi pretium,	Shed by our immortal king,
Fructus ventris generosi	Destin'd for the world's redemption,
Rex effudit gentium.	From a noble womb to spring.
Nobis datus, nobis natus	Of a pure and spotless Virgin
Ex intacta Virgine,	Born for us on earth below,
Et in mundo conversatus	He, as man with man conversing,
Sparso verbi semine,	Stay'd the seeds of truth to sow;
Sui moras incolatus	Then He closed in solemn order
Miro clausit ordine.	Wondrously His life of woe.
In supremæ nocte cœnæ	On the night of that Last Supper,
Recumbens cum fratribus,	Seated with His chosen band,
Observata lege plene	He the paschal victim eating,
Cibis in legalibus,	First fulfills the Lord's command;
Cibum turbæ duodenæ	Then as food to all His brethren,
Se dat suis manibus.	Gives Himself with His own hand.

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Verbum caro panem verum	Word made flesh, the bread of nature
Verbo carnem efficit:	By His word to flesh He turns;
Fitque sanguis Christi merum:	Wine into His blood He changes;
Et si sensus deficit,	What though sense no change discerns!
Ad firmandum cor sincerum	Only be the heart in earnest,
Sola fides sufficit.	Faith her lessons quickly learns.

On returning to the altar the Blessed Sacrament is placed on the throne and the choir sings:

TANTUM ergo sacramentum	DOWN in adoration falling,
Veneremur cernui:	Lo! the sacred Host we hail!
Et antiquum documentum	Lo! o'er ancient forms departing
Novo cedat ritui;	Newer rites of grace prevail;
Præstet fides supplementum	Faith for all defects supplying,
Sensuum defectui.	Where the feebler senses fail.

Here the Blessed Sacrament is incensed

GENITORI Genitoque	TO the everlasting Father,
Laus et jubilatio,	And the Son who reigns on high,
Salus, honor, virtus quoque,	With the Holy Ghost proceeding
Sit et benedictio,	Forth from each eternally,
Procedenti ab utroque	Be salvation, honor, blessing,
Compar sit laudatio.	Might and endless majesty.
Amen.	Amen.

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Litaniæ et Preces

The following Litany is then chanted or recited

Kyrie, eleison.	Lord, have mercy.
Christe eleison.	Christ, have mercy.
Kyrie, eleison.	Lord, have mercy.
Christe, audi nos.	Christ, hear us.
Christe, exaudi nos.	Christ, graciously hear us.
Pater de cœlis Deus, miserere nobis.	God the Father of heaven, have mercy on us.
Fili Redemptor mundi, Deus, miserere nobis.	God the Son, Redeemer of the world, have mercy on us.
Spiritus Sancte Deus, miserere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas, unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.
Sancta Maria,[1]	Holy Mary,[1]
Sancta Dei Genitrix,	Holy Mother of God,
Sancta Virgo Virginum,	Holy Virgin of virgins,
Sancte Michael,	St. Michael,
Sancte Gabriel,	St. Gabriel,
Sancte Raphael,	St. Raphael,
Omnes sancti angeli et archangeli,[2]	All ye holy angels and archangels,
Omnes sancti beatorum spirituum ordines,	All ye holy orders of blessed spirits,
Sancte Joannes Baptista,[1]	St. John the Baptist,
Sancte Joseph,	St. Joseph,
Omnes sancti patriarchæ et prophetæ,[2]	All ye holy patriarchs and prophets,
Sancte Petre,[1]	St. Peter,
Sancte Paule,	St. Paul,
Sancte Andrea,	St. Andrew,
Sancte Jacobe,	St. James,
Sancte Joannes,	St. John,
Sancte Thoma,	St. Thomas,
Sancte Jacobe,	St. James,
Sancte Philippe,	St. Philip,
Sancte Bartholomæe,	St. Bartholomew,
Sancte Matthæe,	St. Matthew,

[1] Ora pro nobis.
[2] Orate pro nobis.

[1] Pray for us.

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Sancte Simon,[1]	St. Simon,[1]
Sancte Thaddæe,	St. Thaddeus,
Sancte Matthia,	St. Matthias,
Sancte Barnaba,	St. Barnabas,
Sancte Luca,	St. Luke,
Sancte Marce,	St. Mark,
Omnes sancti apostoli et evangelistæ,[2]	All ye holy apostles and evangelists,
Omnes sancti discipuli Domini,	All ye holy desciples of the Lord,
Omnes sancti innocentes,	All ye holy innocents,
Sancte Stephene,[1]	St. Stephen,
Sancte Laurenti,	St. Laurence,
Sancte Vincenti,	St. Vincent,
Sancti Fabiane et Sebastiane,[2]	St. Fabian and St. Sebastian,
Sancti Joannes et Paule,	St. John and St. Paul,
Sancti Cosma et Damiane,	St. Cosmas and St. Damian,
Sancti Gervasi et Protasi,	St. Gervasius and St. Protasius,
Omnes sancti martyres,	All ye holy martyrs,
Sancte Silvester,[1]	St. Sylvester,
Sancte Gregori,	St. Gregory,
Sancte Ambrosi,	St. Ambrose,
Sancte Augustine,	St. Augustine,
Sancte Hieronyme,	St. Jerome,
Sancte Martine,	St. Martin,
Sancte Nicolæ,	St. Nicholas,
Omnes sancti pontifices et confessores,[2]	All ye holy bishops and confessors,
Omnes sancti doctores,	All ye holy doctors,
Sancte Antoni,[1]	St. Anthony,
Sancte Benedicte,	St. Benedict,
Sancte Bernarde,	St. Bernard,
Sancte Dominice,	St. Dominic,
Sancte Francisce,	St. Francis,
Omnes sancti sacerdotes et levitæ,[2]	All ye holy priests and levites,
Omnes sancti monachi et eremitæ,	All ye holy monks and hermits,
Sancta Maria Magdalena,[1]	St. Mary Magdalen,

[1] Ora pro nobis.
[2] Orate pro nobis.

[1] Pray for us.

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Sancta Agatha,[1]	St. Agatha,[1]
Sancta Lucia,	St. Lucy,
Sancta Agnes,	St. Agnes,
Sancta Cæcilia,	St. Cecelia,
Sancta Catherina,	St. Catharine,
Sancta Anastasia,	St. Anastasia,
Omnes sanctæ virgines et viduae, *orate pro nobis.*	All ye holy virgins and widows,
Omnes sancti et sanctæ Dei, *intercedite pro nobis.*	All ye holy men and women, saints of God, *Make intercession for us.*
Propitius esto, *parce nobis, Domine.*	Be merciful, *Spare us, O Lord.*
Propitius esto, *exaudi nos, Domine.*	Be merciful, *Graciously hear us, O Lord.*
Ab omni malo,[2]	From all evil,[2]
Ab omni peccato,	From all sin,
Ab ira tua,	From Thy wrath,
A flagello terræmotus,	From the scourge of earthquakes,
A peste, fame, et bello,	From plague, famine and war,
A subitanea, et improvisa morte,	From sudden and unlooked-for death,
Ab insidiis diaboli,	From the snares of the devil,
Ab ira, et odio, et omni mala voluntate,	From anger, and hatred, and all ill-will,
A spiritu fornicationis,	From the spirit of fornication,
A fulgure et tempestate,	From lightning and tempest,
A morte perpetua,	From everlasting death,
Per mysterium sanctæ incarnationis tuæ,	By the mystery of Thy holy incarnation,
Per adventum tuum,	By Thy coming,
Per nativitatem tuam,	By Thy birth,
Per baptismum et sanctum jejunium tuum,	By Thy baptism and holy fasting,
Per crucem et passionem tuam,	By Thy cross and passion,

[1] Ora pro nobis.
[2] Libera nos, Domine.

[1] Pray for us.
[2] O Lord, deliver us.

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Per mortem et sepulturam tuam,[1]
Per sanctam resurrectionem tuam,
Per admirabilem ascensionem tuam,
Per adventum Sancti Paracliti,
In die judicii,
Peccatores,[2]
Ut nobis parcas,
Ut nobis indulgeas,

Ut ad veram pœnitentiam nos perducere digneris,
Ut Ecclesiam tuam sanctam regere et conservare digneris,
Ut Domnum apostolicum, et omnes ecclesiasticos ordines in sancta religione conservare digneris,
Ut inimicos sanctæ Ecclesiæ humiliare digneris,

Ut regibus et principibus Christianis pacem et veram concordiam donare digneris,
Ut cuncto populo Christiano pacem, et unitatem largiri digneris,

Ut nosmetipsos in tuo sancto servitio confortare, et conservare digneris.
Ut mentes nostras ad cœlestia desideria erigas.

[1] Libera nos, Domine.
[2] Te rogamus audi nos.

By Thy death and burial,[1]
By Thy holy resurrection,
By Thine admirable ascension,
By the coming of the Holy Ghost, the comforter,
In the day of judgment,
We sinners,[2]
That Thou wouldst spare us,
That Thou wouldst pardon us,
That Thou wouldst bring us to true repentance,
That Thou wouldst vouchsafe to govern and preserve Thy holy Church,
That Thou wouldst vouchsafe to preserve our apostolic Prelate, and all Orders of the Church in holy religion,
That Thou wouldst vouchsafe to humble the enemies of holy Church,
That Thou wouldst vouchsafe to grant peace and true concord to Christian kings and princes.
That Thou wouldst vouchsafe to grant peace and unity to all Christian people.
That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service,
That Thou wouldst lift up our minds to heavenly desires,

[1] O Lord, deliver us.
[2] We beseech Thee, hear us.

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Ut omnibus benefactoribus nostris sempiterna bona retribuas,[1]

Ut animas nostras, fratrum, propinquorum et benefactorum nostrorum, ab aeterna damnatione eripias,

Ut fructus terrae dare, et conservare digneris,

Ut omnibus fidelibus defunctis requiem aeternam donare digneris,

Ut nos exaudire digneris,

Fili Dei,

Agnus Dei, qui tollis peccata mundi, *Parce nobis Domine.*

Agnus Dei, qui tollis peccata mundi, *Exaudi nos Domine.*

Agnus Dei, qui tollis peccata mundi, *Miserere nobis,*

Christe, audi nos.

Christe, exaudi nos.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

[1] Te rogamus audi nos.

That Thou wouldst vouchsafe to reward all our benefactors with everlasting blessings,[1]

That Thou wouldst deliver our souls, and the souls of our brethren, relatives, and benefactors from eternal damnation,

That Thou wouldst vouchsafe to give and preserve the fruits of the earth,

That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed,

That Thou wouldst vouchsafe graciously to hear us,

Son of God,

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*

Lamb of God, who taketh away the sins of the world, *Graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the world, *Have mercy on us.*

Christ, hear us.

Christ, graciously hear us.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Our Father (*in secret*).

V. And lead us not into temptation.

R. But deliver us from evil.

[1] We beseech Thee, hear us.

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Psalm 69

DEUS, in adjutorium meum intende: Domine ad adjuvandum me festina.

Confundantur et revereantur qui quærunt animam meam.

Avertantur retrorsum et erubescant, qui volunt mihi mala.

Avertantur statim erubescentes: qui dicunt mihi: euge, euge.

Exultent et lætentur in te omnes qui quærunt te: et dicant semper: Magnificetur Dominus, qui diligunt salutare tuum.

Ego vero egenus et pauper sum: Deus, adjuva me.

Adjutor meus, et liberator meus es tu: Domine, ne moreris.

Gloria Patri et Filio et Spiritui Sancto.

Sicut erat in principio et nunc et semper et in sæcula sæculorum. Amen.

V. Salvos fac servos tuos.

R. Deus meus, sperantes in te.

V. Esto nobis Domine, turris fortitudinis.

R. A facie inimici.

V. Nihil proficiat inimicus in nobis.

R. Et filius iniquitatis non apponat nocere nobis

Psalm 69

O GOD, come to my assistance: O Lord, make haste to help me.

Let them be confounded and ashamed: that seek after my soul.

Let them be turned backward, and blush for shame: that desire evils unto me.

Let them be straightway turned backward, blushing for shame, that say unto me: "Tis well, 'tis well."

Let all that seek Thee rejoice and be glad in Thee: and let such as love thy salvation say always, the Lord be magnified.

But I am needy and poor: O God, help me.

Thou art my helper and my deliverer: O Lord, do not delay.

Glory be to the Father and to the Son and to the Holy Ghost.

As it was in the beginning, is now and ever shall be, world without end. Amen.

V. Save Thy servants.

R. Who hope in Thee, O my God.

V. Be unto us, O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against us.

R. Nor the son of iniquity have power to hurt us

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V. Domine, non secundum peccata nostra facias nobis.

R. Neque secundum iniquitates nostras retribuas nobis.

V. Oremus pro pontifice nostro, N.

R. Dominus conservet eum, et vivificet eum et beatum faciat eum in terra, et non tradat eum in animam inimicorum ejus.

V. Oremus pro benefactoribus nostris.

R. Retribuere dignare Domine, omnibus nobis bona facientibus propter nomen tuum vitam æternam. Amen.

V. Oremus pro fidelibus defunctis.

R. Requiem æternam dona eis, Domine; et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

V. Pro fratribus nostris absentibus.

R. Salvos fac servos tuos, Deus meus, sperantes in te.

V. Mitte eis, Domine, auxilium de sancto.

R. Et de Sion tuere eos.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. O Lord, deal not with us according to our sins.

R. Neither requite us according to our iniquities.

V. Let us pray for our Sovereign Pontiff, N.

R. The Lord preserve him and give him life, and make him blessed upon the earth; and deliver him not up to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for Thy name's sake, to reward with eternal life all those who do us good. Amen.

V. Let us pray for the faithful departed.

R. Eternal rest give unto them, O Lord; and let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

V. For our absent brethren.

R. O my God, save Thy servants, trusting in Thee.

V. Send them help, O Lord, from Thy holy place.

R. And protect them out of Sion.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

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Oremus

DEUS, qui nobis sub Sacramento mirabili passionis tuæ memoriam reliquisti: tribue, quæsumus; ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus.

Let us pray

O God, Who in this wonderful sacrament hast left us a memorial of Thy passion; grant us, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood, that we may ever feel within us the fruit of Thy redemption.

(*From Advent to Christmas*)

DEUS qui de beatæ Mariæ Virginis utero Verbum tuum, angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis; ut qui vere eam Genitricem Dei credimus, ejus apud te in intercessionibus adjuvemur.

O GOD, Who didst will that Thy Word, at the message of an angel, should take flesh in the womb of the Blessed Virgin Mary: grant that we Thy suppliants, who verily believe her to be the Mother of God, may be assisted by her intercessions with Thee.

(*From Christmas to the Purification*)

DEUS, qui salutis æternæ, beatæ Mariæ Virginitate fœcunda, humano generi præmia præstitisti: tribue quæsumus; ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum.

O GOD, Who by the fruitful virginity of blessed Mary, hast assured to mankind the blessings of eternal life: grant, we beseech Thee, that we may experience the intercession of her, through whom we have been found worthy to receive the author of life, Our Lord Jesus Christ, Thy Son.

(*From the Purification to Advent*)

CONCEDE nos famulos tuos, quæsumus, Domine Deus, perpetua mentis et corporis sanitate

GRANT, we beseech Thee, O Lord God, that we, Thy servants, may enjoy perpetual

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gaudere: et gloriosa beatæ Mariæ semper Virginis intercessione, a præsenti liberari tristitia, et æterna perfrui lætitia.

Omnipotens sempiterne Deus, miserere famulo tuo Pontifici nostro, N., et dirige eum secundum tuam clementiam in viam salutis æternæ; ut te donante tibi placita cupiat, et tota virtute perficiat.

Deus, refugium nostrum et virtus, adesto piis Ecclesiæ tuæ precibus, auctor ipse pietatis: et præsta ut quod fideliter petimus, efficaciter consequamur.

Omnipotens, sempiterne Deus, qui salvas omnes, et neminem vis perire: respice ad animas, diabolica fraude deceptas; ut omni hæretica pravitate deposita, errantium corda resipiscant, et ad veritatis tuæ redeant unitatem.

Omnipotens sempiterne Deus, qui vivorum dominaris simul et mortuorum, omniumque misereris, quos tuos fide et opere futuros esse prænoscis: te supplices exoramus: ut pro quibus effundere preces decrevimus, quosque vel præsens sæculum adhuc in

health of mind and body; and, by the glorious intercession of the blessed Mary, ever virgin, may be delivered from present sorrow, and possess eternal joy.

O almighty God, have mercy on Thy servant, N., our Sovereign Pontiff, and direct him according to Thy clemency, in the way of everlasting salvation, that by Thy grace he may both desire things that are pleasing to Thee, and perform them with all his strength.

O God, our refuge and our strength, and the author of all goodness, attend to the pious prayers of Thy Church, and grant that what we ask in faith we may effectually obtain.

Almighty, everlasting God, Who savest all and wishest none to perish: look on the souls deceived by the wiles of the evil one, that, all the malice of heresy being laid aside, the hearts of those in error may repent and return to the unity of Thy truth.

Almighty, everlasting God, Who hast dominion over the living and the dead, and art merciful to all, of whom Thou foreknowest that they will be Thine, by faith and good works; we humbly beseech Thee that they for whom we intend to pour

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carne retinet, vel futurum jam exutos corpore suscepit, intercedentibus omnibus sanctis tuis, pietatis tuæ clementia, omnium delictorum suorum veniam consequantur. Per Dominum nostrum, Jesum Christum, Filium Tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

R. Exaudiat nos omnipotens et misericors Dominus.

R. Et custodiat nos semper. Amen.

V. Fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

forth our prayers, whether this present world still detain them in the flesh or the world to come hath already received them stripped of their bodies, may, through the intercession of all Thy saints, by the grace of Thy goodness, obtain the remission of all their sins. Through Our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. May the almighty and merciful Lord graciously hear us.

R. And always watch over us. Amen.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Second Day

THE Mass of the second day of the Forty Hours' Devotion is the solemn Mass for Peace with a commemoration of the Blessed Sacrament. On certain days, however, the Mass of the Feast occurring must be celebrated. The following are the *special* parts of the *Mass for Peace*, from the Roman Missal. They are to be used in conjunction with the *Ordinary of the Mass*, page 91.

Mass to Beg for Peace

INTROIT. *Ecclus. xxxvi.*

DA PACEM Domine, sustinentibus te, ut prophetæ tui fideles inGIVE peace, O Lord, to them that patiently wait for Thee,

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veniantur: exaudi preces servi tui, et plebis tuæ Israel. *Ps.* 121. Lætatus sum in his quæ dicta sunt mihi: In domum Domini ibimus. *V.* Gloria Patri.

that Thy prophets may be found faithful: hear the prayers of Thy servant, and of Thy people Israel. *Ps.* I rejoiced at the things that were said to me: We shall go into the house of the Lord. *V.* Glory.

PRAYER. Deus, a quo sancta desideria, recta consilia, et justa sunt opera: da servis tuis illam, quam mundus dare non potest, pacem; ut et corda nostra mandatis tuis dedita, et hostium sublata formidine, tempora sint tua protectione tranquilla. Per Dominum.

PRAYER. O God, from Whom come all holy desires, all right resolves and all good deeds: do Thou bestow upon Thy servants that peace which the world cannot give; make our hearts to be devoted to the keeping of Thy commandments; take away from us our fear of enemies, and grant that, protected by Thee, our time may be a time of peacefulness.

LESSON. Lectio libri Machabæorum. II. i. 1–5

FRATRIBUS, qui sunt per Ægyptum, Judæis, salutem dicunt fratres, qui sunt in Jerosolymis; Judæi, et qui in regione Judææ, et pacem bonam. Benefaciat vobis Deus, et meminerit testamenti sui, quod locutus est ad Abraham, et Isaac, et Jacob servorum suorum fidelium: et det vobis cor omnibus ut colatis eum, et faciatis ejus voluntatem corde magno, et animo volenti. Adaperiat cor vestrum in lege sua, et in præceptis suis; et faciat pacem. Exaudiat orationes vestras, et reconcilietur

TO THE brethren, the Jews that are throughout Egypt, the brethren, the Jews that are in Jerusalem, and in the land of Judæa, send health, and good peace. May God be gracious to you, and remember His covenant that He made with Abraham, and Isaac, and Jacob, His faithful servants: And give you all a heart to worship him, and to do His will with a great heart, and a willing mind. May He open your heart in His law, and in His commandments, and send you peace. May he hear your prayers,

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vobis, nec vos deserat in tempore malo Dominus Deus noster.

GRADUAL. *Ps.* 121. Rogate quæ ad pacem sunt, Jerusalem: et abundantia diligentibus te. *V.* Fiat pax in virtute tua: et abundantia in turribus tuis. Alleluia, alleluia. *V. Ps.* 147. Lauda, Jerusalem Dominum: lauda Deum tuum Sion. Alleluia.

and be reconciled unto you and never forsake you in the evil time.

GRADUAL. Pray ye for the things that are for the peace of Jerusalem: and abundance for them that love Thee. *V.* Let peace be in Thy strength: and abundance in Thy towers. Alleluia, alleluia. *V.* Praise the Lord O Jerusalem: praise Thy God, O Sion. Alleluia.

From Septuagesima to Easter, the Alleluias and verse following are omitted, and in their place are said, or sung:

TRACT. *Ps.* 75. Notus in Judæa Deus, in Israel magnum nomen ejus. *V.* Et factus est in pace locus ejus, et habitatio ejus in Sion. *V.* Ibi confregit potentias arcuum, scutum, gladium et bellum.

TRACT. In Judæa God is known, His name is great in Israel. *V.* And His place is in peace, and His abode in Sion. *V.* There hath He broken the powers of bows, the shield, the sword, and the battle.

In Paschal time, for the Gradual, is said, or sung:

Alleluia, alleluia. *V. Ps.* 147. Lauda, Jerusalem Dominum: lauda Deum tuum Sion. Alleluia. *V.* Qui posuit fines tuos pacem: et adipe frumenti satiat te. Alleluia.

Alleluia, alleluia. *V.* Praise the Lord, O Jerusalem: praise Thy God, O Sion. Alleluia. *V.* Who hath placed peace in thy borders: and filleth Thee with the fat of corn. Alleluia.

GOSPEL. ✠ Sequentia sancti Evangelii secundum Joannem. XX. 19–23

IN ILLO tempore: Cum sero esset die illo, una sabbatorum, et fores essent clausæ, ubi erant discipuli congregati propter metum Judæorum: venit

AT THAT time: when it was late, that same day, the first of the week, and the doors were shut, where the disciples were gathered together for

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Jesus, et stetit in medio, et dixit eis: Pax vobis. Et cum hoc dixisset, ostendit eis manus, et latus. Gavisi sunt ergo discipuli, viso Domino. Dixit ergo eis iterum: Pax vobis. Sicut misit me Pater, et ego mitto vos. Hæc cum dixisset insufflavit: et dixit eis: Accipite Spiritum sanctum: quorum remiseritis peccata, remittuntur eis; et quorum retinueritis, retenta sunt.

fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when He had said this, He showed them His hands and His side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent Me, I also send you. When He had said this, He breathed on them; and He said to them: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.

OFFERTORY. *Ps.* 134. Laudate Dominum, quia benignus est, psallite nomini ejus, quoniam suavis est: omnia quæcumque voluit, fecit in cœlo et in terra.

OFFERTORY. Praise ye the Lord, for He is good, sing ye to His name, for it is sweet: whatsoever He pleased, He hath done in heaven and upon earth.

SECRET. Deus, qui credentes in te populos nullis sinis concuti terroribus: dignare preces et hostias dicatæ tibi plebis suscipere; ut pax a tua pietate concessa, Christianorum fines ab omni hoste faciat esse securos. Per Dominum.

SECRET. O God, Who sufferest not the nations believing in Thee to be shaken by any fear: vouchsafe, we beseech Thee, to accept the prayers and offerings of a people that is Thine own: and may the peace which Thy loving kindness will surely grant us, ensure the safety of a Christian country from every assault of its enemies.

COMMUNION. *John* xiv. Pacem relinquo vobis: pacem meam do vobis, dicit Dominus.

COMMUNION. My peace I leave you: my peace I give you, saith the Lord.

POSTCOMMUNION. Deus,

POSTCOMMUNION.

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auctor pacis et amator, quem nosse, vivere, cui servire, regnare est: protege ab omnibus impugnationibus supplices tuos; ut qui in defensione tua confidimus, nullius hostilitatis arma timeamus. Per Dominum.

O God, the author and lover of peace, to know Whom is to live, to serve whom is to rule; defend Thy suppliants from all attacks; and may we who put our trust in Thy defence fear not the power of any earthly enemy.

Third Day

On the third day as well as on the first day of the Forty Hours' Devotion the Mass to be celebrated is the *Solemn Votive of the Blessed Sacrament.* On certain occasions there is an exception to this rule. During the octave of the feast of *Corpus Christi* the Mass is that of the Octave together with the sequence: *Lauda Sion Salvatorem.*

For the close of the *Forty Hours* the celebrant puts on the cope and kneels at the foot of the altar. The Litany is chanted as far as the "*Domine exaudi orationem meam,*" then the Blessed Sacrament is incensed and the procession takes place, during which the hymn *Pange Lingua* is sung. At the end of the procession the Blessed Sacrament is placed on the altar, and the choir sings the *Tantum Ergo Sacramentum.* This hymn being finished the celebrant sings the versicle, "*Panem de cælo,*" etc., and the choir responds, "*Omne delectamentum,*" etc. Then the celebrant rises and chants the Prayers, after which is given Benediction of the Blessed Sacrament.

The Venerable Peter Julian Eymard

The Apostle of the Holy Eucharist

The Venerable Père Eymard is sometimes called the apostle of the Holy Eucharist because he was in recent times the foremost propagator of devotion to the Blessed Sacrament. He founded the society of priests known as "*The Fathers of the Blessed Sacrament,*" who have in their houses perpetual exposition and adoration of the Blessed Sacrament. Affiliated to this society are: "*The Priests' Eucharistic League*" and "*The People's Eucharistic League.*" Père Eymard systematized the devotion to the Holy Eucharist, and made popular the "*Hour of Adoration,*" to the practice of which indulgences are attached. Père Eymard was born at La Mure d'Isère, France, on February 4, 1811, and died in the odor of sanctity, worn out with his zealous labors, in 1868.

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Archconfraternity of the Blessed Sacrament

(*People's Eucharistic League*)

ANY Catholic person over seven years may become a member in the following manner:

1. By calling on his pastor, inquiring if there is a center of the Archconfraternity of the Blessed Sacrament, or People's Eucharistic League, established in his parish, and if so, give full name and address.

If there is not a center in the parish send full name and address to The Reverend Director, 185 East 76th Street, New York, N.Y.

2. By pledging himself (*under no obligation of conscience, however*) to make once a month one continuous hour of adoration before the Blessed Sacrament, either exposed or in the tabernacle.

All those who, being duly inscribed, make one hour of adoration, share in the merits and good works of the Congregation of the Blessed Sacrament, Priests' Eucharistic League, and other associations of the Fathers of the Blessed Sacrament. They may gain a plenary indulgence on the day of enrolment; a plenary indulgence on the feast of Christmas, Epiphany, Holy Thursday, Easter Sunday, Corpus Christi, Sacred Heart, Annunciation, Immaculate Conception, St. Joseph, St. Peter, St. Michael the Archangel, St. John the Evangelist, and at the hour of death, by invoking the holy name of Jesus.

They may gain also the indulgences that have been granted to the Franciscan Order, and all the indulgences of the Stations of the Cross of Rome, Jerusalem, St. James of Compostella, and the Church of Portiuncula.

Moreover, an indulgence of seven years and seven quarantines is granted for every hour of adoration.

All the foregoing indulgences, except the one at the hour of death, are applicable to the souls in purgatory.

Address all communications to The Reverend Director, Archconfraternity of the Blessed Sacrament, People's Eucharistic League, 185 East 76th Street, New York, N.Y.—From "Sentinel of the Blessed Sacrament."

The Hour of Adoration

THE chief obligation of the members of the People's Eucharistic League is the Hour of Adoration before the Blessed Sacrament, and its purpose

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is to honor Our Lord in the Holy Eucharist; to meditate; to make acts of faith, adoration, reparation, and thanksgiving; to plead for mercy and grace; in particular, to lead the adorers to self-knowledge, to the correction of their faults, to the practice of virtue, to the perfect conformity to the will of God, and to the faithful following of Christ, so that each one can assert with the holy apostle, "Vivo, jam non ego, sed vivet in me Christus." "*I live, yet not I, but Christ liveth in me.*"

O Jesu, Vivens in Maria

O Jesu, vivens in Maria, veni et vive in famulis tuis, in spiritu sanctitatis tuæ, in plenitudine virtutis tuæ, in veritate virtutum tuarum, in perfectione viarum tuarum, in communione mysteriorum tuorum; dominare omni adversæ potestati in Spiritu tuo ad gloriam Patris. Amen.

O Jesus, Who dost live in Mary, come and live in Thy servants, in the spirit of Thine own holiness, in the fulness of Thy power, in the reality of Thy virtues, in the perfection of Thy ways, in the communion of Thy mysteries; have Thou dominion over every adverse power, in Thine own spirit, to the glory of Thy Father. Amen.

Indulgence of 300 days, once a day.—Pius IX, Oct. 14, 1859.

Virtues of Père Eymard

It is always a pleasant and profitable study to examine into the dominant virtues of the saints and of those who have died in the odor of sanctity. Père Eymard himself has written something about the virtues that he strove most eagerly and constantly to acquire. The Eucharist was the dominant thought of his life, and, of course, his chief characteristic virtue was zeal for the eucharistic kingdom of Christ.

"I do not seek to be eminent in virtue for myself," Father Eymard writes; "but my service exacts that I should do everything in the most perfect manner, and especially that I should acquire such virtues as are most pleasing to, and most

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in sympathy with, the Heart of Jesus. First, then, modesty, which is as the etiquette of the royal service of the Eucharist; then humility, sweetness, bearing patiently with others; little virtues, which, like violets, thrive best in the shade, are nourished with dew, and which, though not making any show, do not fail to spread a sweet smell. Our Lord was the essence of modesty; His life was a perfect pattern of it. The Christians in the first centuries looked upon this virtue as one of His distinctive characteristics, and St. Paul exhorts them *per modestiam Christi* (2 Cor. x. 1). It is a quality equally dear to the heart of Mary. It should be the distinguishing characteristic of the servant of the blessed Eucharist. Interiorly, modesty honors our Master, preserving us, in a religious respect, at His feet; exteriorly, it exercises us in all virtues, for it is a constant mortification of the senses. It makes our tongues loving and charitable, our looks pure, our appetites temperate; it involves, likewise, the constant practice of humility.

"The way to acquire it, and to keep it, is to live continually in the presence of Jesus, remembering that His eye is always watching us.

"How few people have I found, even among pious persons and Religious, who were thoroughly modest *tête-à-tête!* Modesty in the streets is easy enough: one fears scandal. But to maintain modesty on every occasion in private life is difficult, because it is the immolation of naturalism in our daily intercourse. To be thoroughly modest, one must be supernatural with everybody."

Father Eymard possessed this virtue in an eminent degree. By dint of constant watchfulness and hard fights it had become a second nature to him. Even in speaking to others it was remarked that he rarely seated himself very close to them, or looked them in the face; but generally fixed his eyes on some pious picture, though without any effort or affectation. Every one felt that his presence inspired respect and a certain reserve; his very look made one recollected. He used to say to his young priests, "Become shy; I was given that advice when I was only eighteen by the General of the Grand Chartreux; I have never forgotten it, and it has been very useful to me."

One day he was re-

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proached for not having acknowledged an intimate friend whom he had met. He said simply, "I am very sorry; but I never saw him. In the street I never look at any one closely enough to distinguish one from the other."

"Chastity," he would say, "is the crown of modesty. By it one becomes the friend of the King—*Qui diligit munditiam cordis, habebit Regem amicum* (*Prov.* xxii. 11). Jesus, then, loves in us Mary, His mother, the purest of all virgins. . . . To be humble is to love Jesus Christ in His humiliations. It is to receive from God, with thorough submission of heart, the humiliations which fall to our lot, and to look upon them as a blessing. It is to accept our state and its duties, and not to blush at our condition If I love Jesus, I ought to be like Him, love what He loved, do what He did, what He preferred above everything. . . . How easy this humility of heart is! It is only a question of imitating Our Lord Jesus Christ and of loving Him. Our Lord does not ask us to love humility for its own sake; but to love Jesus in His humiliations. . . . 'The sacrifice,' you will say, 'is the same.' Yes; but sacrifice for the sake of sacrifice alone is difficult; for one whom we love it becomes light—witness the mother who immolates herself habitually for the child of her love. The humility to which we must aspire is not that alone which consists in transferring to God all the honor of success, and which we can practise in the time of abundance and prosperity; but when assailed by temptations, by interior storms which overwhelm both heart and mind, by outward trials which threaten the very existence of our most cherished works, if then we can say to God, 'My Lord, I thank Thee! I deserve all this, and give Thee thanks that I am not fallen even lower'—that is true humility, the humility of our Saviour and His saints."

Father Eymard's humility was of this stamp; but he wanted every one to forget that he was humble. He appeared to accept men's praises; but would say afterwards to his intimates: "When I am praised, I feel that I am being insulted, or that they are laughing at me. But I would rather receive praise in silence, than protest. How many, while protesting humility, do it

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in reality to place crowns on their own heads!

"Humility begets gentleness, sweetness. He who knows what he is, is gentle with his neighbor, gentle and patient with himself. If he is tried, he knows that he deserves nothing else. The contrarieties, the vexations of others are only, after all, God's instruments. As for himself, he knows what he is at bottom; and without murmuring against his miseries, he bears them with patience, as the poor man does his rags, or as the little child allows its weakness, knowing its mother's heart. To become gentle, I shall not try and reason with myself, nor struggle too much against my nature, nor rouse myself to penance or vengeance against myself. All this is too militant, and would awake feelings the reverse of gentle. But I will look upon Jesus, in His sweetness and g e n t l e n e s s and meekness. I will think of His wish that I too should be meek and gentle, loving and humble. In Jesus all is love and light.

"But especially I will contemplate the blessed Eucharist. I will eat of this divine manna, and thus every morning make my provision of sweetness for the day. In the Heart of Jesus there is no indignation, no desires of vengeance toward His enemies. He is all tenderness and compassion. He is gentle by nature, gentle by His mission. The little child, the grievous sinner, do not fear the Saviour; the poor, the little ones in this world, all love Jesus. But, besides all this, it is my duty to be gentle and meek. Am I not the servant of the servants of God? Of what use is severity? or harsh and cutting words? It is Our Lord Who is Master."

This was the keynote of his life as Superior. "Let others be fathers," he would say, "as for me, I only aspire to be your mother. It is the custom of little minds, the moment they see a fault, to wish to correct it. As for me, I prefer waiting till Our Lord Himself makes the person conscious of the defect: *then* I speak or act. Otherwise, it is I who see what is wrong, and not the person who is to amend it. Of what use is it to go before grace? or to flatter myself that I am wiser than Our Lord, by wanting to do that for which He has not yet found the fitting time?"

Such was F a t h e r Eymard. Loving, gentle, humble, modest; but with a goodness which had no limit; a gentleness which

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never varied; a humility which was as genuine as it was attractive; a modesty without stiffness. Such were the fruits of that "death in Jesus Christ," of which he was always speaking; such the perfumes with which he daily embalmed Our Lord's body in the blessed Eucharist.—*—Life of Père Eymard:* Anon.

The Tabernacle Society

"I have loved the beauty of Thy house, O Lord, and the place where Thy glory dwelleth." (*Ps.* xxi. 8.)

"Bring to the Lord glory and honor, . . . adore the Lord in His holy temple." (*Ps.* xxviii. 2.)

"Strive thy best to praise Him well;
Yet doth He all praise excel;
None can ever reach His due." (Hymn "*Lauda Sion.*")

The Tabernacle Society is the Association of the Perpetual Adoration of the Blessed Sacrament and of Work for Poor Churches. By brief of May 2, 1878, His Holiness Leo XIII commended and encouraged the association; and by an apostolic decree, dated February 1, 1879, the arch-association was assigned a house in Rome. This gives the work the highest sanction of the Church.

The Holy Father has repeatedly expressed his desire to see this association, so exceedingly well adapted to spread among the faithful the devotion to the Holy Eucharist, established in every diocese of the universal Church. The Tabernacle Societies of Philadelphia, Pa.; Boston, Mass.; Cincinnati, Dayton, and Columbus, Ohio; Covington, Ky.; and San Jose, Cal., are canonically affiliated with the arch-association of Rome, having a cardinal-protector, and enjoying all the wonderfully rich indulgences granted by Pius IX and Leo XIII to that society. The Tabernacle Society in each of these places has the power of enrolling parishes, congregations, and persons in any part of the world. Right Rev. Bishop Maes, D.D., the zealous protector of the Priests' Eucharistic League, is the spiritual director of the Tabernacle Society of Covington, Ky.

Should any priest or reader desire to join his

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congregation or himself to this most holy work, let him address the Sisters of Notre Dame in any of the above-named cities, in order to receive full directions concerning the conditions of membership in an association as rich in intrinsic excellence as it is in the favors with which the Church has sought to encourage its extension. The Ladies of the Perpetual Adoration and of the Work for Poor Churches are now established in Washington, D. C. The church and convent are situated at 1419 V Street, N.W., only a block away from St. Paul's Church, whose rector has zealously furthered the interests of the new foundation.

In Belgium alone—the mother country of the Tabernacle Society — the association is established in sixty-five cities and 700 villages, and entire congregations make the monthly hour of adoration. Associations are established in Bavaria, Austria, Hungary, Saxony, Holland, and Great Britain. Many congregations in the United States have already been enrolled; and in the American Indian missions, which have been materially aided, the Indians converted to the faith make the hour of adoration by turning toward their humble chapels, sometimes at a distance of thirty miles, when their occupations hinder them from visiting the tabernacle.

Mlle. Anna de Meeûs is the foundress of this pious association. The Sisters of Notre Dame, whose motherhouse is in Namur, Belgium, were from the beginning of the holy work its most generous and enthusiastic promoters and supporters. In 1851 the Tabernacle Society was systematically organized. A rule for the guidance of the associates was then drawn up and approved by all the Belgian bishops.

The Tabernacle Society is also approved by nearly all the archbishops and bishops of the United States.

End of the Association

I. TO EXTEND the knowledge, love, and adoration of Our Lord in the adorable Sacrament of the Altar.

II. To repair the outrages to which Jesus is subject in the Holy Eucharist.

III. To furnish gratuitously to poor churches and missions the requisites for divine service.

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Conditions of Membership

TO BECOME a member and share in the indulgences granted by the Holy See it is necessary:

1. To have one's name enrolled.

2. To make monthly an hour of adoration of the Blessed Sacrament.

3. To make a yearly offering, usually one dollar, for the work for poor churches. Some offering is necessary each year, though the amount may be very small.

Donations in money or materials for vestments, linens, etc., will be gratefully received at the various centers.

All contributors have a special share in the prayers and Masses of the association, of grateful pastors, and of their flocks.

Archbishop Ryan, of Philadelphia, wrote in his letter of approbation: "We earnestly recommend the Tabernacle Society, its object being the promotion of reverence and love toward our divine Lord in the sacrament of His love. As an appropriate expression of these feelings as well as a means to intensify them, the members not only visit Our Lord frequently in the tabernacle, but also devote themselves to the work of furnishing poor churches with altar-linens, vestments, and all the requisites for divine service. This is the most direct and appropriate act of thanksgiving it is possible to offer for the institution of the adorable sacrifice and sacrament of our altars. It is a work that can be compared with that of the Blessed Virgin clothing her divine Son for His first tabernacle—that of the crib of Bethlehem." In these words the archbishop has nicely and briefly described the object and work of the association.

The Archbishop of Cincinnati, Most Rev. Wm. Henry Elder, D.D., of blessed memory, was a kind patron and fervent supporter of the Tabernacle Society. His Grace loved to attend the annual exhibits of vestments for poor churches at the Convent of Notre Dame, East Walnut Hills, Cincinnati, and in one of the addresses he said substantially: "Every Christian soul would gladly have contributed to the greater beauty and comfort of the stable of Bethlehem in which Christ was born; now this holy wish can be gratified in our own times by seconding the

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efforts of this society in beautifying the house of God, furnishing the requisites for divine worship to poor churches, and decorating the tabernacle where the same Jesus dwells in loneliness, humility, and poverty, full of love for man and ready to dispense the choicest blessings and most abundant graces upon all who heed His pleading voice: 'Come to Me, all you that labor and are burdened, and I will refresh you.'"

Rt. Rev. Bishop Byrne, of Nashville, wrote to the spiritual director shortly after the organization of the Tabernacle Society in Cincinnati: "I know of no more beautiful work than that of providing for the becoming celebration of the mysteries of the altar, nor of a more direct way of showing respect and reverence for the Blessed Sacrament, and it was certainly an inspiration coming direct from the tabernacle that prompted the formation of such a society. Such expressions of love for Our Lord's sacred humanity bring back the ages of faith and evoke the beautiful poetic spirit that gave such charm to the religious life of the Middle Ages."

The aim of the association, however, while assisting poor churches and missions, is principally to revive faith among tepid Catholics and to make Jesus Christ, our eucharistic Lord, better known, loved, and adored among men.

Intimately blended with the main purpose of the society is the sweet spirit of reparation for the denial of the Real Presence by many so-called Christians, and the indifference of Catholics to the amazing condescension and love of the Redeemer in personally remaining "all days" upon our altars. To adore Him in the holy sacrament for the space of one hour a month—Him with Whom we hope to pass a happy eternity—is the chief spiritual condition of membership.

Suggestions for the Hour of Adoration

Some pious suggestions are made by the "Manual of the Tabernacle Society" which may lead the soul on the way of meditation and union with Jesus in the adorable sacrament during the hour of adoration.

1. Be penetrated with a profound sense of the real presence of Jesus in the

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Blessed Sacrament. Acts of *faith* and *adoration*.

2. Humble yourself before Him. Acts of *contrition*, hope, and love.

3. Reflect upon some mystery of Our Lord's life, or upon the virtues of which He is the model in this sacrament, viz., detachment from the world, meekness, humility, obedience, charity, and resignation.

4. Produce sentiments and affections conformable to your reflections. Make a *spiritual communion*.

5. Acts of *thanksgiving*, *reparation*, *consecration*.

6. Recommend fervently to God the intention of the Sovereign Pontiff, the interests of the Church, the conversion of sinners, the suffering souls, the agonizing, your families, friends, and especially the *Society for the Propagation of the Faith*, *The Extension Society*, and all eucharistic works and associations.

7. Form some good resolution.

8. Act of thanksgiving to Our Lord for graces received during the hour of adoration, and careful preservation of some good thought, holy resolution, or tender sentiment with which He has inspired you.

Encourage your friends to join the Tabernacle Society and the *People's Eucharistic League*. Say frequently and fervently:

"O Sacrament most holy! O Sacrament divine! All praise and all thanksgiving be every moment Thine.'

The Confraternity of the Blessed Sacrament

THE object of this Confraternity is to honor Jesus Christ in the sacrament of His love and to repair the outrages He there receives from the ingratitude of men.

For the love of our eucharistic Lord, works of charity are particularly encouraged among the associates, an indulgence of 100 days having been granted by Pope Paul V, and confirmed by Benedict XIV and Pius IX, each time a member exercises a work of piety or charity, such as burying the dead, taking part in a procession authorized by the Ordinary, affording hospitality to a poor person, visiting the sick, reconciling enemies, and instructing the ignorant.

The great bishop, Rt. Rev. I. J. Rudigier has said: "There are many means to

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improve the religious spirit in a parish, but there is nothing equal to the Holy Eucharist to nourish a virtuous life, to increase divine charity, to extirpate sin, and to work successfully for the salvation of souls."

Having originated at Rome in the Church of St. Mary *supra Minervam*, in the commencement of the sixteenth century, the Confraternity of the Blessed Sacrament, as praiseworthy as it is salutary, was approved by a Bull of Pope Paul V, November 30, 1539. It holds the rank of an archconfraternity.

Principal indulgences: 1. A plenary indulgence on the day of admission to any one who, having received the sacraments, shall become a member. 2. A plenary indulgence on the third Sunday of every month, and on Holy Thursday, on condition of receiving holy communion, assisting at the procession on these days, visiting a church or public oratory and there praying devoutly for the Pope's intention. (Pius IX, June 13, 1853.) 3. A plenary indulgence at the hour of death, by invoking the holy names of Jesus and Mary. 4. An indulgence of seven years and seven quarantines to all members who on Holy Thursday visit the Blessed Sacrament; the same indulgence is obtainable once a day by those who in the afternoon visit the most holy sacrament in some church or public oratory, and there piously pray for the wants of the Church.

What is Required to Establish the Confraternity in Parishes

THE Confraternity of the Blessed Sacrament enjoys extraordinary privileges. On February 15, 1608, Pope Paul V declared that all confraternities of the Blessed Sacrament erected by the authority of the Holy See, or by the Ordinary, enjoy *ipso facto* all the indulgences attached to the Archconfraternity of St. Mary *supra Minervam* at Rome. The same declaration was repeated by Innocent XI in his bull *Injuncti nobis*, October 1, 1678. A bishop can therefore establish this confraternity in the different churches of his diocese, with the application of the indulgences peculiar to it. It belongs likewise to him to examine and approve the statutes of the confraternity. Though its regulations vary, yet they all agree in this essential point, viz. in honoring our blessed Lord in the Holy Eucharist; professing towards Him a most tender, generous devotion, of which the members give practical evidence by numerous acts of homage; assisting at Mass, Benediction, and

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all divine services as often as possible; frequently receiving holy communion; daily visiting the Blessed Sacrament; if prevented from going to church, making a visit spiritually together with an act of spiritual communion, attending the priest in the sick-room, while administering the Viaticum; taking care of the altar and sanctuary, offering alms and assisting in the work for poor churches. You will observe that the decree regarding the participation in the indulgences and privileges of the Roman archconfraternity *without aggregation* was plainly approved by the Office of the Sacred Congregation of Indulgences, Feb. 15, 1608 (see P. Thesd. a Sp. S. II., page 170), and April 23, 1676 (Decr. auth. iv. 13, page 8). Simultaneously the desire is expressed in the same Decr. iv. 13 that this Confraternity of the Blessed Sacrament be introduced by the bishops in all parish churches to promote and increase the devotion and veneration of the Blessed Sacrament among the people. Again it was decided by the Decree of Pope Innocent XI, Oct. 1, 1678, that no aggregation is necessary (*ibid.* 192) as regards this confraternity, and that it can be established in all parish churches. (*Ibid.* 308 ad 1, 3, and 4, 343 ad 2.)

The only condition to be fulfilled by the members, in order to enjoy all the spiritual advantages and to gain all the indulgences, a few of which have been mentioned above, is to recite kneeling, once a week, five times the *Pater* and *Ave* in honor of the Blessed Sacrament. All other pious practices are only recommended—not obligatory. (Vide: "Key to Spiritual Treasures.")

In this connection we call attention to the concession made by Pope Pius IX, September 15, 1876, of an indulgence of 300 days, *toties quoties* (every time), for a visit to the Blessed Sacrament, with *Pater*, *Ave*, and *Gloria* five times, and *Pater*, *Ave*, and *Gloria* once for the intention of the Holy Father.

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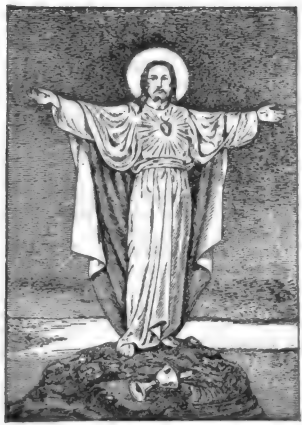
Archconfraternity of Perpetual Adoration

Under the Patronage of St. Benedict for the Relief of the Suffering Souls in Purgatory

N.B.—For an article on this subject the reader is referred to Page 1150 of this volume.

Archconfraternity of Prayer and Penance

In Honor of the Sacred Heart of Jesus[1]



"*Unless you do penance, you shall all likewise perish*" (*Luke* xiii. 5).

"*If any man will come after Me, let him deny himself and take up his cross, and follow Me*" (*Matt.* xvi. 24).

"*They that are Christ's have crucified their flesh, with the vices and concupiscences*" (*Gal.* v. 24).

"*If you live according to the flesh, you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live*" (*Rom.* viii. 13).

"*We ought always to pray and not to faint*" (*Luke* xviii. 1).

"*Pray without ceasing*" (*1 Thess.* v. 17).

"*Amen, Amen, I say to you, if you ask the Father anything in My name, He will give it you*" (*John* xvi. 23).

"*I can do all things in Him Who strengtheneth me*" (*Phil.* iv. 13).

"*To enter heaven, continual prayer is necessary after baptism; for although all sins are remitted by that sacrament, there still remain concupiscence to assail us from within, and the world and the devil to attack us from without*" (*St. Thomas*).

"*He who prayeth shall certainly save his soul; he who prayeth not shall certainly lose it*" (*St. Alphonsus Liguori*).

[1] **For all information concerning the Association apply to the secretary's office, 38 *bis*, Rue du Chevalier-de-la-Barre, Paris-Montmartre, xviii^e Arr. The Association's handbooks, medals and pictures can be procured at the Basilica.**

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I

Origin of the Association of Prayer and Penance in Honor of the Sacred Heart of Jesus

In the beginning of the year 1877 the Superior of the chaplains of Montmartre received a letter from a veñerable "Curé" of Dijon, France, informing him that a pious Christian woman of the diocese knew supernaturally Our Lord's designs regarding the "Vœu National" of the archconfraternity recently inaugurated at Montmartre.

The Sacred Heart manifested the desire that the Church of Expiation should become the center of a grand movement of united *prayer* and *penance*.

The Superior answered, saying that he would conform to the decision of the ecclesiastical authority with regard to the proposed pious project. After careful consideration Mgr. Rivet, Bishop of Dijon, canonically instituted a penitential confraternity in the Church of Saint-Michæl.

In the month of March, 1881, Cardinal Guibert, Archbishop of Paris, united the association to that of the "Vœu National," of which it became a branch.

On April 10, 1894, His Holiness Leo XIII canonically established it as an *independent* and *universal* archconfraternity, to which he attached precious indulgences.

In 1902 the Archconfraternity of Prayer and Penance in honor of the Sacred Heart numbered about a million members.

II

Object of the Association

The object of the Association is:

1. To make reparation for the crimes of men—for the sins of the world—for all the outrages committed against religion, against the rights of the Church, and against the sacred person of the Vicar of Christ, by means of prayer and penance offered in union with the sufferings of the Sacred Heart of Jesus.

2. To obtain, by the same means, the triumph of the Church, the freedom of the Sovereign Pontiff, the independence of the Holy See, and the salvation of society.

3. To strive and pray that all hearts may be united in the charity of Jesus Christ for the defense and propagation of the Faith—for the spread of the Kingdom of God among the nations.

To attain its object the association cultivates the spirit of sacrifice—the spirit of mortification.

To enter thoroughly into the spirit of the association one must have at heart to

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make reparation—to give satisfaction—to divine justice for sin according to one's circumstances, bearing in mind the words addressed to the Colossians by the great apostle of the Gentiles: "*I now rejoice in my sufferings for you, and fill up what is wanting of the sufferings of Christ, in my flesh for His body, which is the Church*" (*Col.* i. 24).

Ejaculation to the Spirit of Love

COME, O Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love!

Indulgence of 300 days, every time.—Pius IX.

Prayer to the Holy Spirit

HOLY Spirit, spirit of truth, come into our hearts; shed the brightness of Thy light on all nations, that they may be one in faith and pleasing to Thee.

Indulgence of 100 days, once a day.—Leo XIII, July 31, 1897.

Necessity of Prayer and Penance

The Spirit of the Contemplative Life

PRAYER and penance are necessary for the sanctification of souls and for the salvation of mankind.

"That the contemplative life has an apostolic aspect is an idea with which the feverish activity of modern life is unfamiliar. On hearing that Religious of the *Contemplative Orders* live lives of prayer and self-sacrifice, the ordinary man nowadays is inclined to ask Why? And for whom? The answer is that they do so not from any selfish motives, but for the good of souls, that greatly need both prayer and self-sacrifice. Are we not too much in the habit of forgetting that prayer and penance are indispensable to the conversion of sinners, to the progress of the good, and to the perfection of the saints?

"In the Church prayer and penance are the duties that belong to the subsidiary ministry assigned to the Contemplative Orders, and they practise them for the conversion of sinners, for the progress of the good in virtue, and for the perfection of saints." So writes a Carthusian monk,

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the author of an excellent little work: *The Contemplative Life.*

He continues: "Is the conflict with the powers of evil one of *active* warfare (only)? Our divine Leader has taught us that they must be overcome by *prayer* and *penance;* so how can we venture to say that the most generous and devoted souls—most eager for the holy warfare—are deserting the battle, when we see them have recourse to these weapons? Should they be called cowardly, selfish, and useless?

"Our Lord tells us that there is an abundant harvest and that the workers are few. One might fancy that He would go on to bid His apostles hasten to gather in the harvest. As the harvest is abundant and the workers are too few, the natural conclusion at which we should arrive, would be: 'Hasten, therefore, and busy yourselves about the harvest.' But God's conclusion is: '*Pray, therefore, pray the Lord of the harvest to send forth laborers into His harvest*' (*Matt.* ix. 38).

"There is much work to be done, and for that reason there is great need of prayer —such is the divine argument. And for what are we to pray? That the Lord may send forth laborers. Our Lord does not tell us to have recourse to prayer in order to find peace in it—to fold our arms quietly and not trouble about the harvest—to secure our *personal* salvation comfortably, being sheltered from sun and rain. No indeed. He means prayer to be a work of apostolic devotion—the first and foremost of such works, inasmuch as it precedes and procures the sending forth of the laborers. Two things are needful—*prayer and laborers;* prayer comes first and the laborers follow, and they will not come at all if there has been no prayer; and, in the same way, if prayer does not call forth laborers, it has failed in its object.

"Here, then, we have an indication of the union of the two ministries and of their co-operation in the great task of gathering in a harvest of souls. They ought never to be separated, as, when deprived of mutual support, one loses its life and the other its object.

"Whenever a country was thickly studded with monasteries it became Christian. It would not be difficult to prove logically, and historically, that the number and state of the houses belonging to the

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Contemplative Orders supply an exact criterion of the intensity and depth of Christian life in any country. Mgr. Lefebvre, Bishop of Cochin China, perceived this clearly, when, immediately after his consecration, being filled with the light of the Holy Spirit, he formed the resolution to found a convent of Carmelites at Saïgon. The governor, hearing that this was the bishop's first decision, remarked that one should not think of luxuries before having a house to live in, and received the answer: 'What you call a *luxury* is—in my opinion—the *first necessity* of our Christian ministry. Ten Religious who pray will help me more than twenty missionaries who preach.'

"It was by practising prayer and penance that the ancient Orders exerted their apostolic influence over the world. Owing to their intimate converse with God in *prayer*, they were able to preserve in themselves and to diffuse around them the bright light of faith; owing to their self-denial in the spirit of *penance* they were able to preserve in themselves and diffuse around them the purity of Christian morality. *The faith and morality of Christianity!* These are the glory of the Church and the honor of mankind: two lights sent from heaven to earth of which hell would fain deprive the world, and which the Religious houses have done much to retain."

Continual Prayer

AS REGARDS *continual prayer*, to which St. Paul exhorts the faithful in the words "*pray without ceasing*" (I *Thess.* v. 17)—let it be remembered that this is the prayer of the heart, as Père Grou, S. J., explains in his admirable treatise: *How to Pray*.

"It is just as easy," he says, "and quite as natural to the heart to pray without ceasing, as to love always. We can always love God, though we are not always thinking of Him nor always telling Him we love Him. It suffices that we should be resolved at all times, not only never to do anything contrary to this love, but ready to give to God, on every occasion, proof of this by actions inspired by grace. Is it not thus that a mother loves her children, a wife her husband, a friend his friend? The cherished object never comes to our

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mind without calling forth a feeling of love; we would like never to lose sight of it, and if the mind is at times drawn off by other objects, the heart never is. Just so is it with prayer. We have the merit to be always praying when we wish so to be, when at every moment we are ready to follow the movements of grace. It would be quite a mistake to imagine that the avocations of life are an obstacle to this prayer. On the contrary, they are, or at least may be, an exercise of it, and there is a prayer that is correctly called the prayer of action. Every action done for God, as being His will, and in the way in which God wills, is a prayer, better even than an actual prayer that might be made at this time. It is not even necessary that the action be good and holy in itself; an indifferent act is no less a prayer in virtue of the intention with which we do it. Thus the Apostle virtually enjoins the faithful to pray always when he says: '*All whatsoever you do in word or in work, all things do you in the name of the Lord Jesus Christ, giving thanks to God and the Father by Him*' (*Col.* iii. 17). And again: '*Whether you eat or drink, or whatsoever else you do, do all to the glory of God*' (1 *Cor.* x. 31). We are always praying, if we are doing our duty, and are doing it to please God.

"As there is a prayer of action, so is there also a prayer of suffering, and this is the most excellent and pleasing to God. It is a very common thing for us to complain of not being able to pray because we are ill, we are suffering acute pain, or we are in a state of weakness or languor. Did not our blessed Lord pray on the cross, and the martyrs on the scaffold? Actual prayer at such a time is impossible, unless it be at intervals, and by short aspirations; neither is it expected. But suffer for God; suffer with submission and patience; suffer in union with Jesus Christ, and you will be praying exceedingly well.

"Thus it is that a truly Christian heart can and ought to pray unceasingly, partly by consecrating a fixed time for prayer, partly by acting, and partly also by suffering."

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III

Advantages of the Association

THE advantages of the association are:

1. A share in the prayers recited every day after the principal Mass celebrated in the sanctuary of the Sacred Heart at Montmartre.

2. A share in the Masses which are founded there for the Church and the members of the different associations of Montmartre, notably in a daily Mass.

There is also a service on the first Sunday (or first Monday) of every month for deceased members.

3. The power of gaining the indulgences of the archconfraternity.

4. A participation in the prayers and good works of the associates.

IV

Conditions of Admission

To be a member of the archconfraternity it is necessary:

1. To have one's name (Christian name and surname) inscribed on the register of the association.

2. To choose *one* special day for *prayer* and *penance*, every week, or every fortnight, or every month.

N. B.—An American Center of the Archconfraternity of Prayer and Penance was canonically erected in the Church of Our Lady of Hope, New York City (611 West 156th Street), on August 15, 1912, by His Eminence, Cardinal Farley, and officially aggregated to Montmartre by the Director-General. This center is confided to the care of the Augustinian Fathers of the Assumption

V

Pious Practices

ONE must distinguish between the necessary practices for gaining the indulgences and those which are counseled.

The only practice of obligation is to take one day a week, or one day a fortnight, or one day a month for penance.

In what does this penance consist?

On the day of expiation the associates will consider

[1] For information concerning the Association in America, apply to Archconfraternity of Prayer and Penance, Assumption College, Worcester, Mass.

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themselves as specially bound to make reparation. They will impose on themselves according to their circumstances some positive penances, such as a rigorous or moderate fast, abstinence at one or several meals, the *holy hour* or an *hour of adoration*, the Way of the Cross, some prayers, e.g., five Our Fathers and five Hail Marys in honor of the five wounds of our Saviour, recited with the arms extended, or some other mortifications. The weakest will be able at least to take on themselves to abstain from superfluities at table or else from some of the extravagances which the self-indulgence of our time has brought into vogue. Lastly, they will offer up their sufferings, trials, and difficulties patiently endured in honor of the Sacred Heart of Jesus. It will be sufficient for persons engaged in laborious occupations to offer their hardships in expiation.

Father Branchereau, in his "Meditations for Seminarians and Priests," says: "*We should practise patience* to testify our love for God, to offer a meritorious sacrifice to Him, and to procure peace of mind for ourselves.

"Patience is essentially a religious disposition of the soul by which in our sufferings and afflictions we bow our head in joyful submission to the will of our heavenly Father, Who thus enables us to prove our love for Him. *I was dumb, and I opened not my mouth*, says the Psalmist, *because Thou hast done it* (*Ps.* xxxviii).

"This is the spirit in which the virtue of patience urges us to endure the hardships of life. It teaches us to regard them as crosses permitted by divine Providence, Who in His infinite wisdom and mercy adjusts all for our ultimate good. Thus should we see the hand of God in our afflictions. When, from the supernatural point of view to which this virtue elevates us, we accept all these burdens with generous resignation, we can say with the apostle Paul: *Gladly therefore will I glory in my infirmities. . . I please myself in my infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ* (2 *Cor.* xii).

"By the practice of patience we offer *a meritorious sacrifice to God*, for we thereby attach ourselves to Him in the purity of love. Our blessed Saviour Himself by the atoning sacrifice of Calvary, in redeeming us

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by the way of pain and suffering, shows us that in imitation of Him we must practise patient resignation if we would be His disciples.

"I resolve:

1. To avail myself of the frequent occasions for the practice of patience;

2. To suppress the first outward signs of impatience and thereby help to quiet the interior spirit of unrest and dissatisfaction.

"*The trying of your faith worketh patience* (*Jas.* i. 31).

"*Whom the Lord loveth He chastiseth* (*Prov.* iii. 12)."

Other Practices

1. THE associates will, of course, keep as faithfully as possible the commandments of God and of the Church; above all they will keep Sunday very piously, and receive the holy sacraments very frequently.

2. They will endeavor to live a life of penance which will make them generous in small sacrifices; they will resolve: To esteem bodily mortification highly; to profit by the occasions to practise this virtue; to impose on themselves some little voluntary mortification every day. *They that are Christ's have crucified their flesh* (*Gal.* v. 24).

3. They will apply themselves more especially to the practice of the virtues of *charity*, *kindness*, *meekness*, and *humility*.

"LET us be kind if we would promote the interests of the Sacred Heart, of which kindness was the special characteristic. Let it not be in isolated acts—'few and far between;' no, it must be like prayer—an *habitual disposition* of heart, which is ready to manifest itself without any effort, at all seasons and in all circumstances, and thus it will be with hearts which are united to that Heart of love. Kindness will flow from them, as it were, naturally, just as the flowers give forth their perfume, the birds their song, and as the sun shines down alike on good and bad as it goes on its daily circuit—because all this is of their very nature. In the most trivial things of daily life the spirit of kindness should render itself evident.

"Kindness is as the bloom upon the fruits—it renders charity and religion attractive and beautiful. Without it, even charitable works lose their power of winning souls; for, with-

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out kindness, the idea of love, the idea of anything supernatural—in a word, of Jesus, is not conveyed to the mind by the works performed, even though they be done from a right motive. There is such a thing as doing certain exterior actions, which are intended to be charitable, ungraciously. Now, actions thus performed do not manifest the kindness of the Heart of Jesus, nor will they be efficacious in extending the empire of His love, or in winning souls to His kingdom. The fruit may be sound, but the bloom is not on it; hence it is uninviting. . . .

"How many a noble work has been nipped in the bud by the blast of an unkind judgment; how many a generous heart has been crushed in its brightest hopes by a jealous criticism; how many a holy aspiration, destined to bear abundant fruit for God and souls, has been forced back into the poor heart from whence it had ascended, there to be stifled utterly and forever, leaving that heart, as the poet so graphically represents it, 'like a deserted bird's nest filled with snow,' because unkindness had robbed it of that for which, perhaps, alone it cared to live.

"When our divine Lord came down upon earth He came not only to save us by shedding His blood for us, but to teach us by His example how to co-operate with Him in extending the kingdom of His Father. And one of the most powerful means which He employed for this purpose was kindness, gentleness, and forbearance.

"The goodness and kindness of God our Saviour appeared' (*Titus* iii. 4), by which words we learn that kindness is not altogether synonymous with goodness, but, as it were, a luster, a bloom, an attraction superadded to it.

"We might regard this sweet reflection from the Heart of Jesus from many points of view, but it is especially under one aspect that we have been considering it; namely, as a powerful weapon in our hands for the efficacious exercise of our apostolate. Kindly thoughts of others will be productive of prayer in their regard, at once fervent and affectionate — prayer such as the loving Heart of Jesus willingly listens to; kindly words and deeds will draw souls to the love of Him whose spirit they behold so attractively reproduced in His members. As the wood-violets give forth

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their perfume from beneath the brushwood that conceals them from view, telling us of their unseen nearness, so kindness reveals to us the nearness of Jesus, the sweetness of Whose spirit is thus breathed forth.

"Such is the kindness which is that great missioner sent by the Heart of Jesus to exercise an apostolate of love upon earth, and so to promote the glory of God and the salvation of souls."—"The Voice of the Sacred Heart."

4. Cultivate a special devotion to the passion of Our Lord, to our Lady of Dolors, and to the saints who were particularly noted for their penitential spirit. *The Way of the Cross* is a devotion that is most earnestly recommended to the associates. The feasts of the association are:

I. The feasts of the Sacred Heart of Jesus and *Corpus Christi.*

II. The feasts of the mysteries and instruments of the passion, the Fridays of Lent.

III. The feast of Our Lady of the Seven Dolors.

IV. The feast of St. Michael.

V. The feasts of St. Mary Magdalen and of St. Benedict Labre.

5. Every morning (between 6 and 9 o'clock) and every evening (between 2 and 6 o'clock) the associates will choose a time to meet for a few moments in the Sacred Heart of Jesus, to pray and offer up their sufferings and sacrifices to the divine justice. They will offer to God the infinite love of Our Lord and the inexpressible sufferings of His passion, in expiation for all the crimes of the world. This offering may be made mentally, or the following prayer may be recited:

The Daily Offering and Prayer of the Associates

ALMIGHTY *and merciful God, I offer Thee the expiations and infinite love of the Heart of Jesus in reparation for all the crimes of the world.*

In union with all my associates I offer Thee through the divine Heart of Jesus and the immaculate heart of Mary my works, my sufferings and my penances.

Merciful Heart of Jesus, have pity on us.

Pardon us; save us (three times.).

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6. The associates are counseled to cultivate the habit of saying frequently during the day ejaculatory prayers, e.g.,

I. *Sacred Heart of Jesus, Thy Kingdom come!*

II. *Sacred Heart of Jesus, I trust in Thee.*

III. *All for Thee, most sacred Heart of Jesus.*

IV. *Jesus, meek and humble of Heart, make my heart like unto Thine.*

V. *Heart of Jesus, inflamed with love of us, inflame our hearts with love of Thee.*

VI. *Sweetest Heart of Jesus, I implore that I may ever love Thee more and more.*

VII. *Sweet Heart of Jesus, be my love. Sweet heart of Mary, be my salvation.*

St. Philip Neri has said:

IT IS an old custom with the servants of God always to have some little prayers ready and to be darting them up to heaven frequently during the day, lifting their minds to God out of the filth of this world. He who adopts this plan will get great fruit with little pains.

Finally, the associates are counseled to offer many prayers and sacrifices—especially *indulgenced prayers*—on behalf of the poor holy souls in purgatory. The following indulgenced versicles and responses are particularly recommended for frequent repetition during the day.

V. Eternal rest give unto them, O Lord;

R. And let perpetual light shine upon them! Amen.

V. May they rest in peace.

R. Amen.

VI

Indulgences

BY a rescript of March 30, 1894, the Sacred Congregation of Indulgences, in virtue of the power specially granted it by His Holiness Pope Leo XIII, has graciously accorded the following plenary indulgences:

I. On the day of enrolment or on the Sunday following the same.

II. On the day which the associates have chosen to devote to the practice of prayer and penance. Those who are really hindered from gaining the in-

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dulgence on that day may gain it on any other day that is suitable to them. This indulgence may be gained once a month, or once a fortnight, or once a week, according to the engagement made to consecrate to prayer and penance a day every month, or every fortnight, or every week.

III. On the feast of St. Peter, apostle (June 29).

IV. On the feast of St. Mary Magdalen (July 22).

V. On the feast of St. Benedict Labre (April 16).

VI. Once (on any day) in the month of June.

VII. Finally, a plenary indulgence is granted *in articulo mortis*. Conditions: confession, communion, and invocation of the Holy Name of Jesus.

All these indulgences are applicable to the souls in purgatory.

Note. His Eminence, Cardinal Richard, together with his approbation of the association, sent a request to be enrolled as a member of the same. Doubtless his example inspired many devout Christians to join this work of expiation in the interests of the Sacred Heart of Jesus—for the sanctification and salvation of souls.

The Cardinal-Archbishop of Paris wrote as follows:

DEAR REVEREND FATHER:

I approve the Rule for the *Association of Prayer and Penance in honor of the Sacred Heart of Jesus*, and I beg to have my name inscribed upon the register as one of the associates of the first degree. I choose *Friday* for my day of prayer and penance.

FR. CARDINAL RICHARD,
Arch. de Paris.

PARIS, *August* 14, 1894.

REGISTRATION

PERSONS who apply for membership in the Association of Prayer and Penance are requested to state explicitly what day they have chosen for their *day of expiation*, and to which of the three classes of associates they wish to attach themselves.

I. Associates of the *first degree* observe the day of expiation *once a week*.

II. Associates of the *second degree* observe the day of expiation *once a fortnight*.

III. Associates of the *third degree* observe the day of expiation *once a month*.

The name and surname of each associate must be registered.

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Sketch of a Day of Expiation for an Adult Member of the Association of Prayer and Penance in Honor of the Sacred Heart of Jesus[1]

Resolutions and Reflections

I. On Awaking

At the moment of awaking I shall immediately recall that it is my day of prayer and penance.

At once I shall consecrate my day to the divine Heart, saying: "In union with all my associates in the entire world I offer Thee, O my God, the expiations and the infinite love of the Heart of Jesus and all I can do this day in reparation for

- my own sins,
- the sins of those I love,
- the sins of the entire world.

I offer all through the immaculate heart of Mary. I intend, also, to gain all the indulgences I can in behalf of the poor souls in purgatory."

II. Holy Mass and Communion

1. By means of a little tact and foresight I may be able to secure for myself the consolation of assisting at Holy Mass.

2. If it be impossible for me to assist at Mass, I will make an offering to God of all the Masses that shall be said this day throughout the world in a *spirit of humble reparation.*

3. Likewise, should I be compelled to forego the happiness of receiving Our Lord sacramentally, I will make instead a fervent spiritual communion, devoutly repeating these words: "My Jesus, I believe that Thou art truly present in the most blessed sacrament. I love Thee above all things and I desire to possess Thee within my soul. Since I am unable now to receive Thee sacramentally, come at least spiritually into my heart. I embrace Thee as being already there, and unite

[1] This devotion of a *day of expiation*, the practice of which is here outlined, certainly commends itself to *every* pious soul, whether affiliated, or not affiliated, with the *Archconfraternity of Prayer and Penance.* It is a laudable practice for all whose watchword is: "*Sacred Heart of Jesus, Thy kingdom come!*"

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myself wholly to Thee; never, never permit me to be separated from Thee."

4. I will finish my thanksgiving after holy communion by the devout recitation of the Litany and Act of Consecration to the Sacred Heart.

III. Meals

If I cannot fast I shall try at least

1. To refrain from eating and drinking *between meals.*

2. To make some little acts of self-denial *at each repast.*

IV. Labors

1. During my day of expiation I shall endeavor to do all my work well—with promptness, exactness, patience, and perseverance in honor of the Sacred Heart; in a *spirit of penance* and with the view of *offering reparation.*

2. I shall ever bear in mind that I am to reach heaven by the *faithful performance of my duties.* I shall not forget that manual labor has received a special dignity from the patient toils of the Son of God in the workshop of St. Joseph, and from the lowly labors of Our Lady in the holy house at Nazareth.

3. During the course of my work I shall offer it repeatedly to Our Lord in *union with all the associates* in the entire world, saying, "All for Thee, most sacred Heart of Jesus!"

4. The *frequent* and *fervent* utterance of ejaculatory prayers like the following will help to keep my soul recollected during my labors:

Merciful Heart of Jesus! have pity on us, pardon us, save us.

Sacred Heart of Jesus, Thy kingdom come!

Sacred Heart of Jesus, I place my trust in Thee.

Sacred Heart of Jesus, make me love Thee more and more.

Jesus, meek and humble of heart, make my heart like unto Thine.

Sweet Heart of Jesus, be my love. Sweet heart of Mary, be my salvation.

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V. During the Course of the Day

1. By careful management I may find sufficient leisure to make a short visit to the Blessed Sacrament.

2. To make the Way of the Cross, or the Hour of Adoration.

3. To say the Rosary on my day of expiation, choosing the Sorrowful Mysteries, lovingly meditating on the sufferings of the Heart of Jesus.

4. I am resolved not to lend a willing ear to idle gossip, or to unkind rumors and reports.

5. I shall curtail the time given usually to the perusal of the newspaper, and substitute in place thereof a *reading* from some *good spiritual book.*

VI. Intercourse with Others

On my day of atonement *more particularly* I ought to practise, and I will practise:

1. *Meekness and Kindness:* Remembering that it is my duty to give *help* and *sympathy* and *encouragement* where they are needed, thus schooling my heart to become like unto the divine Heart, always meek and gentle and kind.

2. *Charity:* (*a*) Not wilfully entertaining an *unkind thought* of anyone. (*b*) Speaking no *unkind, uncharitable word about* my neighbor. (*c*) Rendering some *little service,* even though it be but a kind word, or look, or smile throwing a ray of sunshine into some cheerless life.

3. *Humility:* (*a*) Not speaking of myself; not boasting of my good qualities and achievements. (*b*) Not wasting *precious time* in making my toilet. (*c*) Suppressing every thought of pride, worldly ambition, and vanity. (*d*) Accepting without complaint whatever humiliations God may permit. (*e*) Loving to be unknown and to be accounted as nothing.

4. *Patience:* (*a*) Striving to draw spiritual profit from the *little rubs* and *vexations* of my life, letting them all mould my soul into the likeness of Jesus Christ. (*b*) Courageously bearing with the faults of those around me, correcting them, of course, *should duty demand it,* but always waiting for the *opportune time.* (*c*) Silently enduring a *word of reproach and unmeriled blame,* keeping back the quick retort,

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tactfully "throwing oil on the troubled waters." (*d*) For the sake of the divine Heart overlooking bad humor and little outbursts of temper on the part of others. (*e*) Bearing all the pains of life without a murmur—without complaint—offering them all in a spirit of reparation to the Sacred Heart of Jesus.

VII. The Evening

I will make an examen of conscience upon this question: "*How have I acquitted myself to-day of my duty of offering reparation to Our Lord?*"

1. At morning prayer.
2. During Holy Mass.
3. At my meals.
4. At my work.
5. During the course of the day.
6. In my intercourse with others.
7. In regard to the extra little devotions I have freely imposed upon myself for love of Our Lord.
8. As to the virtues I ought to practise.

I will impose some penance upon myself in atonement for my failings, for example, a "Hail Mary" or an ejaculatory prayer for each fault.

Retire to Rest within the Sacred Heart of Jesus

Ejaculations

Heart of Jesus, salvation of those who hope in Thee; have mercy on us.

Heart of Jesus, hope of those who die in Thee; have mercy on us.

Mary, our hope, have pity on us.

True Devotion to the Sacred Heart

If you want to know the true devotion to the Sacred Heart, you must study the passion. See the agony in the garden, the keen cutting pain at the kiss of Judas, the cold shiver at the denial of Peter, the dragging with cords, the blow on the sacred face, the spitting, the shame, the foul words; yet all this was nothing—it was little to the longing pain of God seeking

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man's love. The scourging, the crowning with thorns, the heavy cross placed on those poor, torn, bleeding shoulders, yet even this is little, and why? Because there is still a greater proof of love. "Greater love hath no man than this, that he lay down his life for his friend." Study the crucifixion; see there what God rejoiced to suffer, if so He only might give us proofs which we might believe of this longing for our love. He chose gladly, nay even willingly, to suffer all this; it was even less pain to Him than the coldness of our hearts. The devotion to the Sacred Heart is simply this: Devotion to a heart that loves and is not loved, that is lavishing favors on His loved ones, and is in return treated with coldness, ingratitude, and outrage. So the two special objects of this devotion are love and reparation. And now how are we to do this? It is easy enough. Do what your own heart dictates. Do what you think would please this dear Lord, and avoid what would cause Him pain. The dictates of a loving heart are sure to be unerring in this respect to the Prisoner of Love in the tabernacle. We know that He is there whole and entire, that His Heart is there, loving, praying, and suffering. That every drop of His precious blood, and every fiber of His sacred Heart are there. Oh! how He longs for love and sympathy; let us try to be filled with this thought, so that it may become part of our very life, and thus render our every thought, word, and deed, a message of love and reparation to that loving, outraged Heart. Let us try to think how He loves us, and let us ever remember that it is on those hearts on which He has lavished the greatest gifts and graces, that He inflicts the deepest wounds. It may be only a simple aspiration of love we can offer Him, a simple thought of Him in His loving abjection, a little flower laid at His feet, but, whatever it is, it speaks to Him in language He understands, and which He will not forget. Let us try to make others realize this love, and remember the great secret of influence over souls is—to make them know and feel that Jesus loves them, before we try to make them love Him, and in our work when we have to deal with souls who perhaps have very little intellect, but often a great deal of heart, this is the only means of doing real good. Let us

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then, when we come before Jesus in the tabernacle, bring a lively faith in His presence, and in His loving, suffering Heart.

—Father Dignam, S.J.

The Apostleship of Prayer

The League of the Sacred Heart

THE characteristic claimed for the special form of devotion to the Sacred Heart of Jesus, which is known as the Apostleship of Prayer, or the League of the Sacred Heart, is that, not content with inspiring affective love for God in the hearts of those practising it, it seeks to make that love effective by urging devout souls to labor zealously and to pray earnestly for the salvation of the souls of their brethren as well as of their own. This practical love has always been regarded by the saints as the only real love of God. It prevents the deceptions "of those sweet affections which incline the heart to God," but which, coming from sensitive temperament or bodily disposition rather than from the solid piety of reason, are carnal rather than spiritual. St. Clement of Alexandria, describing the perfect man, attributes to him desires that are efficacious, not desires which merely end in desire and then pass away like smoke; affections which result not only in pleasure for the soul, but which are followed by good works, unconquerable patience in affliction, profound contempt for earthly things, fraternal charity that is heartfelt, prayer in union with the Heart of Jesus, a will that strives to be continually united to the will of God, and, finally, the persistent exercise of all virtues. Love knows no rest, says St. Augustine; show me, if you can, a love which does nothing for the beloved, he adds, implying that such would not be real love.

The Apostleship of Prayer is in the most perfect sense a devotion to the Heart of Jesus; it is the practice of that precept of St. Paul which contains the abridgment of Christian perfection: "*Let this mind be in you which was also in Christ Jesus.*" It has for its end to unite so thoroughly all Christian hearts with the Heart of their God, as to lead them to appropriate to themselves all His intentions,

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and, ceasing to think solely of themselves, to unite with Him in the great interests that are the objects of His intercession, for the extension of divine glory, the conversion of sinners, the advancement in perfection of the just, and the triumph of the Church. The only requirement for admission into the Apostleship of Prayer, as an associate, is to have one's name entered on a register kept by a director of a properly aggregated parish or other center. To participate in the benefits of the League, the associates must simply make the Morning Offering.

As the "Handbook of the Apostleship of Prayer" says: "The object of this association is expressed by the motto 'Thy kingdom come!' The kingdom of God on earth is the acknowledgment of His supreme majesty as Lord of all things, and the submission of every human will to His divine law; hence it is that the associates are encouraged to repeat this holy aspiration: 'Thy kingdom come!' which must be imprinted on the badge of the apostleship, as a condition for the indulgences attached to its use." Regarding the name and nature of this association, the same "Handbook" tells us:

"The Apostleship of Prayer is so named, because it seeks to do the same thing as the apostles—to promote the glory of God and the salvation of souls by using the same means as they did, viz., prayer and good works offered in union with Christ our Lord, and with the sentiments of His divine Heart. The popular title, League of the Sacred Heart, indicates the close and active spiritual union which its members cultivate with one another, and with the Heart of Jesus.

"'The Apostleship of Prayer, in union, or in league with the Sacred Heart of Jesus,' expresses most fully and properly the character of this pious association.

"The glorious name of 'apostleship' is with good reason bestowed on this association of prayers, which constantly beseeches God to renew in these days of the Church's trial the wonders formerly worked by the apostles, and frequently since their time by apostolic men."[1]

[1] Leo XIII, Brief, Sept. 23, 1878.

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Origin and End of the Apostleship of Prayer

IT WAS founded at Vals, France, on the feast of St. Francis Xavier, December 3, 1844, by the Rev. F. X. Gautrelet. Its original purpose was to foster an apostolic spirit in the young students of the Society of Jesus who were in that place preparing for the missions. Gradually it was extended by them to other places and institutions all over France, and then propagated in the foreign missions and in other European countries, whither these missionaries were sent by obedience, or through persecution.

The Apostleship of Prayer was, however, perfectly organized and established by the Rev. Henri Ramière. He also founded the "Messenger of the Heart of Jesus," as a monthly organ of the association, which is now published in many languages, and circulates throughout the world. With regard to the end of the Apostleship of Prayer, we read in the "Manual of the Apostleship of Prayer," by the Rev. H. Ramière, S.J.:

"It is founded on this fundamental truth — but one that is too often forgotten by Christians—that, besides the apostleship of preaching which formed the occupation of our divine Lord the *three* last years of His public life, and which His ministers continue to exercise in His name, there is another apostleship far more meritorious in itself, and from which the apostleship of the word draws all its efficacy. Our divine Saviour consecrated the first *thirty* years of His mortal life exclusively to the apostleship of prayer. He continues it in His glorified life in heaven, and in His life of sacrifice in the tabernacle. This was the apostleship of the Blessed Virgin, St. Joseph, and all that innumerable multitude of souls hidden indeed from the eyes of men, but powerful with God, who have not done less for the defence of the Church, or the salvation of souls, than all the doctors have by their writings, or all preachers by their eloquence.

"The work of the Apostleship of Prayer, therefore, calls on all Christians to unite together in this hidden life, in this divine apostleship of the Sacred Heart of Jesus and the immaculate heart of Mary. It invites them to appropriate to themselves the intentions of these divine

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hearts, and to pray with them for all the objects of their prayers; for the greater glory of God, for the conversion of sinners, for the advancement of the just, and the triumph of the Church. It invites them to lift themselves above those material interests, those passing events which absorb and consume all the activity of their immortal souls, to take an active part in the struggles of the Church, in the labors of her ministers, and in the great work of Our Lord, the salvation of souls; it will direct their thoughts to far-off lands, causing them to understand that through their efforts will descend light and grace on many nations now sitting in darkness and in the shadow of death.

"For it is impossible for us to doubt that the promises of Jesus Christ Himself in regard to prayers offered in His name to God the Father, will be fully realized when we ask for what He Himself commands us to ask; that is, the sanctification of His Father's name, the entire spread of His reign on earth, the perfect fulfilment of His will, the bread of truth and of grace for so many souls who are expiring of hunger, and the deliverance from evil of all our brethren as well as of ourselves. Though we cannot be certain of obtaining what we ask, when we forget ourselves in order to plead for others, since we cannot compel them to receive the proffered grace, yet we may be sure that grace will be offered to them in proportion to the fervor, confidence, and perseverance of our prayers." In united prayer, moreover, there is greater strength. It is estimated that more than 30,000,000 souls throughout the world take part in the practices of the Apostleship of Prayer.

The Three Degrees of the Apostleship of Prayer

1. The Morning Offering

The first degree of the *Apostleship of Prayer* embraces all the associates. Every morning they offer their prayers, works, and sufferings to the Sacred Heart. This pious practice is called the *Morning Offering*, for which the following form is recommended:

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O Jesus, through the immaculate heart of Mary, I offer Thee my prayers, works, and sufferings of this day for all the intentions of Thy sacred Heart, in union with the holy sacrifice of the Mass throughout the world, for the intentions of all our associates, and in particular for the intention recommended this month by the Holy Father.

NOTE.—Those whose zeal prompts them to do more may also practise the devotions of the second and third degrees, and gain thereby many indulgences.

2. The Daily Decade of the Rosary

The second degree consists of those who daily offer to Our Lady one "Our Father" and ten "Hail Marys" in honor of her immaculate heart, for the intentions recommended to the apostleship monthly by the Pope.

3. The Communion of Reparation

The communion of reparation is made monthly in bands of thirty, or weekly in bands of seven, each member receiving holy communion in turn, on a fixed day, to repair the evils done Our Lord in the blessed Eucharist. This is the practice of the third degree.

The general intention for each month is always explained in the "Messenger of the Sacred Heart," and made known to all associates by means of the League leaflets that are issued and distributed by the promoters.

Interior and Exterior Worship Due to the Heart of Jesus

All the powers of our soul ought to be employed in the service of the Heart of Jesus, as subjects are in the service of their Master; that is to say, our understanding ought to study it; our will to offer it homage and love; our memory to render it everywhere present.

We ought to imitate the virtues of the Sacred Heart in our daily life, love it with an all-absorbing and self-immolating love, repair and atone for the forgetfulness, neglect, and insults of

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others, by our gratitude, love, and devotedness, and make all its interests our own by sanctifying ourselves, by laboring in the interests of the Church, by working for the salvation of souls, by engaging in works of mercy, by making the watchword of our life the motto of the apostleship: "Thy kingdom come!"

Interior devotion is maintained in us and expressed by exterior worship and sensible acts. Our love of God should be effective; our prayers, works, and sufferings should be offered, not merely for selfish interests, but in union with the Sacred Heart, and for the larger and nobler interests of Our Lord Jesus Christ, Whose lifework was reparation for sins, and the salvation of souls; our devotion to the Sacred Heart should manifest itself by good works and pious practices, such as are recommended to and observed by the associates of the Apostleship of Prayer. Most appropriately devotion to the immaculate heart of Mary is zealously cultivated by the members of the League of the Sacred Heart of Jesus.

Morning Offering of the Apostleship of Prayer

(*League of the Sacred Heart*)

For any Catholic to be a member of the Apostleship of Prayer two conditions are requisite and sufficient: first, to get one's name registered at some church or place where the apostleship has been established, and to receive a ticket of admission: secondly, to make what is called the Morning Offering, that is to say, every morning in a certain definite form of oblation to offer to God all one's actions and sufferings in union with the intentions wherewith Jesus Christ offers Himself as our victim in all the Masses said throughout the world. Nothing further is necessary to membership: but the members are further recommended to offer up every month one communion in reparation to the Sacred Heart of Jesus for all insults and irreverences offered Him in the holy Sacrament of the Altar. This devotion of the Morning Offering rests on the main and essential principles of Christianity; namely, that in *Christ we have access to the Father* (*Eph.* ii. 18); that *there is no*

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salvation in any other, no other name under heaven given to man, whereby we are to be saved (*Acts* iv. 12); that this salvation was wrought out by the death of Christ on the cross, Who *made peace through the blood of His cross, blotted out the handwriting that was against us, and took it away, nailing it to the cross* (*Col.* i. 20; ii. 14); that this redeeming sacrifice and death of our Saviour is continually *shown forth* and re-enacted in His own very body and blood, made present at the consecration in Holy Mass (1 *Cor.* xi. 24; *Luke* xxii. 19).

Many things Our Lord intends and wills only conditionally, if men co-operate with Him. Thus He does not intend to convert the Chinese, unless missionaries go to China. Prayers are a sort of m i s s i o n a r i e s. Many souls will be converted if they are well prayed for, and not otherwise. But the most efficacious prayer is that which goes up in closest union with Christ crucified, pleading in sacrifice for us. Christ crucified thus pleads in every Mass. In every Mass, as the Church says, "the memory of His passion is celebrated anew." I can not spend my day in hearing Mass, traveling from altar to altar. It is not God's purpose that I should do that. But the Morning Offering of the Apostleship of Prayer, as sanctioned by the Holy See, puts me in relation with every Mass that is said that day, and lays upon every Christian altar my work and my play, my words and thoughts, my pains and sorrows, my delights and joys, and every conscious action of my will —always excepting that which is sinful, and so unacceptable, incapable of entering into holy union with the oblation of the body and blood of my Saviour. When I lie down to rest at night, I may ask myself: "Of all that I have done to-day, of all my goings and comings, what shall endure to my eternal good? What have I laid up in the form of treasure for heaven?" And, provided I have spent the day in the state of grace, I may answer: "All and every one of my deliberate acts of will that were right in themselves, and, very signally and specially, all that has received the consecration of my Morning Offering." Of my strivings after the good things of this life, some will succeed, others will fail: but alike in success and failure, practising the Apostleship of Prayer, I may take to my-

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self the Apostle's consoling words: *Be ye steadfast and immovable, always abounding in the work of the Lord, knowing that your labor is not vain in the Lord* (1 *Cor.* xv. 58.)—(Father Rickaby, S.J., in "Ye are Christ's.")

Reflections

You know now that as members of the League of the Sacred Heart only one duty is imposed on us, viz., to make the Morning Offering. This may be done whilst you are walking from one room into another. It takes none of your time, it costs no money, it gives no pain. It requires only an act of your will. But you share every day in the prayers and good works of 30,000,000 associates, and of nearly all the Religious Orders in the world. You gain numerous indulgences, thereby satisfying for temporal punishment that may be due on account of your sins and omissions. Bear in mind, also, that by means of these indulgences you may help your friends and other poor souls who have gone before you into the next world, and who will in gratitude become your intercessors forever. You may keep away afflictions and trials that may be now in store for you on account of your lukewarmness. You will surely receive from God more abundant spiritual and temporal blessings.

All who have at heart the interests of the Sacred Heart of Jesus ought to support by prayer, alms, and other good works the *Society for the Propagation of the Faith* and the *Seminary for Foreign Missions.* The official organ of the latter institution is "*The Field Afar;*" address: Mary Knoll, Ossining, P.O., New York.

There are in the world over 1000 millions of men and women in pagan and non-Catholic countries who do not love the Sacred Heart of Jesus, because *they do not know Him!*

They are laboring in darkness and the shadow of death, because the invitation of our gentle Saviour: "Come to Me, all you that labor and are burdened and I will refresh you," *has not reached them* as yet!

For love of the Sacred Heart help and interest others in the work of Catholic Missions. Join the "Society for the Propagation of the Faith" (Central Direction), 627 Lexington Avenue, New York, N. Y.

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THE *Catholic Church Extension Society* also is worthy of the most earnest—the most generous—support of all the faithful.

"*Give alms out of thy substance; according to thy ability be merciful.* If thou have much, give abundantly: if thou have little take care even so to bestow willingly a little. For thus thou storest up to thyself a good reward for the day of necessity. For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness. Alms shall be a great confidence before the most high God, to all them that give it" (*Tob.* iv).

BUT one thing is necessary (*Luke* x. 42). You can not serve God and Mammon. . . . Lay up to yourselves treasures in heaven; for where thy treasure is there is thy heart also. . . . Be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Seek ye first the kingdom of God and His justice, and all these things shall be added unto you (*Matt.* vi.).

The fashion of this world passeth away (1 *Cor.* vii. 31).

There is but one step between me and death (1 *Kings* xx. 3).

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man what things God hath prepared for them that love Him (1 *Cor.* ii. 9).

St. Anthony's Chapter of the Union That Nothing Be Lost

The Divine Command

"GATHER up the fragments that remain lest they be lost" (*John* vi. 12).

Object

THE Union That Nothing Be Lost is a missionary and charitable organization co-operating with the Society of The Atonement, and having for its two-fold object corporal works of mercy and the salvation of souls. In furtherance of these ends it enjoins upon its members economy, self-denial, and a holy simplicity of living, in conformity with their state in life, *that nothing be lost* which might be employed in extending the kingdom of God or in ministering to the sick and poor.

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Membership

ALL Catholics desirous of furthering the ends of the Union are eligible for membership.

Rule of Action

EACH member shall strive to observe the following rules of conduct:

I. To make the best use I can of every talent I possess.

II. To waste nothing—neither time, money, food, clothing, nor opportunity of doing good which may be given me.

III. To spend upon self the *minimum* rather than the *maximum* of what is at my disposal; that I may have the more to give to God and to those whose need is greater than my own.

IV. To practise as strict an economy in order to lay up treasure in heaven as the worldly-wise do in accumulating treasure on the earth.

V. To keep ever in mind the text: "That Nothing Be Lost" and for love of God and the rewards of eternal life *to do all the good I can, in all the ways I can, to whomsoever I can, as long as life affords the privilege and opportunity of service.*

Rule of Prayer

THE following prayer shall be said daily:

O LORD JESUS CHRIST, Who commandest Thine apostles to gather up the fragments *that nothing be lost*, give me grace to waste nothing, but to use all my time, talent, substance, and opportunity to the greater glory of God, the good of my neighbor, and the salvation of souls; and all for love of Thee, O most sweet Lord Jesus Christ. Amen.

N.B.—As a substitute for the above prayer it may suffice to say one Our Father and three Hail Marys, with the intention of the Union.

Self-Denial Week

IN THE place of dues every member shall observe *the week beginning with the fourth Sunday in Lent as a self-denial week* and send the amount thus saved to the General Treasurer of the U. N. B. L., Graymoor, Garrison, N. Y.

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The Perpetual Novena to St. Anthony

BEGINNING on the very day the statue of St. Anthony was placed in St. Francis' Chapel on the Mount of the Atonement (January, 1912), a remarkable and ever increasing devotion to the Graymoor Shrine of the Wonder-Worker of Padua has manifested itself, as can be seen by reading St. Anthony's Corner in *The Lamp* every month. So many requests for the saint's intercession arrive by mail from day to day that a new novena to St. Anthony is begun on every Tuesday and as the old novena is not ended before the new one starts, it amounts to what has been called *a perpetual novena.* Month by month a record is published in *The Lamp* of the favors granted through St. Anthony's intercession, as far as they are reported. Members of the Union wishing to have their petitions remembered in the novena should have them reach Graymoor not later than Monday. Address all communications to Rev. Paul James Francis, S. A., Graymoor, Garrison, N. Y.

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Second Part

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Jesus Is Waiting in His Prison[1] of Love

"I was in prison, and ye did not visit Me"

JESUS is waiting. This is not an inspired text of Sacred Scripture, but only a sort of catchword, watchword, mnemonic, for which I am going to crave a lodging in your heart, dear reader, in the hope that it may sometimes waken holy echoes there.

The phrase, *Jesus is waiting*, calls up before the mind two distinct pictures, both of which have been set before the eye also by painter and engraver. Upon one of these pictures might be inscribed these words that occur near the end of the third chapter of Apocalypse, "Behold, I stand at the door and knock"—warning words which the Son of man bade St. John write to the bishop of the Church of Laodicea, just after that denunciation of his lukewarmness, which is one of the most common as well as the most frightening of scriptural quotations. Under the other picture might be written the reproach which Our Saviour has told us He will address to the reprobate when He becomes our Judge: "I was in prison, and ye did not visit Me."

A modern painter, the most religious that Protestant England has produced — Holman Hunt — has tried to realize the first of these conceptions in a picture which through engravings is familiar to many of us who have never seen the original canvas.[2] It is called "The Light of the World," and it represents Jesus Christ standing outside a closed door and waiting patiently. The other idea is made visible, as it were, and palpable in a little engraving called "The Prisoner of Love," in which our blessed Lord is depicted as a captive behind the prison-bars of the tabernacle. Let us fix

[1] Vide Ch. I. Jesus Is Waiting, by Fr. M. Russell, S.J

[2] Now at Keble College, Oxford.

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our gaze for a little on these two pictures, one after the other.

"Behold, I stand at the door and knock." What door is this? The door of our hearts; and it is Jesus Who seeks an entrance there. *Jesus is waiting.* Have we kept Him waiting long? An interval that is not really long will seem long in such circumstances. Five minutes on the door-step appear longer than half-an-hour in the parlor or dining-room. I know a man—*scio hominem*—who, when he adverts to the fact that his delay outside a hall-door has been unduly prolonged, begins at once to say very slowly three Hail Marys, and, if the third Hail Mary at furthest is not interrupted by any sign of life within, he turns on his heel and departs in peace. Yes, we have all found sometimes that a very few moments will seem very tedious when we have knocked, and perhaps knocked a second time, and the door remains closed against us, and no sound of approaching footsteps is heard from within, and there we are, still left standing outside, perhaps in the cold wind and rain. But how much worse it would be if the visitor had given notice of his coming, and knew that his friend was at home at the time and that admittance was purposely refused to him through u n k i n d n e s s, through unwillingness to see him, through a stern resolve not to grant the favor that the visitor had come to seek?

"These things are said for a parable" (*Gal.* iv. 24). Alas! how often is this picture realized in the history of God's dealings with the souls of men! How often has it been realized in God's dealings with *us!* "Behold, I stand at the door and knock." *Jesus is waiting.* How patiently He has waited, and how long! In all the hours and days that the clocks and watches of the universe have measured, minute by minute, since that undefined moment long ago which first found our minds developed enough to understand right and wrong, to know God's rights and dictates of conscience, to be capable of sin —every hour since that long-past hour Jesus has stood at the door and knocked; God has spoken to our hearts interiorly by the impulses of His grace, and externally through various influences and instruments. Have we opened at the first knock? Have we not rather tried not to

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hear, pretended not to hear, the call of God, no matter how clear and loud it rang in our hearts, instead of listening eagerly to catch the faintest whisper of the divine voice? "To-day, if you shall hear His voice, harden not your hearts" (*Ps.* xciv. 8).

For us, however, as we kneel before the altar, it is more natural to give the other meaning to the little spiritual mnemonic that is guiding our thoughts; it is easier to picture Jesus to ourselves appealing to us from within rather than as seeking admission from without. Here, indeed, in the tabernacle *Jesus is waiting*—waiting to be visited by us, waiting to receive us, waiting to do us good. He will not keep us out in the cold, when we come. "Knock and it shall be opened to you."

Let us rise from human things to divine things by trying to bring home to ourselves the sense of ingratitude and guilt and shame which we should surely feel if we ever dared to treat any of our fellow-creatures, our human friends, as we have too often treated our divine friend, our Saviour, our Lord, and our God. If we cannot be angry enough with ourselves, we can at least feel a generous indignation against others when they are guilty of such ingratitude toward mother or sister or wife: for it is from only such as these that we can expect the patient love which is strong enough to survive years of selfish indulgence and heartless folly and cruel neglect. Mother or wife or sister waiting alone at home, far into the night, waiting for the son or husband or brother, spendthrift perhaps and profligate, who is brute enough to take what he calls his pleasure at the expense of the pain and anguish of those whom he is bound to love—heroic patience, sublime forbearance, are exercised in circumstances like these, day after day, night after night, in many an humble home which for the sake of such virtues is dearer to God than palace or senate-house. Again, "these things are said for a parable." These lonely watchers might well seek their strength in the thought of the patient vigils kept by Our Lord in the Blessed Sacrament where "He sleeps while His Heart is watching." As we cannot but feel sympathy and pity for the poor woman who has to keep watch through the lonely, comfortless

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hours that were meant for holy sleep, waiting for the too often worthless creature on whom such wealth of affection is wasted: so let us excite in our hearts some such compassion for the divine Prisoner of Love, Who, out of love of His ungrateful creatures, is waiting night and day in the most adorable Sacrament of the Altar, waiting for visits that are not paid, for prayers and petitions that are not offered, for love that is not felt, alas! or at least not shown.

I do not know who it was that first bestowed upon Our Lord, thus waiting for us in the tabernacle, the suggestive title of the Prisoner of Love. The Redemptorist lay-brother lately canonized, St. Gerard Majella, seems to have used it from his twelfth year out of his own devotion; and in Father Magnier's short sketch of his life the expression "Prisoner of Love" is purposely repeated six or seven times. But probably this pathetic name had occurred to many another before him: for Jesus, abiding constantly on our altars at the disposal of and for the service of His poor, sinful creatures, may surely be called a prisoner; and what can hold Him imprisoned there except His love for us? Who can His jailer be but only Love?

This is the character under which our blessed Saviour is set before our eyes in the little engraving which I described at the beginning, and of which I once attempted a fuller interpretation in this form:

A holy picture bears this name, *The Prisoner of Love.*
'Tis Thou Who reignest, mighty God! in majesty above,
Yet hidest in this holy shrine, Love's captive, for my sake.
Sweet Jesus, may my heart its home within Thy prison make?

Let not my cold and selfish heart earn this reproach from Thee:
"I was in prison once, and thou—thou didst not visit Me."
Lord, Thou art here for my love's sake, and I am here for Thine:
Make me Thine own, and, as Thou wilt, dispose of me and mine.

I, too, a prisoner of love, will here in peace abide
Until Thy welcome messenger shall call me to Thy side.

(God's messenger is death. May he be a welcome messenger for each of us when he comes! May we be able to receive him with "a hundred thousand welcomes," the *cead mile failte* of fervent Irish hearts!

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And meanwhile, to finish the very simple lines that I am quoting, let us say to Our Lord:)

I place in trust within Thy Heart, than mother's heart more fond,
My past, my future, life and death, and all that waits beyond,
These fleeting hours lead quickly on to the eternal years:
May each be filled with faith and love, meek prayers and holy tears.
And while I linger like caged bird that pines to soar above,
Captive divine! Oh, keep me here the captive of Thy love!

Yes, Jesus in the Blessed Sacrament is, indeed, the Prisoner of Love; and this divine captive must make us in return the willing captives of His love. Of old it was prophesied of the future Redeemer, and St. Paul, writing to the Christians of Ephesus (*Eph.* iv. 8), repeats the word of the Psalmist after the prophecy had been fulfilled in the glorious mystery of the ascension: "Ascending on high, Thou hast led captivity captive." Not only ascending but descending, not only ascending on high but descending to this low estate, coming down from His heavenly throne to this prison-house of love, to the narrow prison-cell of the ciborium, our eucharistic Lord leads captivity captive, bringing those who were or might have been the miserable slaves of earthly vanities and sin—bringing them under the blissful bondage of His grace, making them also "prisoners of love."

May Jesus, our Lord and our God, bind us fast with these fetters of love, that so we may never be parted from Him either in life or in death! May we live and die under the shadow of His sacramental presence on earth, and may we live for ever in the brightness of the beatific vision in heaven! But between earth and heaven stands the judgment-seat of God. There, too, *Jesus is waiting.* May we now, while there is still time, in these passing days of our mortal life, prepare for the judgment; and amongst our preparations may we, by the frequency and fervor of our visits to the Blessed Sacrament, entitle ourselves to cherish the glorious hope of hearing from the lips of our merciful redeemer and judge the welcome which He Himself has put into words that for us can be literally fulfilled only in the sacrament of

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His love: "I was in prison, and ye visited Me. Ye blessed of My Father, come!"

"I now behold Thee hidden under veils,
O grant my prayer, that I Thy face may see,
Revealed in glory—sight for which I thirst,
To make me blessed for eternity."—Bagshawe.

Mondo più per me non sei

Jesus, Lord, be Thou my own;
Thee I long for, Thee alone;
All myself I give to Thee;
Do whate'er Thou wilt with me.

Life without Thy love would be
Death, O sovereign Good, to me;
Bound and held by Thy dear chains
Captive now my heart remains.

Thou, O God, my heart inflame,
Give that love which Thou dost claim;
Payment I will ask for none;
Love demands but love alone.

God of beauty, Lord of light,
Thy good will is my delight;
Now henceforth Thy will divine
Ever shall in all be mine.
—St. Alphonsus: Hymn Book.

Method of Keeping the Hour of Adoration According to the Four Ends of Sacrifice

Explained by the Venerable Père Eymard [1]

The Hour of Adoration is divided into four parts. During each quarter of an hour we are to honor Our Lord by one of the four ends of sacrifice, that is, by *Adoration, Thanksgiving, Reparation, and Prayer or Supplication.*

First Quarter of an Hour—Adoration

1. Adore Our Lord in His divine sacrament by, first, the exterior homage of the body.

As soon as you perceive His adorable presence in the sacred Host[2] genuflect profoundly and with extreme reverence as an evidence of your faith and love. Adore Him in union with

[1] Extract from his beautiful work "La Présence Réelle."
[2] In the houses of the Congregation of the Most Blessed Sacrament there is continual exposition.

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the Wise Men, when prostrating themselves to the earth they adore the infant God, cradled in an humble manger and wrapped in swaddling-clothes. After this first silent and impulsive act of homage, adore Our Lord by a vocal act of faith. This act of faith is needed to awaken the senses and render them susceptible to the influences of devotion.

It will open to you the heart of the divine Master, and the treasures of His grace. Be faithful to it and make it with simplicity and devotion.

2. Offer now to Jesus the homage of your whole being, specifying the homage of each particular faculty of your soul. Offer Him your mind to know Him better, your heart to love Him, your will to serve Him, your body with all its senses, that each may glorify Him in its own way.

Offer him your thoughts, that the Eucharist may be the dominating thought of your life and may reign over your heart and its affections; calling Jesus your God and your king, and desiring no other aim in life than to serve, to love, to glorify Him. Give Him your memory, that it may dwell on Him alone, and thus desire to live but for Him, in Him, and through Him.

Since your adoration is in itself so weak and imperfect, unite it to the adoration of the Blessed Virgin at Bethlehem, at Nazareth, in the Cenacle, on Calvary, and before the tabernacle. Unite it to the adoration of holy Church and all pious souls who are adoring Our Lord at this moment, and with the heavenly court, glorifying Him in heaven, and your adoration will share in their merit and holiness.

Second Quarter of an Hour—Thanksgiving

1. ADORE the immense and personal love of Jesus Christ for you in the Holy Eucharist.

That you might not be left lonely and orphaned in this land of misery and exile He comes Himself from heaven to abide with you and to be your consoler and comforter. Thank Him, then, with all your heart and with all your strength. Thank Him in union with all the saints.

2. Wonder at and admire the sacrifice He makes for you in His sacramental state. He conceals His divine and human glory that you may not be dazzled or blinded by its splendor and

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effulgence. He veils His majesty that you may dare to approach Him familiarly and speak with Him as friend to friend. He restrains His power and holds it captive that He may not punish or affright you. He hides from you His wondrous perfections that your weakness may not be discouraged. He tempers even the ardors of His divine love, the love of the Sacred Heart, lest you could not support its strength and its tenderness. He permits His divine goodness alone to escape and to radiate from the sacred Host as the rays of the sun shine through a light and fleecy cloud. Oh, how good He is, your sacramental Jesus!

He receives you at all times, day or night. His love knows no repose. He is ever full of sweetness to you. He forgets your sins and your imperfections when you visit Him, to testify only His happiness, His delight, at your visit. It would seem that He needed you to make Him happy. Oh, thank, then, this dear and loving Jesus with all the effusion of your soul. Thank the heavenly Father for having thus given you His divine Son. Thank the Holy Ghost for this new incarnation of Our Lord upon the altar by the ministry of the priest, and for you personally.

Invite heaven and earth, angels and men, to join you in thanking, in blessing, in glorifying Our Lord for His marvelous love.

3. Contemplate with wonder the humiliations of the sacramental state which Jesus has taken upon Himself for love of you. He is poorer in the Holy Eucharist than in Bethlehem even, for there He had His mother, and here he has her not. He has brought with Him from heaven only His grace and His love. How obedient He is! He yields a sweet, a prompt obedience to every one, even to His enemies.

Admire His humility. He descends to the borders of annihilation, uniting Himself to the common and inanimate matter of the sacred species, whose frail elements have no consistency but that given them by the word of the Almighty which preserves them continually. His love for us keeps Him our prisoner forever. It is the chain that binds Him until the end of the world in that eucharistic prison that should be our heaven upon earth.

Unite your thanksgiving to that of the Blessed Virgin, before the incarnation, and, above all, at holy

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communion. Repeat with her in joyous accents, the *Magnificat* of your thanksgiving and love, and say continually: "O Jesus, how good, how loving, how lovely art Thou in this divine sacrament!"

Third Quarter of an Hour—Reparation

1. ADORE and console Jesus abandoned and despised by men in His sacrament of love. Man has time for everything except to visit his Lord and his God Who waits for him so patiently and thirsts for his love in the tabernacle. The streets, the theaters are crowded; the house of God, alas! is empty. "O poor Jesus, O neglected Jesus! how canst Thou abide such indifference from those Thou hast purchased at so great a cost; from Thy friends, from Thy children, from me!"

2. Weep over Jesus betrayed, insulted, mocked, and crucified more cruelly in His sacrament of love than in the Garden of Olives, in Jerusalem, or on Calvary. And it is too often those whom He has most loved, most honored, and most enriched with His gifts and graces who offend Him most, who dishonor Him most in His holy temple by their irreverence — who crucify Him anew by tepid or even sacrilegious communions.

O divine Jesus, couldst Thou have believed that the very greatness of Thy love would furnish man with an object for his malice, that he would turn against Thee even Thy most precious gifts and graces!

And I, alas! Have I nothing to reproach myself with? Have I ever been negligent or unfaithful to Thee?

3. Adore Jesus, and seek to make reparation for the negligence, profanation, and sacrilege that He meets with so frequently. Offer with this intention all the sufferings that you must endure during the day or the week. Impose upon yourself some penance for your own sins and those of your relations, or for those whom you have disedified by your want of devotion in church, or even by your distractions and levity.

4. But since all your satisfactions and penances are so few and so worthless in reparation for such great sins, unite them with those of Jesus Christ, your Saviour on the cross. Gather up the precious blood that flows from His sacred

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wounds and offer it to the divine justice in reparation. Offer the prayers and sufferings of the crucified Jesus to the heavenly Father, and beg in return grace and mercy for yourself and all sinners.

Unite your reparation to that of the Blessed Virgin at the foot of the cross, and you will obtain all that you ask through the love of Jesus for His immaculate mother.

A

Fourth Quarter of an Hour—Prayer

1. ADORE Our Lord in His most divine sacrament, pleading unceasingly for you, showing His sacred wounds, His sacred Heart pierced with the lance, to His heavenly Father to win mercy for you and yours. Unite your prayers to His and ask what He asks.

2. Jesus prays His heavenly Father to bless, to exalt, to defend His Church; He prays Him to make it better known, and better loved and served among men. Pray for Holy Church so tried, so persecuted in the person of the Vicar of Jesus Christ, that God may deliver him from his enemies, that he may convert and bring them humbled and repentant to his feet.

3. Jesus prays continually for the sacred priesthood, that its members may be filled with the grace and unction of the Holy Spirit; that they may grow in all virtues and be consumed with zeal for His glory and the salvation of the souls He has purchased with His death on the cross. Pray earnestly for your archbishop, that God may preserve him to you, that He may bless and console him and grant success to his zealous desires for God's greater glory.

Pray for your pastors, that they may grow in the virtues of their state and may be enlightened and strengthened to lead and sanctify the little flock confided to their solicitude and direction.

Pray that God may grant to Holy Church many and saintly vocations to the priesthood. A holy priest is the greatest gift of heaven. He may bring down the blessings of God upon a whole city.

Pray for all Religious Orders, that they may be ever fervent and faithful in their apostolic vocation, and that all whom God calls to the Religious life may

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Jesus, the Loving Prisoner of the Tabernacle.

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have the grace to answer the divine call and be ever faithful to it. One saint may save an entire nation, and his prayers are a surer safeguard and protection to his country than the might of armies.

Pray for the fervor and perseverance of pious souls in the world who are vowed or devoted to the service of God. To the tender charity of His sacred Heart they, too, are Religious, and have greater need of prayer and assistance, because they must face greater dangers and greater sacrifices.

4. Ask of God the conversion of some great sinner, and in an appointed or definite space of time. Nothing gives so much glory to God as these marvelous manifestations of His mercy and grace.

Then, at last, pray for yourself, that you may become more holy, and may spend your days in a manner pleasing to God.

Pray for the holy souls in purgatory.

Make a little bouquet of your prayers and your sacrifices, offer it to Jesus, and ask Him in return for His loving benediction.

N. B.—These reflections, together with the bountiful supply of devotions to the Blessed Sacrament, the Sacred Heart, and the passion, which this book contains: the Acts of adoration, thanksgiving, reparation and prayer; the Litanies; the Little Offices; the Psalter of Jesus; the Eucharistic Rosary, etc.—all will serve devout souls to keep the Hour of Adoration in a becoming and fruitful manner.

SEE ye on the altar lying,
Under veils of earth adored,
Him Who reigns from everlasting,
God the ever-living Lord.

Ages past, and saints unnumbered
Filled the world of God with prayer,
For the Mystery of the Altar
Was their guerdon everywhere.—Shapcote.

Visits to the Blessed Sacrament

WE ALL believe that the Blessed Sacrament is the true body and blood, soul and divinity of Our Lord Jesus Christ under the appearance of bread and wine. Yes; we all *believe* it, but—do we *realize* it?

We all believe in the

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Blessed Sacrament; we believe in it without the shadow of a doubt; but we *realize* it so lightly that hours and days pass by without our thinking of its presence in the world. Indeed, many, perhaps, who would not dream of missing their Sunday Mass are actuated, if they would but examine themselves, not so much by the desire of coming into the presence of the Holy Eucharist and of assisting as its sacrifice, as by mere habit of obedience to the Church, or through fear of becoming guilty of mortal sin by culpable absence. Not that I depreciate for one moment either of these motives—God forbid! *Only*, if we *realize* what we profess to believe, we would require *no* command from the Church to make us hear Mass, and *no* threat of incurring the guilt of sin by failing to do so.

There are many persons who wish they had lived at "the time of Our Lord." Now, *this* is ten thousand times *more* the time of Our Lord than when He walked the earth in His visible humanity. *Then* He was corporally present in but one place at a time, and, comparatively speaking, but a small number of men were blessed with the sight of His divine countenance. But *now*, in every place where His word is preached, He Himself abides, not in figure, but in reality. Many of you live quite close to a church; you, perhaps, pass it daily in your walks, or as you go to and from your work. Do you think of it? Do you realize that He Himself is there, as truly present as He was present in the Holy Land eighteen centuries ago? Do you realize that the same pierced hands are waiting there to bless you, the same gentle eyes to gaze upon you, and that the same adorable Heart is calling you, loving you, waiting for you to give it some little sign of love, or at least recognition — if nothing more than a genuflection?

Oh! Do you think that if Catholics realized what they believe, it would be possible to go into a church at *any* hour and find it empty? Do you think that people—aye, and good people, too, who go regularly to their duties, and, perhaps, hear Mass daily—could pass and repass churches without seeing or feeling the necessity of entering, even if only for a moment?

Again, others, after five minutes' prayer, seem to find nothing to say, and,

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if they have not come provided with some book of devotions, are at a loss what to do, and what to think about. Now, supposing you *had* lived centuries ago, and by some happy chance had dwelt near the holy house at Nazareth: if our dear Lord had given you permission to go in and speak to Him as often as you wished, would you not have found *something to say?*

Would you not have wished to discuss with Him every daily joy and sorrow, to seek His sympathy in every disappointment or contradiction? Would you not have entered sometimes to thank Him for gladdening the earth with His presence, to acknowledge His kindness, to beg some gift, or to ask a blessing on yourself and others? And if any one insulted or denied Him in your hearing would it not be an occasion for you to hasten and assure Him that you, at least, would always show Him love and veneration? Even supposing that at times you *had* nothing to say, would you not still have loved to enter, and to stay near Him, blessed by the mere fact of His sacred presence?

Alas, people will cheerfully undergo endless pains and fatigues in making pilgrimages to holy relics and holy places, and yet they will not turn down the next street in order to visit Him from Whom both relics and places derive their holiness!

Truly we "have eyes and we cannot see, ears and we cannot hear." I am afraid we have also understandings and we cannot understand!

Perhaps you will object to me that in His sacramental life Our Lord does not speak to and console you as He would have done in His home at Nazareth?

Your very objection proves how little knowledge and experience you have of the Holy Eucharist. God Himself has said, "Come to Me, all ye that labor and are burdened, and I will refresh you"; and none can go to the Blessed Sacrament with faith, with earnestness, and, above all, with love, without experiencing the infallibility of that divine promise. Go to the altar when you are in grief, and at the feet of Jesus you will find resignation, if not consolation; go to the Blessed Sacrament when you are beset with worries, doubts, and discouragement, and in the silence of the sanctuary you will remember that

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a faithful friend is near you, one Who has said, "Behold! I am with you *all days*, even to the consummation of the world." Go to the Holy Eucharist simply out of love; and oh! with what divine peace will your hidden God repay you, filling your soul to overflowing with the sense of His awful, yet most gentle, presence. Even if to try your faith and affection He occasionally withdraw all sensible consolation, so that you find yourself filled with distractions, and apparently deprived of all devotion, why should you fear? He is none the less there because He does not see fit to speak to you. Say to Him, in the words of the saintly Father Eymard, the Apostle of the Blessed Sacrament: "O my God, when I loved Thee with tenderness I was very happy; now, my heart is cold and desolate. . . . Well, I will love Thee more than the sweetness of Thy love! Does my heart tell me I do not love Thee? I will love Thee in spite of my heart—with my will!"

Oh, if we only learned to realize that the Blessed Sacrament *is our God*, what a sense of joy and *protection* would enter into our lonely lives! God living here *with* me; God living here *for* me. We would haunt our altars at every untoward circumstance, at every grief and trial that crossed our path. Instead of which I have seen good, pious Catholics, who, when oppressed with sorrow, have shut themselves up *for days*, considering that the bitterness of their woe dispensed them from their daily Mass and visit! Poor souls! How little they know Our Lord, to think that, because they are unable to go through their usual prayers and devotions, it is useless to come in before Him! They would not have acted thus in what they are pleased to call "the time of Our Lord." They would have known that the mere sight of their tears was prayer enough for Him. God, the eternal, immutable God, is the same *now* as *then*, and now, as then, He never sees His children weeping in His presence without being moved to compassion.

Finish these considerations with some practical little resolutions.

First, then, let us resolve never to pass by or near a church without entering it. If we have plenty of time surely we need not grudge Our Lord a few moments, while we make a quiet little act of adoration at His feet.

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If we are pressed for time, let us still enter, if only to make a genuflection, and hurry out again. For, even if we do not say one word with either heart or lips, what does that genuflection mean? It is *in itself* an act of faith, and a proof of love: an act of faith, because by that reverent bending of the knee we acknowledge the divine presence; a proof of love, for surely, if we were indifferent to that presence, we would not have troubled to come in and pay it homage.

And, supposing time does not permit of even a moment's visit, let us at least salute our Master in our hearts, and not be ashamed to acknowledge Him as we pass His door, reverently raising our hats, or quietly making the sign of the cross —Protestants' smiles and astonishment notwithstanding.

Above all, let us always remember that every time we set foot in a church where the Blessed Sacrament is kept God does us an immense favor and condescension in allowing us to enter His presence; and let us beware of that feeling which sometimes creeps into our hearts (after, say, turning *a good bit* out of our way to visit the Blessed Sacrament), a feeling that we have been very good indeed, and that, in fact, Our Lord ought to be grateful for the trouble we have taken, and the attention we have paid Him! —From "The Blessed Sacrament Our God."

How Often Ought we to Visit Our Lord in the Tabernacle?

We cannot visit our blessed Lord too often.

Love and devotion will determine the frequency of our visits. Time will not fail, where there is a good will. Our love of Jesus will draw us insensibly to the tabernacle; we shall find our supreme happiness at the foot of the altar; we shall find the "Courts of the Lord" most attractive; we shall cry out with the prophet: "How lovely are Thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord" (*Ps.* lxxxiii. 2, 3). But, alas, how often the "courts of the Lord" are lonely and abandoned! The palaces of the rich, of kings, and of princes are thronged with visitors and courtiers who pay them homage; and shall the palace of the King of kings,

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the Lord of lords, be deserted and forgotten? Jesus is in the tabernacle, how few visit Him! Jesus is in the church, and the church oh, how lonely! Jesus is on the altar, as on a throne of love, to receive all, to bless all, to bestow His grace; yet how few come to receive His blessing, to ask His favors!

"His delights are to be with the sons of men," yet how few men find their delights with Jesus! May the Lord forgive us our past ingratitude and forgetfulness, our coldness and neglect! In the future let us not be among the ungrateful; let us visit Jesus in the tabernacle often. How often? St. Mary Magdalen of Pazzi used to visit the Blessed Sacrament thirty-three times each day. Blessed Margaret Mary, St. Teresa, St. Mechtildis went to the church as often as they could, and never grew weary of praying before the tabernacle. St. Aloysius wished to remain always in presence of the Blessed Sacrament. A sainted nun, being asked how she could spend so many hours day and night before the altar, replied: "I could remain there for all eternity."

Poor we, how unlike the saints, how far from God, and still God so near! If we have not the love to spend hours, to spend even one hour once a week or once a month, let us resolve, in gratitude to Jesus, to pay one visit of a quarter of an hour every day to our beloved Lord; and let us resolve that when we are prevented on any day from going to the church we shall make our daily visit at home in spirit, and with our face turned to the nearest tabernacle. In these daily visits, never fail, whether in the church or at home, to make an act of spiritual communion.

A visit of a quarter of an hour can certainly not be called long. How much time is spent every day in idle conversation! How much valuable time is frittered away in doing or saying what amounts to nothing! Alas, that people should complain of *ennui* and of not knowing what to do "*to kill time*"! How little, after all, is a quarter of an hour for Jesus in the tabernacle, Who remains there *for us* the whole day!

The hours before the Blessed Sacrament, the hours given to God, how precious, how consoling, they will be at the hour of

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death! "Taste and see that the Lord is sweet"; yes, taste and see the sweetness of the love of Jesus in the tabernacle, and you will find the happiest moments of your life are those spent at the foot of the altar; you will find yourself unhappy and disconsolate, if only one day in the year you were deprived of the privilege and blessing of visiting your divine Lord in the sacrament of His love. "Blessed are they that dwell in Thy house, O Lord: they shall praise Thee forever and ever" (*Ps.* lxxxiii. 5). What a consolation on our deathbed it will be to be able to say with the pious royal Psalmist: "I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth. I have walked in my innocence: redeem me, and have mercy on me. My foot hath stood in the direct way; in the churches I will bless Thee, O Lord" (*Ps.* xxv. 8, 11, 12).

From "The Blessed Sacrament Our God."

Thomas à Kempis on the Holy Eucharist

"The Imitation." Book IV. Ch. I.

The Voice of Christ

"COME to Me all you that labor and are burdened, and I will refresh you" (*Matt.* xi. 28).

"The bread that I will give is My flesh, for the life of the world" (*John* vi. 52).

"Take ye and eat; this is My body, which shall be delivered for you; this do for the commemoration of Me" (1 *Cor.* xi. 24).

"He that eateth My flesh, and drinketh My blood, abideth in Me, and I in Him" (*John* vi. 57).

"The words that I have spoken to you are spirit and life" (*John* vi. 64).

Disciple

THESE are Thy words, O Christ, the eternal truth, though not all delivered at one time, nor written in one place.

Since, therefore, they are Thy words, and true, they are all to be received by me with thanks and with faith.

They are Thine, and Thou hast spoken them; and they are also mine because Thou hast delivered them for my salvation.

I willingly receive them from Thy mouth, that they may be more inseparably ingrafted in my heart.

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These words of such great tenderness, full of sweetness and love, encourage me; but the multitude of my offences weighs me down.

Thou commandest me to approach to Thee with confidence if I would have part with Thee; and to receive the food of immortality if I desire to obtain life and glory everlasting.

"Come," sayest Thou to me, "all you that labor and are burdened, and I will refresh you" (*Matt.* xi. 28).

O sweet and amiable word in the ear of a sinner, that Thou, O Lord my God, shouldst invite the poor and needy to the communion of Thy most sacred body!

But who am I, O Lord, that I should presume to come to Thee?

Behold the heaven of heavens cannot contain Thee (3 *Kings* viii. 27); and Thou sayest, "come you all to Me."

Unless Thou, O Lord, didst say it, who could believe it to be true?

And unless Thou didst command it who would dare attempt to approach?

Moses Thy servant, Thy great and special friend, made an ark of incorruptible wood, which he also covered with the most pure gold, that he might deposit therein the tables of the law; and shall I, a rotten creature, presume so easily to receive Thee, the maker of the law, and the giver of life?

Solomon, the wisest of the kings of Israel, employed seven years in building a magnificent temple for the praise of Thy name:

And for eight days together celebrated the feast of the dedication thereof; he offered a thousand victims as peace offerings, and brought the ark of the covenant in a solemn manner into the place prepared for it with sound of trumpet and jubilee (3 *Kings* viii. 6).

And I, a wretched sinner, how shall I bring Thee into my house, I, who can hardly spend one half-hour devoutly? And would I had even once spent one half-hour itself as I ought!

O my God, how much did they endeavor to do to please Thee!

Alas! how little is what I do! How short a time do I spend when I prepare myself to communicate.

And yet surely in the life-giving presence of Thy deity, no unbecoming thought should occur, nor anything created take up my mind; for it is not an angel, but the Lord of

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angels, that I am to entertain.

And yet there is a very great difference between the ark of the covenant with its relics, and Thy most pure body, with its unspeakable virtues; between those sacrifices of the law, which were figures of things to come, and the true sacrifice of Thy body, which is the accomplishing of all those ancient sacrifices.

Why, then, am I not more inflamed, considering Thy venerable presence?

Why do I not prepare myself with greater care to receive Thy sacred gifts, seeing that these ancient holy patriarchs and prophets, yea kings also and princes, with the whole people, have shown so great an affection of devotion toward Thy divine worship?

The most devout King David danced before the ark of God with all his might (2 *Kings* vi. 14), commemorating the benefits bestowed in times past on the fathers. He made musical instruments of sundry kinds; he published psalms, and appointed them to be sung with joy; he himself likewise often sang them, playing upon his harp, inspired with the grace of the Holy Ghost. He taught the people of Israel to praise God with their whole heart, and to join their voices in blessing and magnifying Him every day.

If such great devotion was then used, and such remembrance of the praise of God before the ark of the covenant, how great ought to be the reverence and devotion which I and all Christian people should have in the presence of this sacrament, and in receiving the most excellent body of Christ!

Many run to sundry places to visit the relics of the saints; they behold the noble church buildings erected in their honor; and kiss their sacred bones, wrapt up in silk and gold.

And behold I have Thee here present on the altar, my God, the Saint of saints, the Creator of men, and the Lord of angels.

Oftentimes in seeing these things men are moved with curiosity, and the novelty of the sight, and but little fruit of amendment is reaped thereby; especially when persons lightly run hither and thither, without true contrition for their sins.

But here in the Sacrament of the Altar, Thou art wholly present—my God—the man Christ Jesus; where also the fruit of sal-

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vation is plentifully reaped as often as Thou art worthily and devoutly received.

And to this we are not drawn by any levity, curiosity, or sensuality, but by a firm faith, a devout hope, and a sincere charity.

O God, the invisible maker of the world, how wonderfully dost thou deal with us! How sweetly and graciously dost Thou order all things in favor of Thy elect, to whom Thou offerest Thyself to be received in this sacrament!

For this exceeds all understanding of man; this, in a particular manner, engages the hearts of the devout, and enkindles their love.

Oh, the wonderful and hidden grace of this sacrament, which only the faithful of Christ know.

In this sacrament is conferred spiritual grace; lost virtue is repaired in the soul; and beauty, disfigured by sin, returns again. And so great, indeed, is this grace sometimes that from the abundance of the devotion that is bestowed, not only the mind, but the frail body also feels a great increase of strength.

Yet it is much to be lamented and pitied that we should be so lukewarm and negligent as not to be drawn with greater affection to the receiving of Christ, in Whom consists all the hope and merit of those that shall be saved.

For He is our sanctification and our redemption; He is our comfort in our pilgrimage, and the eternal beatitude of the saints.

It is therefore much to be lamented that many esteem so lightly this saving mystery which rejoices heaven and preserves the whole world.

Oh, the blindness and hardness of the heart of man that doth not more highly prize so unspeakable a gift; and from daily use falls into a disregard of it.

For if this most holy sacrament were only celebrated in one place, and consecrated by only one priest in the world, how great a desire would men have to go to that place, and to such a priest of God; that they might see the divine mysteries celebrated?

But now there are made many priests, and Christ is offered up in many places, that the grace and love of God to man may appear the greater, the more this sacred communion is spread throughout the world.

Thanks be to Thee, O

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good Jesus, our eternal shepherd, Who hast vouchsafed to feed us poor exiles with Thy precious body and blood, and to invite us to the receiving of these mysteries with the very words of Thy own mouth, saying, "Come to Me all you that labor and are burdened, and I will refresh you" (*Matt.* xi. 28).

St. Paschal Baylon, Patron Saint of Eucharistic Associations

ST. PASCHAL BAYLON, whom Pope Leo XIII proclaimed in 1897 the patron of Eucharistic Congresses, was born on Easter or *Paschal* Sunday, in 1540, at Torre Hermosa, a little village of the old kingdom of Aragon, Spain. He was a simple lay-brother of the Franciscan Order, distinguished by an extraordinary devotion to the sacred mystery of the altar.

While still in the world he never suffered a day to pass without visiting, when possible, Jesus in the tabernacle, and later, as a Religious, he was accustomed to spend hours at the foot of the altar, where he was often raised from the ground in the fervor of his prayer.

On Whitsunday, 1592, the saint, with a peaceful smile upon his countenance, was called to his heavenly reward. On the occasion of his funeral, and after the saint's interment, many miracles occurred which attested his uncommon devotion to the Blessed Sacrament.

Reflections

ST. PASCHAL teaches us never to suffer a day to pass without visiting Jesus in the narrow chamber where He, Whom heaven itself cannot contain, abides day and night for our sake.

JESUS, Whom now beneath a veil I see,
May what I thirst for soon my portion be:
To see Thy face revealed,
and find my rest
In gazing on Thy glory manifest.
—Rythm of St. Thomas.

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As PASCHAL was watching his sheep on the mountain-side he heard the consecration bell ring out from a church in the valley below, where the villagers were assembled for Mass. The saint fell on his knees, when suddenly there stood before him an angel of God, bearing in his hands the sacred Host, and offering it for his adoration. Learn from this how pleasing to Jesus Christ are those who honor Him in this great mystery of His love; and how to them epecially this promise is fulfilled: "I will not leave you orphans, I will come unto you" (*John* xiv. 18).

"My delights are to be with the children of men" (*Prov.* viii. 31).

—"Miniature Lives of the Saints."

Other Patron Saints of Eucharistic Associations and Shining Models of Devotion to the Blessed Sacrament

FIRST, the queen of all saints, the foremost model of all adorers of the Holy Eucharist—holy Mary, the Mother of Jesus, whom we invoke as "*Our Lady of the Most Holy Sacrament!*"

WHEN ST. JOHN, the beloved disciple, to whom was granted the sweet privilege of resting his head on the Saviour's bosom at the Last Supper; St. Thomas Aquinas, who wrote the *Office of the Blessed Sacrament* and composed many beautiful eucharistic hymns; St. Alphonsus Liguori, St. Wenceslaus, St. Francis Borgia, St. Francis Xavier, St. Aloysius, St. Philip Neri, St. Paul of the Cross, St. Peter of Alcantara, St. Benedict Joseph Labre, St. Leonard of Port Maurice, St. Francis de Sales, St. Joseph of Cupertino, St. Dominic, St. Francis d'Assisi, St. Bonaventure, St. Stanislaus, St. John Berchmans, St. Tarcisius, St. Anthony of Padua, St. Francis Caracciolo, St. Norbert, St. Louis, St. Michael de Santi, Blessed Margaret Mary Alacoque, St. Teresa, St Gertrude, St. Mechtilde, St. Julian of Cornillon, St. Catherine of Siena, St.

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Catherine of Genoa, St. Juliana Falconieri, Blessed Columba of Rieti, Blessed Imelda Lambertini, Blessed Lydwina, St. Lutgarde, St. Clare, St. Rose of Lima.

LET us read the lives of these saints; let us endeavor to imitate the fervor of their devotion to the Blessed Sacrament, and their other virtues. By the light of their example and through their intercession we shall walk steadfastly in the way of perfection.

Prayer to St. Michael de Santi

GLORIOUS Michael, seraph inflamed with burning love of Jesus in the Most Holy Sacrament; thou who, passing days and nights in His royal presence, didst find there those dear delights which, inundating not thy heart alone but thy whole body with surpassing sweetness, threw thee into an ecstasy of joy; and who, rapt in thy God, didst feel thyself faint for love, being unable to support the torrent of consolations; vouchsafe, I pray thee, powerful advocate, to obtain for me lively faith, firm hope, and burning charity towards this priceless treasure, the precious pledge of everlasting glory: so that by thy intercession I may, through the whole course of my life, be numbered amongst the true worshipers of Jesus in the Holy Sacrament, and with thee hereafter enjoy Him face to face in an eternity of bliss. Amen. Pater, Ave, Gloria.

Indulgences granted by Pius IX, May 20, 1862, for reciting this prayer: i. 300 days, once a day. ii. Plenary, on April 10 (the day of the saint's death), on Corpus Christi, and on July 5, his feast, provided the prayer has been said at least ten times during the year on the usual conditions.

Antiphon to the Archangel Michael

SANCTE Michael archangele, defende nos in prælio, ut non pereamus in tremendo judicio.

HOLY archangel Michael, defend us in the day of battle, that we may not be lost in the dreadful judgment.

Indulgence of 100 days.—Leo XIII, Aug. 19, 1893.

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Antiphon, Versicle, Response, and Prayer to St. Michael

ANT. Most glorious prince, Michael the archangel, be mindful of us; pray for us always both here and everywhere to the Son of God.

V. In the sight of the angels, I will sing praise to Thee, O my God.

R. I will worship toward Thy holy temple, and give glory to Thy name.

Let us pray

O God, Who in a wonderful order hast established the ministry of angels and of men: mercifully grant that even as Thy holy angels ever do Thee service in heaven, so at all times they may succor us upon earth.

Prayer to the Archangel Raphael

GLORIOUS archangel St. Raphael, great prince of the heavenly court, illustrious for thy gifts of wisdom and grace, guide of travelers by land and sea, consoler of the unfortunate, and refuge of sinners, I entreat thee to help me in all my needs and in all the trials of this life, as thou didst once assist the young Tobias in his journeying. And since thou art the "physician of God," I humbly pray thee to heal my soul of its many infirmities and my body of the ills that afflict it, if it be for my greater good. I ask, especially, for angelic purity, that I may be made fit to be the living temple of the Holy Ghost. Amen.

Indulgence of 100 days.—Leo XIII, June 21, 1890.

Prayer to the Archangel Gabriel

O BLESSED archangel Gabriel, we beseech thee, do thou intercede for us at the throne of divine mercy in our present necessities, that, as thou didst announce to Mary the mystery of the incarnation, so through thy prayers and patronage in heaven we may obtain the benefits of the same, and sing the praise of God forever in the land of the living. Amen.

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To the Guardian Angel

ANGEL of God, my guardian dear,
To whom His love commits me here,
Ever this day be at my side,
To light and guard, to rule and guide. Amen.

Prayer to St. Anne

GLORIOUS St. Anne, thou hast shown thyself so powerful in thy intercession, so tender and compassionate toward those who honor thee and invoke thee in suffering and distress, that I cast myself at thy feet with perfect confidence and beseech thee most humbly and earnestly to take me under thy protection in my present necessities and to obtain for me the favor I desire. Vouchsafe to recommend my request to Mary, thy beloved daughter, the merciful queen of heaven, that she may plead my cause with you before the throne of Jesus, her divine Son. Cease not to intercede for me until my request is granted. Above all, obtain for me a great love for Jesus and Mary, that my heart may be adorned with their virtues, that I may live a good life and die a happy death, and one day behold my God face to face in the blissful abode of the saints.

Another Prayer to St. Anne

WITH deep and heartfelt veneration I prostrate myself before thee, O glorious St. Anne. Thou art that beloved and privileged creature who on account of thy extraordinary virtues and sanctity wast worthy to receive from God the supreme grace of giving life to the treasure-house of all graces, blessed among women, mother of the Word incarnate, the most holy Virgin Mary. Deign, therefore, O most compassionate saint, for the sake of this lofty privilege, to receive me into the number of thy true followers, for such I protest I am and desire to remain so long as I may live. Surround me with thy powerful patronage, and obtain for me from God the grace to imitate those virtues with which thou wast so abundantly adorned. Grant that I may know and bitterly lament my sins. Obtain for me a

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most lively affection for Jesus and Mary, and fidelity and constancy in the practice of the duties of my state. Preserve me from every danger in life, and assist me in the moment of my death, so that, safe in paradise, I may unite with thee, most blessed mother, in praising the Word of God made man in the bosom of thy most pure child, the Virgin Mary. Amen. Pater, Ave, Gloria, *thrice*.

Indulgence of 300 days, once a day.—Leo XIII, March 20, 1886.

Prayer to SS. Peter and Paul

O BLESSED apostles Peter and Paul, I elect you this day for my special protectors and advocates with God. In all humility I rejoice with thee, blessed Peter, prince of the apostles, because thou art the rock whereon God hath built His Church; and I rejoice with thee, too, blessed Paul, because thou wast chosen of God for a vessel of election and a preacher of the truth throughout the world. Obtain for me, I beseech you both, a lively faith, firm hope, and perfect charity, entire detachment from myself, contempt of the world, patience in adversity, humility in prosperity, attention in prayer, purity of heart, right intention in my works, diligence in the fulfilment of all the duties of my state of life, constancy in my good resolutions, resignation to the holy will of God, perseverance in divine grace unto death; that, having overcome, by your joint intercession and your glorious merits, the temptations of the world, the flesh, and the devil, I may be made worthy, to appear before the face of the chief and eternal Shepherd of souls, Jesus Christ our Lord, to enjoy Him and to love Him for all eternity, Who with the Father and the Holy Ghost, liveth and reigneth ever, world without end. Amen. Pater, Ave Gloria.

Indulgence of 100 days, once a day.—Pius IX, June 18, 1876.

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Prayer to St. John, Apostle and Evangelist

O GLORIOUS apostle, who, on account of thy virginal purity, wast so beloved by Jesus as to deserve to lay thy head upon His divine breast, and to be left, in His place, as son to His most holy mother; I beg thee to inflame me with a most ardent love toward Jesus and Mary. Obtain for me from Our Lord that I, too, with a heart purified from earthly affections, may be made worthy to be ever united to Jesus as a faithful disciple, and to Mary as a devoted son, both here on earth and eternally in heaven. Amen.

Indulgence of 200 days, once a day.

Relation and Difference between Devotion to the Holy Eucharist and Devotion to the Sacred Heart

THERE is an intimate relation between devotion to the Holy Eucharist and devotion to the Sacred Heart. Both tend to honor the same Man-God, Our Lord Jesus Christ. We offer acts of homage to the eucharistic Heart of Jesus; nevertheless these two devotions should not be confounded one with the other; they are two separate devotions.

"THERE have been," says Father Gallifet in his admirable work, *The Adorable Heart of Jesus*, "from the very beginning, people who asserted that there was no essential difference between devotion to the Blessed Sacrament and that to the Sacred Heart, and who consequently rejected the latter as only adding a new name to a very old devotion.

"These two devotions differ from each other: *first*, in their objects: *secondly*, in the motives for honoring these objects; *thirdly*, in the essential end of their institution. This is to say—they differ in the three most important points which can distinguish devotions one from the other.

"They differ in the first place in their object; for in the one is proposed alone

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the adorable Heart of Jesus Christ, without any reference to the rest of His body. In the other the entire body of Jesus Christ is proposed under the sacramental species, without any special reference to His Heart.

"They differ, in the second place, in the motives for honoring the object, for in the devotion to the Blessed Sacrament the motive for honoring the body of Jesus Christ is the infinite dignity of this adorable flesh, which, through its union with the Word, is worthy of the adoration of angels and men. In the devotion to the Sacred Heart the essential motive for honoring it is the love with which it is inflamed, and the sufferings it endured through the ingratitude of men, which has relation to the divine Heart, and to no other part of the body.

"In short, in instituting the feast of the Blessed Sacrament the object was to render to Jesus Christ, abiding amongst us, the adoration, the gratitude, and the love which are so justly due to Him in this ineffable mystery. It is in order to satisfy these obligations that the Church has instituted the festival of the Blessed Sacrament with its solemn octave, with processions, decorations, and all the pomp and magnificence with which this feast is celebrated. But in that of the Sacred Heart the principal object of its institution is to make reparation to Our Lord for the insults His love has received in the holy sacrament through the ingratitude of men—a reparation which Jesus Christ desires should be directed to His Heart, which is, as it were, the source and the seat of this love.

"The Heart of Jesus is the symbol of His love; the Blessed Sacrament is the effect of His love. While these two devotions are very distinct one from the other, nevertheless there is a bond of union between them, since the body of Jesus Christ, really present in the Holy Eucharist, contains this adorable Heart, which is the object of a special worship.

"In her Divine Office the Church herself reveals the *motive* of the worship we render the Sacred Heart of Jesus, when she declares that the feast of the Sacred Heart was established in order that the faithful might honor with more devotion and zeal, *under the symbol of the Sacred Heart*, the *love* of Jesus Christ, which induced Him

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not only to suffer and to die for the redemption of mankind, but also to institute the sacrament of His body and blood in commemoration of His death.

Relation between Devotion to the Sacred Heart and Devotion to the Passion of Our Lord

Our Saviour's love for men, of which His sacred Heart is the symbol, was the real cause of His sufferings, and induced Him to sacrifice Himself for us on the cross. "Christ hath loved us," says St. Paul, "and hath delivered Himself for us" (*Eph.* v. 2).

The greatest evidence of love is to suffer and to die for those whom we love. When we contemplate the passion of Our Lord and Saviour Jesus Christ, we cannot fail to recognize this love; and when we meditate on the ardent love of His sacred Heart, we understand the mystery of His suffering and death.

Jesus welcomed sufferings and embraced the cross for love of us. And the heart is the symbol of love; hence, when Our Lord revealed His divine Heart to Blessed Margaret Mary, He showed her therein the *flames of love* together with the *instruments of His passion*, giving us thereby to understand that, as His love led Him to die for us on the cross, so the remembrance of His passion and death is one of the great means by which we should honor His sacred Heart. He invites us, moreover, to offer honor and reparation to His divine Heart in the Blessed Sacrament, and thereby He evidently solicits us to glorify this divine Heart by the celebration of His passion, of which the most holy sacrament is a constant commemoration. It is worthy of note that in the Mass of *Corpus Christi* the Preface of the Nativity is said; whereas in the Mass of the *Sacred Heart* the Preface is of the *Cross* or *Passion of Our Lord.*

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The Holy Hour

THE Holy Hour is a pious exercise of mental or vocal prayer, in union with the prayer of Our Lord in the Garden of Olives on Maundy Thursday night. It was taught as a practice to Blessed Margaret Mary Alacoque by Our Lord Himself, Who appeared to her while she was adoring the Blessed Sacrament, and said:

"Every night, between Thursday and Friday, I will make you partaker of that sorrow unto death which it was My will to suffer in the Garden of Olives. . . To join with Me in the humble prayer which I then offered to My Father, you shall rise between eleven o'clock and midnight; you shall prostrate yourself with Me for *one hour*, with your face to the ground, both to appease the anger of God by imploring mercy for sinners, and to sweeten in some way the bitterness I felt when My apostles abandoned Me, being unable to watch one hour with Me."

In 1829 Father Debrosse, S.J., founded a confraternity in the chapel of the Jesuits at Paray-le-Monial, for the purpose of spreading this devotion. In virtue of a rescript of Pius IX, issued in 1875, all the associates of the Apostleship of Prayer can gain a plenary indulgence for keeping the Holy Hour. The devotion may be practised either in public or in private; if in public, then any hour may be named for any day in the week by the local directors; if in private, then the time is restricted to an hour, between 2 P.M. of every Thursday and about 6 P.M. on Friday. There are no special prayers or practices obligatory during the Holy Hour, but it should be offered in memory of the sacred passion, and in particular of the prayer and agony of Our Saviour in the Garden of Gethsemani.

No particular place is prescribed for keeping the Holy Hour; hence even sick persons can practise this beautiful devotion. We thereby make reparation to the Heart of Jesus for the ingratitude of men; participate in Our Saviour's agony; implore mercy for sinners, and appease the anger of God.

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A Method for the Holy Hour

NO METHOD is prescribed, no special prayers are of obligation. But it is most proper and most beneficial to devote one part of the Holy Hour to mental prayer or meditation, and another part to vocal prayer, all in union with Our Lord's prayer in the Garden of Gethsemani.

The hour may be quite properly divided into four parts, giving the first and third quarter to meditation or spiritual reading, and the second and fourth or last quarter of the hour to vocal prayers; or the Holy Hour may be divided into two parts, giving the first half to meditation, and the second half to vocal prayer.

1. Begin the hour always by picturing to yourself our divine Saviour kneeling alone in the Garden of Gethsemani, and then, with deep recollection of mind, meditate for a few moments on these words of Jesus:

"My soul is sorrowful even unto death" (*Matt.* xxvi. 38).

2. Recall the words of Jesus: "My Father, if it be possible, let this chalice pass from Me; nevertheless, not as I will, but as Thou wilt" (*Matt.* xxvi. 39).

3. Read slowly, and with serious reflection, a chapter from some approved book, bearing on the passion and the love of Jesus or on resignation and abandonment to the will of God.

The following books are suggested as suitable for this purpose: Perinaldo's "Meditations on the Sufferings of Jesus Christ;" St. Paul of the Cross' "Flowers of the Passion;" Gallwey's "The Watches of the Passion;"[1] The Gospel narrative of the Passion; "Jesus, the All Beautiful," by the author of "The Voice of the Sacred Heart;" "Little Book of Meditations on the Passion of Our Lord," translated from the Italian by a Passionist Father; "The Lover of Souls;" "Calvary and the Altar," by the author of "Reflections and Prayers for Holy Communion;" Thomas à Kempis' "Following of Christ:" Book II, chapters vi. to

[1] Pious souls of every class, by using Father Gallwey's most admirable work, will feel their hearts burning with love of Him Who suffered for love of us all.

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xii; Book III, all those chapters bearing on the love of Jesus, on the sufferings of Christ, or on resignation to the will of God, and patience in our own sufferings; Huguet's "Month of the Sacred Heart."

4. Many of the prayers and devotions found in the *Blessed Sacrament Book* are quite appropriate for the Holy Hour: e.g., the Office of the Sacred Heart; the litanies; the acts of consecration and reparation, and the prayers in reference to the passion of Our Lord. The Rosary in honor of the Sorrowful Mysteries may be recited. The Eucharistic Way of the Cross is also commendable for private devotion during the Holy Hour, inasmuch as this pious exercise combines mental and vocal prayer.

The *Eucharistic Way of the Cross* and the *Eucharistic Rosary* are excellent devotions also for the *hour of adoration* before the Blessed Sacrament.

For the Way of the Cross proper, i.e., for making the Way of the Cross in the usual manner by moving from station to station, we recommend the Franciscan method, which is found in this book immediately preceding the Eucharistic method. (See page 939.)

Prayer in Honor of the Passion and Death of Our Saviour

O God, Who for the world's redemption wast pleased to be born, circumcised, rejected by the Jews, betrayed by the kiss of the traitor Judas, bound with chains, led like an innocent lamb to sacrifice, and shamefully presented before Annas, Caiphas, Pilate, and Herod, accused by false witnesses, beaten with whips. buffeted, insulted, spit upon, crowned with thorns, smitten with a reed, blindfolded, stripped of Thy garments, fastened with nails to the cross, and lifted up on high, reputed among thieves, and made to drink gall and vinegar, and wounded by a lance; oh, by these most sacred sufferings, which, unworthy as I am, I thus commemorate, and by Thy holy cross and death, deliver me, Lord, from the pains of hell, and deign to lead me where Thou didst lead the penitent thief, who was crucified by Thy side;

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Thou Who, with the Father and the Holy Ghost, livest and reignest, world without end. Amen.

Our Father, Hail Mary, Glory be to the Father, etc., five times.

The Sovereign Pontiff, Pius VII, by a decree of the Sacred Congregation of Indulgences, Aug. 25, 1820, granted to all the faithful who, with at least contrite heart and devotion, shall say this prayer, and the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each five times, an *indulgence of three hundred days*, once a day, also a *plenary indulgence*, on any one of the last three days of the month, to all those who, having said these prayers every day for a month, and being truly penitent, after confession and communion shall pray devoutly for some time for the intention of His Holiness.

Seven Offerings and Prayers in Honor of the Precious Blood of Our Lord

I

ETERNAL Father! I offer Thee the merits of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for the propagation and exaltation of my dear mother, Thy holy Church; for the safety and prosperity of her visible head, our chief pastor, the Bishop of Rome; for the cardinals, bishops, and pastors of souls, and for all the ministers of the sanctuary. *Glory be to the Father.*

Blessed and praised for evermore be Jesus, Who hath saved us with His blood.

II

ETERNAL Father! I offer Thee the merits of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for the peace and concord of Catholic kings and princes, for the humiliation of the enemies of our holy faith, and for the welfare of all Christian people. *Glory be to the Father.*

Blessed and praised, etc.

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III

ETERNAL Father! I offer Thee the merits of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for the repentance of unbelievers, the uprooting of heresy, and the conversion of sinners. *Glory be to the Father.*

Blessed and praised, etc.

IV

ETERNAL Father! I offer Thee the merits of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all my relatives, friends, and enemies; for the poor, the sick, and the afflicted, and for all those for whom Thou, my God, knowest that I ought to pray, or wouldst have me pray. *Glory be to the Father.*

Blessed and praised, etc.

V

ETERNAL Father! I offer Thee the merits of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all who this day are passing to the other life; that Thou wouldst save them from the pains of hell, and admit them quickly to the possession of Thy glory. *Glory be to the Father.*

Blessed and praised, etc.

VI

ETERNAL Father! I offer Thee the merits of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all those who love this great treasure, for those who join with me in adoring it and honoring it, and for those who strive to spread devotion to it. *Glory be to the Father.*

Blessed and praised, etc.

VII

ETERNAL Father! I offer Thee the merits of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all my wants, spiritual and temporal; in suffrage for the holy souls in purgatory, and chiefly for those who were the most fervent lovers of this blood, the price of our redemp-

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tion, and who were most devout to the sorrows and pains of our dear mother, most holy Mary. *Glory be to the Father.*

Blessed and praised, etc.

Glory be to the blood of Jesus, now and forever, and throughout all ages. Amen!

Indulgence of 300 days, every time.—Pius VII, Sept. 22, 1817.

Oblation and Thanksgiving in Honor of the Most Precious Blood of Jesus

ETERNAL Father! we offer Thee the most precious blood of Jesus, shed for us with such great love and bitter pain from His right hand; and through the merits and the efficacy of that blood, we entreat Thy divine majesty to grant us Thy holy benediction, in order that we may be defended thereby from all our enemies, and be set free from every ill; whilst we say, May the blessing of almighty God, Father, Son, and Holy Spirit, descend upon us and remain with us forever. Amen.

Our Father, Hail Mary, Glory be to the Father.

Indulgence of 100 days, every time.—Leo XII, Oct. 25, 1823.

Chaplet of the Precious Blood

This chaplet consists of seven Mysteries, in which we meditate upon the seven times in which Jesus Christ shed His blood for us; at each Mystery except the last we say *Pater Noster* five times, and *Gloria Patri* once; and at the last, *Pater noster* thrice, and *Gloria Patri* once; thus making up the number of 33, by saying the *Pater noster* thirty-three times in remembrance of the thirty-three years of Our Lord's life. End with the prayer, "Most precious blood," etc.

N.B.—These indulgences can be gained by merely saying thirty-three *Pater nosters* and, if the person is capable of meditating, reflecting on the Mysteries.

The Chaplet

V. DEUS, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Gloria Patri, etc.

R. Sicut erat, etc.

V. O GOD, come to my assistance.

R. O Lord, make haste to help me.

V. Glory be to the Father, etc.

R. As it was in the beginning, etc.

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First Mystery

THE first time our loving Saviour shed His precious blood for us was on the eighth day after His birth, when He was circumcised in order to fulfil the law of Moses. While, then, we reflect that Jesus did this to satisfy the justice of God for our lax ways, let us rouse ourselves to sorrow for them, and promise, with the help of His all-powerful grace, to be henceforth truly chaste in body and in soul. Pater noster *five times, and* Gloria Patri *once.*

V. Te ergo quæsumus tuis famulis subveni quos pretioso sanguine redemisti.

V. We beseech Thee, therefore, help Thy servants, whom Thou hast redeemed with Thy precious blood.

Second Mystery

NEXT, in the Garden of Olives, Jesus shed His blood for us in such quantity that it bathed the earth around. He did this at the sight of the ingratitude with which men would meet His love. Let us, then, repent sincerely that we have hitherto corresponded so ill with the countless blessings of God, and resolve to make good use of His graces and inspirations. Pater noster *five times, and* Gloria Patri *once.*

V. Te ergo quæsumus, etc.

V. We beseech, etc.

Third Mystery

NEXT, in His cruel scourging, Jesus shed His blood when His flesh was so torn that streams of blood flowed from every part of His body, all of which He offered all the time to His eternal Father in payment of our impatience and our softness. How comes it, then, that we do not curb our anger and love of self? Henceforth we will try our best to bear our troubles well, and, despising self, take peacefully the injuries which men may do us. Pater noster *five times, and* Gloria Patri *once.*

V. Te ergo quæsumus, etc.

V. We beseech, etc.

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Fourth Mystery

AGAIN, from the sacred head of Jesus, blood poured down when it was crowned with thorns, in punishment of our pride and evil thoughts. Shall we, then, continue to nurture haughtiness, foster foul imaginations, and feed the wayward will within us? Henceforth let there be ever before our eyes our utter nothingness, our misery, and our weakness; and with generous hearts let us resist all the temptations of the devil. Pater noster, *five times, and* Gloria Patri *once.*

V. Te ergo quæsumus, etc.

V. We beseech, etc.

Fifth Mystery

WHAT streams of precious blood did not our loving Lord pour forth from His veins when laden with the heavy cross on that most grievous journey to Calvary! The very streets and ways of Jerusalem, through which He passed, were watered with it! This He did in satisfaction for the scandals and bad example by which His own creatures had led others astray. Who can tell how many of us are of this unhappy number? Who knows how many he himself alone has, by his own bad example, brought down to hell? And what have we done to remedy this evil? Henceforth let us at least do all we can to save souls by word and by example, making ourselves a pattern to all of goodness and a holy life. Pater noster *five times, and* Gloria Patri *once.*

V. Te ergo quæsumus, etc.

V. We beseech, etc.

Sixth Mystery

MORE, and still more precious blood did the Redeemer of mankind shed in His barbarous crucifixion; when, His veins being rent and arteries burst, there rushed forth in a torrent, from His hands and His feet, that saving balm of life eternal, to pay for all the crimes and enormities of a lost world. Who, after this, would continue in sin, and so renew the cruel crucifixion of the Son of God? Let us weep

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bitterly for our bad deeds done, and detest them before the feet of the sacred minister of God; let us amend our evil ways, and henceforth begin a truly Christian life, with the remembrance ever in our hearts of all the blood which our salvation cost the Saviour of men. Pater noster *five times, and* Gloria Patri *once.*

V. Te ergo quæsumus, etc.

V. We beseech, etc.

Seventh Mystery

LAST of all, after His death, when His sacred side was opened by the lance, and His loving Heart was wounded, Jesus shed blood, and with it there came forth water, to show us how His blood was all poured out to the last drop for our salvation. Oh, the great goodness of our redeeming Lord! Who will not love Thee, Saviour of my soul? What heart will not consume itself away for love of Thee, Who hast done all this for our redemption? The tongue wants words to praise Thee; so let us invite all creatures upon earth, all angels and all saints in paradise, and most of all our dear mother Mary, to bless, praise, and celebrate Thy most precious blood. Glory to the blood of Jesus! Now and ever throughout all ages. Amen. Pater noster *thrice, and* Gloria Patri *once.*

V. Te ergo quæsumus, etc.

V. We beseech, etc.

Prayer

MOST precious blood of life eternal! price and ransom of the world! drink and bath of the soul! ever pleading the cause of man before the throne of mercy; I adore Thee most profoundly; I would, if I were able, make Thee some compensation for the outrages and wrongs Thou dost ever suffer from men, and especially from those who dare in their rashness to blaspheme Thee. Who will not bless this blood of value infinite? Who does not feel himself on fire with the love of Jesus, Who shed it all for us? What should I be but for this blood which hath redeemed me? And what drew Thee, thou precious blood, from the veins of

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my Lord, even to the last drop? It was love. O boundless love, which gave to us this saving balsam! O balsam beyond all price, streaming forth from the fount of immeasurable love! Give to all hearts, all tongues, power to praise, celebrate, and thank Thee, now and ever, and throughout all eternity. Amen.

V. Redemisti nos, Domine, in sanguine tuo:
R. Et fecisti nos Deo nostro regnum.

V. Thou hast redeemed us, O Lord, with Thy blood.
R. And hast made us a kingdom to our God.

Oremus

OMNIPOTENS sempiterne Deus, qui unigenitum Filium tuum mundi Redemptorem constituisti, ac ejus sanguine placari oluisti; concede nobis, quæsumus, salutis nostræ pretium ita venerari, atque a præsentis vitæ malis ejus virtute defendi in terris, ut fructu perpetuo lætemur in cœlis. Qui tecum vivit et regnat, etc. Amen.

Let us pray

ALMIGHTY and everlasting God, Who hast appointed Thine only-begotten Son the Saviour of the world, and hast willed to be appeased by His blood; grant us, we beseech Thee, so to venerate this blood, the price of our salvation, and so to be defended on earth by its power from the evils of this present life, that in heaven we may be made glad by its everlasting fruit. Who liveth and reigneth, etc. Amen.

Indulgence of seven years and seven quarantines, once a day.—Pius VII, Oct. 18, 1815; Gregory XVI, July 5, 1843.

Indulgences for One Hour's Prayer on Holy Thursday, Corpus Christi, and Other Thursdays

Plenary, to all who on Holy Thursday, either in public or private, shall for one hour practise some devotion in remembrance of the institution of the most holy Eucharist; to be gained after confession and communion on that day, or some day in the following week.

Plenary, on the same conditions, on Corpus Christi.

Three hundred days, on any other Thursday.

Pray according to the intention of the Pope.—Pius IX, June 18, 1876.

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Indulgence for a Visit to the Holy Sepulcher on Holy Thursday and Good Friday

Ten years and ten quarantines for each visit.

Condition: Prayer according to the intention of the Pope.—Pius VII, March 7, 1815.

Act of Reparation and Ejaculations

JESUS, my God, my Saviour, true God and true man, in that lowly homage with which the Faith itself inspires me, with my whole heart I adore and love Thee in the most august Sacrament of the Altar, in reparation for all the acts of irreverence, profanation, and sacrilege, which I myself may ever have been so unhappy as to have committed, as well s for all such like acts that ever have been done by others, or that may be done in ages yet to come. I adore Thee, my God, not indeed as Thou deservest, nor as much as I am bound to adore, but as far as I am able; and I would that I could adore Thee with all the perfection of which a reasonable creature is capable. Meantime I purpose now and ever to adore Thee, not only for those Catholics who adore and love Thee not, but also for the conversion of all bad Christians, and of all heretics, schismatics, Mohammedans, Jews, and idolaters. Jesus, my God, mayest Thou be ever known, adored, loved, and praised every moment, in the most holy and divine sacrament. Amen.

I ADORE Thee every moment, O living bread of heaven, great sacrament!

Jesus, heart of Mary, I pray Thee send Thy blessing on my soul.

Holiest Jesu! loving Saviour! I give Thee my heart.

Indulgence of 200 days, every time.—Pius VII, Jan. 21, 1815.

Prayer Before the Blessed Sacrament

LOOK down, holy Father and Lord, from Thy sanctuary and from heaven, Thy dwelling-place on high, and behold th s sacred victim which our great high-priest, Thy holy child, Our Lord Jesus, offers up to Thee for the sins of His brethren; and be appeased for the multitude of our transgressions. Be-

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hold, the voice of the blood of Jesus, our brother, cries to Thee from the cross. Give ear, O Lord! Be appeased, O Lord! Hearken, and do not tarry, for Thine own sake, O my God, for Thy name is invoked upon this city and upon Thy people; and deal with us according to Thy mercy. Amen.

V. That Thou vouchsafe to defend, pacify, keep, preserve, and bless this city.

R. We beseech Thee to hear us.

Indulgence of 100 days, once a day.—Pius IX, Feb. 4, 1877.

Prayer to Jesus in the Tabernacle

DEAR Jesus, present in the Sacrament of the Altar, be forever thanked and praised. Love, worthy of all celestial and terrestrial love! Who, out of infinite love for me, ungrateful sinner, didst assume our human nature, didst shed Thy most precious blood in the cruel scourging, and didst expire on a shameful cross for our eternal welfare! Now, illumined with lively faith, with the outpouring of my whole soul and the fervor of my heart, I humbly beseech Thee, through the infinite merits of Thy painful sufferings, give me strength and courage to destroy every evil passion which sways my heart, to bless Thee in my greatest afflictions, to glorify Thee by the exact fulfilment of all my duties, supremely to hate all sin, and thus to become a saint.

Indulgence of 100 days, once a day.—Pius IX, Jan. 1, 1866.

Visit to the Blessed Sacrament

With the *Our Father*, *Hail Mary*, and *Glory be to the Father* five times, and *Our Father*, *Hail Mary*, and *Glory be to the Father* once, for the intention of the Pope.

Indulgence of 300 days, every time.—Pius IX, Sept. 15, 1876.

Ejaculation in Honor of the Blessed Sacrament

JESUS, my God, I adore Thee here present in the sacrament of Thy love.

Indulgence of 100 days, every time before the tabernacle; indulgence of 300 days, at exposition, every time.—Pius X, July 3, 1908.

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Ejaculation of Praise and Thanksgiving to the Most Holy Sacrament

BLESSED and praised every moment | Be the most holy and divine sacrament.

or

O SACRAMENT most holy, O Sacrament divine, All praise and all thanksgiving be every moment Thine!

Indulgence of 100 days, once a day; 100 days, three times a day on Thursdays, and during the octave of Corpus Christi; plenary indulgence once a month; 100 days during Mass if said at each elevation; 100 days, at the ringing of the bell at the hours during the Forty Hours' Exposition, or at other times, and at Benediction.—Pius VI, May 24, 1776; Pius VII, June 30, 1818; Dec. 7, 1819.

Meditation for the Holy Hour

Study the Heart of Jesus in His Sorrows

The Agony in the Garden of Gethsemani

"Dedit semetipsum pro nobis, ut nos redimeret."

"He gave Himself for us, that He might redeem us" (*Titus* ii. 14).

TO GIVE or to sacrifice one's self is the act of a loving heart, and the sacrifice is proportionate to one's love. The most perfect devotion is that which extends even to the sacrifice of life, and the strongest love is that unto death; Jesus Christ Himself has said that there can be no greater, and this is the measure, or rather the infinite perfection, of the love of His Heart for us—He loved to the end. Not only did He give Himself to men in the mystery of the Eucharist, but on the very day of the Supper He began to suffer and die for us.

When we say, He began, it is certainly an unsuitable expression, for He suffered for us from the first moment of the Incarnation. The apostle St. Paul and the prophets all bore witness that this was the most ardent wish of His Heart: Jesus, when He cometh into the world, saith, "O My Father, sacrifice and

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oblation Thou wouldst not, but a body Thou hast fitted to Me; holocausts for sin did not please Thee. Then said I, Behold, I come; in the head of the book it is written of Me that I should do Thy will, O God. I have desired it, and Thy law, in the midst of My Heart. Then I said Behold, I come" (*Heb.* x. 7, 9; *Ps.* xxxix. 8).

The agony of our divine Master in the Garden of Olives was the hour of the greatest bitterness and most cruel dolors for His adorable Heart, and the true passion of His soul.

Jesus delivered Himself up to four distinct and terrible tortures: *weariness. fear, sorrow,* and *agony.*

1. Weariness

FIRST, let us consider this weariness. A God weary upon earth! What an expression is this! "And He began to be weary." Weariness is a vague trouble which seizes upon the soul, and takes possession of the heart; it is a grief which may become so profound in a soul needing succor, and in a heart meeting with no sympathy, that it easily passes into discouragement and even disgust of life. One cannot see the time, the cause, or the end of this suffering, and the abyss of despair seems ready to open. This weariness is a weakness, a real infirmity; and the heart of man would never have suffered such a trial but for original sin. Jesus Christ, made like unto us, wished to know all the miseries of our poor fallen nature; He permitted weariness to penetrate into His soul, and to envelop, as it were, His Heart. But if the Man-God could suffer thus, the God-Man was never utterly cast down. It was in the Garden of Gethsemani alone that He experienced this pain, for before His hour of agony we find no trace of such desolation.

You will meditate upon the causes and effects of this first dolor of the Heart of Jesus, which have all been revealed to us by His prophets and by God Himself, Who confided the secret to His apostles. The dejection, the absolute abandonment in which He found Himself at this time, when a series of terrible sufferings was about to commence for Him, was the cause of this cruel sorrow and this mortal weariness.

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"My soul is sorrowful even unto death: stay you here, and watch with Me, He said to His disciples; And going a little further He fell upon His face, praying, and saying: "My Father, if it be possible, let this chalice pass from Me; nevertheless, not as I will, but as Thou wilt. And He cometh to His disciples, and fin eth them asleep, and he saith to Peter: What! Could you not watch one hour with Me?" (*Matt.* xxvi. 38, 40.)

Jesus had relied, it seems, upon the faithful sympathy of three disciples, whom He had brought with Him to the garden. He had told them to watch and pray. He went three times to seek for consolation from them, and to confide the sorrows of His Heart, but was unable to obtain a single word of sympathy. They understood not; their eyes, heavy with sleep, soon closed; and Jesus, desolate and more wearied, went away again to continue His prayer, and shed tears of blood.

"I looked," He says by His prophet, "for one that would grieve together with Me, but there was none; and for one that would comfort Me, and I found none" (*Ps.* lxviii. 21). "I looked about, and there was none to help" (*Isa.* lxiii. 5).

Utterly abandoned by all on the earth He could have recourse only to Heaven, praying incessantly those words which, in His infinite sorrow, reveal to us the perfect submission of His will to the will of His heavenly Father: "Father, if Thou wilt, remove this chalice from Me; but yet not My will, but Thine be done" (*Luke* xxii. 42).

Contemplate your divine Master, His face prostrate on the earth, His sad, anxious expression; He looks on all sides, weeps, and cries; the blood flows from His sorely wounded Heart; His sacred garments are steeped in it; even to the ground flows this ruddy stream. But, behold, He prays. Remember this; and if some day weariness should seize upon your soul, and penetrate even to your heart, do not fail to imitate your Saviour and pray, and an angel shall descend from heaven to comfort you, or at least to strengthen you. Seek not for comfort elsewhere, complain not to others. The earth will not respond to you, your very friends will not understand your grief, nay, they will even seem insensible to it; pray, still pray, above all pray

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to the Heart of Jesus, which knew all and every weariness, and He will have pity upon you; He will save you from the abyss of despair which threatens you, and is ready to swallow you up.

2. Fear

THIS is yet more astonishing and mysterious, a God Who fears, Who is afraid. Fear is either a weakness or a cowardice. Far be from us the blasphemous thought which would dare attribute to cowardice the terror which seized on Jesus Christ; but He felt this weakness, and His fear was so great that He trembled as He prayed to God, asking Him to remove this bitter chalice.[1] Fear would seem to be an impression on that part of the soul which is termed sensitive, and more particularly an effect of the imagination; but it affects the heart also; and in Our Lord's agony it was His Heart that especially suffered, as we may easily see, by meditating on His prayer to Heaven, and on those tears of blood.

It is an amazing thing that there are some souls so strong, some hearts so firm, even in the midst of the greatest trials, that one would suppose them proof against the feeling of fear. The sight of death cannot alarm these noble characters; and the poet has justly said that even on the ruins of the world the just

[1] Is it necessary to remind the reader of the sense of these sacred words of the Gospel, and explain these apparently contradictory sentiments—the desire to save us and the fear of death? The explanation is found in this word—*the Man-God*. He says His soul is sad and troubled. It is His humanity that is sad, that is in fear. The Godhead is in peace, and is always the strong God. There is nothing finer than the explanation given by St. Ambrose of this mystery: "It is not God Who is sad and Who is in fear; it is His soul. The Divinity is not subject to these weaknesses. It is not the divine wisdom, the divine being, but the human soul; for He took a soul like unto mine, a body like unto mine. When He said, 'Thy will, not Mine, be done,' He meant the *human* will by *His* will; but by the will of His Father He indicates that of the Divinity —of God. But the will of God the Son cannot be different from that of the Father; and as there is but one Divinity there can only be in God one and the same will."

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man, strong in his clear conscience, would stand immovable and firm. But here we see our God trembling, and asking that His chalice may be removed from Him! Yes, to console His children and faithful friends, He wished to know and experience this infirmity, that He might strengthen them in their day of sorrow. He was afraid.

But what was the cause of His great fear? What could this all-powerful and eternal God fear, Who until then had laughed at the rage of His enemies, and passed through the midst of them, and none dared raise a hand nor endure His look? "But He, passing through the midst of them, went His way" (*Luke* iv. 30). Ah, it was because at that moment, and in that hour of darkness, Jesus not only saw, but endured all He was to suffer in His passion; all appeared at the same time to His Heart, and weighed down His soul. The chalice was drained to the dregs by those lips, and He was steeped in the sorrows of death.

God gives us to drink only a few drops at a time of this chalice of bitterness in life, and when it seems about to approach our lips we are afraid. There is no man able to drink in one day all that will be poured out to him in a year. The God of mercy has pity on us; there is sufficient sorrow for every day of this sad life. But, I repeat, Jesus saw all; He suffered everything in His Heart, and at the sight He was crushed under the weight of those sufferings which menaced Him. He trembled, and was in fear; in fear of accusations and false witnesses; in fear of imprisonment, scourgings, and thorns; in fear of the cross, and that lance which would pierce Him after His death; in fear of death itself and the tomb. At sight of all these torments He is terrified and falls trembling to the ground, which is moistened with His blood, that is to say with the tears of His Heart.

Consider Him in this state; hear the plaints He makes to His Father. See Him approach His apostles, seeking strength and help from them. Alas, they do not even answer Him! Disappointed in His hopes, abandoned by all the world, Jesus returns to the shelter of the trees, again to repeat the same prayer of sorrow and submission: "My Father, if it be possible, let this chalice pass from Me; nevertheless, not as I will, but as Thou wilt" (*Matt.* xxvi. 39).

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We can understand from this prayer what was the extremity of His weariness and fear; and yet Jesus had so desired this day. Speaking on one occasion, when His Heart was longing to make sacrifices on account of the plenitude of its love, He said, "A baptism of blood awaits Me, and I earnestly desire to be baptized in it." Now the hour has arrived for this baptism, and He is in fear. He does not shrink, but he tremblingly prays to His Father to take pity upon Him, and remove this day from Him, if in accordance with His will. "Let this chalice pass from Me."

O Heart, victim of love, grant us grace to understand Thy sorrows, Thy tender devotion! May we have recourse to prayer in our days of trial and fear, following Thy example; for that alone can prevent us from sinking into the abyss of despair or apostasy. Let Thy weakness be our strength, and Thy fears assure us of victory.

You will conclude this and the following exercise by a prayer to the agonizing Heart of Jesus. It was a beautiful and holy thought of that priest who in our time was inspired to invoke the Heart of Our Saviour in His agony, to invoke Him not only for ourselves, but for those who die each day. He founded a pious association, in which the aid of Heaven is continually invoked for the souls about to enter into eternity.

"My sorrow is above sorrow; my heart mourneth within me" (*Jer.* viii. 18).

It is impossible to read this passage of desolation and tears without being touched by compassion. Jeremias seems not only to have seen from afar, but to have felt the profound sorrows of the Heart of Jesus in his own soul. He alone has given to the sorrowing Church those sacred songs which respond to the plaints and groans of her divine Spouse. "See," says she, "if there is any sorrow like unto my sorrow."

But let us not forget that suffering is the measure and proportion of His love for us; for it was out of love for us that the divine Heart desired to suffer for us. "He loved me, and gave Himself for me." See if any love can be compared to His.

We will return to the Garden of Gethsemani; for there are yet two sufferings of His Heart to contemplate, the two greatest of the passion—sorrow and agony.

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3. Sorrow

THIS was a mortal sorrow, a grief sufficient to have caused the death of Our Lord. The God of truth has revealed this to us, and when we think of that sweat of blood it is not difficult to believe it. His death would not then have been at Calvary; He would not have died upon the cross, but beneath those solitary trees and on that night, unless a divine miracle had retained His soul in His adorable body. "My soul is sorrowful even unto death" (*Matt.* xxvi. 38; *Mark* xiv. 34). It is the God of truth Who tells us here that He would have died of such sorrow.

But of what nature was this bitter sorrow, and what the cause of grief so profound as to tear and break the Heart of Jesus? He alone could tell us the secret of His sorrow. That which so weighed on Him, and caused Him nearly to die of grief, was sin, all those sins of men for love of whom He desired to immolate and sacrifice Himself. This meek Lamb bore all the sins of the world, and we see Him, as it were, immolated and covered with blood. "He was bruised," says the prophet, "under the weight of this grief, for the sins of His people, and to save them from death."

It was sorrow that made Him weep tears of blood; and this blood also teaches us what must have been the violence of the sorrow caused by the crushing weight of our iniquities upon His divine Heart.

Let us try to explain this thought by the sublime and poetical words of St. Augustine: "Tears," he says, "are the heart's blood. When a heart is crushed by some great sorrow, overwhelmed with grief, its blood must flow; in flowing from the channel of the eyes it changes its name and color, this blood of the heart then becomes tears, and it is the heart that weeps; a tear is a drop of blood."

So much for ordinary sorrows and tears; but where a heart is not only crushed and overwhelmed by sorrow, but suddenly pierced and torn by a keen and penetrating grief; if, in a word, it is bruised, broken, and all but torn to pieces by the pressure of an incomparably heavier grief, you can understand that this heart's blood could no longer flow in a natural manner and

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follow the usual course, but would find outlets through all these wounds at once. Thus it is that the saints explain this mystery to us of the abundant sweat of blood which covered the adorable body of Jesus, and even fell to the earth, so much was He crushed and bruised for our sins. "And His sweat became as drops of blood, trickling down upon the ground" (*Luke* xxii. 44).

You have never yet seen tears of blood. You may see them now, flowing before your eyes; they flow from the Heart of Jesus, and for love of you. He gives you at this moment all He has to give, His blood and tears; but because this God loves you with an infinite love He wishes to give even more, and so, as some drops of blood remained in His Heart after His death, the cruel lance opened it, and from this last wound you will see the last tears of blood.

Meanwhile, what did Jesus do during this mortal sadness, and while bathed in this sweat of blood? What did His Heart say to His Father? He continued His prayer, ceasing not to repeat this cry of distress and anguish. "If possible, let this chalice pass from Me, O My Father; but Thy will, not Mine, be done!" Then He seeks His apostles, whom He finds overcome, and who have naught to say to Him. He looks and seeks in vain; there were none to console Him; again He groans and prays and weeps. See if there is any sorrow comparable to this sorrow, if ever there was any love like unto this love.

Do not forget when in sorrow that your soul can only avoid death by prayer.

"Is any of you sad, let him pray" (*James* v. 13). It is only prayer that can prevent you from falling into abysses of discouragement, dejection, and despair. Prayer will always strengthen you; will often console you. Address yourself to this divine Heart, that has suffered so much. He will have compassion on you; He will teach you to suffer with love; and sufferings are made much less bitter by love.

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4. The Agony

THIS last suffering of the Heart of Jesus in the Garden of Gethsemani is, without doubt, the most severe of all, and the most difficult of explanation. The word *agony* means struggle or combat. It is the supreme wrestling of life with death; the moment when this cruel death is about to triumph, when it separates and divides; it is the dolorous passage of light to darkness, of life to death.

But for Jesus it was also the sight and consciousness of the frightful inutility of His sufferings with regard to so many of those souls Whom He wished to save. He was about to die; already His blood was flowing, and He saw many souls that would be lost and reject the grace of salvation; then it was He said to His Father with tears, "What profit is there in My blood? (*Ps.* xxix. 10.) If I cannot save them why must I die, and shed all My blood? O My Father, remove this chalice from Me!" With His face prostrate on the earth, He looked into the depths of the abyss, and there He saw all those unfaithful souls who would plunge themselves into the depths; on that very day He saw Judas descend, one of His own disciples, whom He would gladly restore to life and love.

To understand this dolorous agony, we must know how much Jesus loves souls, and desires their salvation; how much He has already suffered, and still suffers, to save them. This good Master said to the Blessed Margaret Mary that His love for her was such that He was ready to endure anew all the torments of His passion, and that for her alone He would have instituted the adorable sacrament of the Eucharist. This revelation of His Heart seems to comprise the profound secret of the supreme dolors of His agony. To love men infinitely, to suffer and die for these souls, and yet to see them perish eternally! "My sorrow is above sorrow;" this was the most terrible of all sufferings for this divine Heart. "My Heart is sad within Me." You will learn in this exercise and in this mystery, not only to compassionate the sufferings of the Heart of Jesus and to console Him, but also learn from His example to suffer; for there are pains for all men to suffer,

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similar to those which God was willing to undergo for love of us. Is it not true, first of all, that an inexorable grief attaches itself to the life of nearly every man, as Bossuet has said? Have you not experienced this yourself? Is it not also true that there are vague fears and sudden terrors which may seize upon the soul? And have you not felt this fear more than once in your life? Above all, is it not true that there are many sad and melancholy hearts, hearts torn and broken, souls that are misunderstood and unappreciated, for none respond to their sighs?

Ah, dear reader, you know it well; there have been such days of anguish and tears in your life, and there will be more of these days.

When your heart bleeds, then, remember, at least, to pray as Jesus did, and fear not to say, as He Himself said to His Father: "O my God, remove this chalice; it is too much, I can bear no more!" But also add, as He did: "Nevertheless, O my Father, as Thou wilt; Thy will be done, not mine!" And by virtue of this divine prayer your heart will be consoled, or, at least, it will always be strengthened, as Jesus was, to Whom an angel descended; and this angel, instead of removing the chalice, presented it to His lips. At the moment, too, that Judas came near to betray Him, and His enemies to take Him, Jesus said, "Behold them; let us go." He who was in such fear, fortified by prayer and the vision of the angel, leads the way, and goes with His murderers to His death. "Arise; let us go hence."

The friends of the Heart of Jesus will love often to renew the consideration of this mystery, and the sufferings of His love. Their good Master will not fail to show that He is sensible of remembrance and pious endeavors to share in His sorrows. He asked this of His faithful spouse, the Blessed Margaret Mary, and she united herself by fervent prayer, every Thursday night, to her celestial spouse, during the three hours of His agony, called the Holy Hours, and particularly from eleven o'clock to midnight of Friday. She loved to suffer during those precious hours, in which Jesus loaded her with His choicest favors.[1]

[1] From Lefevbre's "Month of the Sacred Heart."

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A Method for the Holy Hour

The hour is divided into four parts. To each quarter a distinct exercise of devotion is assigned, e.g:

First Quarter

PICTURE to yourself our divine Saviour kneeling alone in the Garden of Gethsemani, and then with deep recollection of mind meditate for a while on these words of Jesus:

"My soul is sorrowful even unto death" (*Matt.* xxvi. 38).

After this recite the Rosary, and say each of the decades in honor of one of the sorrowful mysteries: the agony, the scourging, the crowning with thorns, the carrying of the cross, the crucifixion.

Or, say the *Litany of the Passion* together with other prayers.

Second Quarter

IN THE presence of Jesus Who is lying prostrate with His face to the earth, meditate on these words so full of resignation:

"My Father, if it be possible, let this chalice pass from Me. Nevertheless, not as I will, but as Thou wilt" (*Matt.* xxvi. 39).

Then read slowly and recollectedly a chapter of the "Imitation of Christ" bearing on the passion and love of Jesus (see Book II, chapters vii, viii, xi, and xii).

Or, read from some other approved work on the passion and death of Our Lord. Recite the *Litany of the Blessed Sacrament* or the *Litany of the Love of God;* or one of the *Penitential Psalms*, e.g. the *Miserere*.

Third Quarter

CONTEMPLATE Jesus as He stands before His sleeping disciples and meekly complains:

"I looked for one that would grieve together with Me, but there was none: and for one that would comfort Me, and there was none" (*Ps.* lxviii. 21).

Meditate a moment on this complaint of Our Lord, and then recite the "Litany of the Sacred Heart," an "Act of Reparation to the Divine Heart," the prayers "O Good and Gentle Jesus," "Soul of Christ,

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Sanctify Me," together with some indulgenced invocations, in honor of the precious blood. (See the Index.)

Fourth Quarter

CONSIDER Jesus in His agony as He lies prostrate on the earth and is covered with a sweat of blood. After a few moments of silent contemplation make the " Way of the Cross."

N.B.—The Eucharistic Way of the Cross (meditations on the XIV Stations), and the indulgenced prayers and devotions in honor of the Blessed Sacrament, the Sacred Heart, the Precious Blood, and the Sorrows of our Lady, which this book contains, are all very appropriate and commendable for the Holy Hour. Vary your devotions.

Reflections for the Hour of Adoration

Jesus in the Tabernacle Our Consolation and Our Help in all Necessities

I

WE READ in the Bible that the disciples of Our Lord, being hungry, were once permitted by their divine Master to pluck the ears of corn in a field. Not only does Jesus now allow, but He commands, us to eat the divine wheat of the Eucharist; moreover, by His divine presence He appeases the hunger of our souls for help and consolation in the vicissitudes of life.

II

VAINLY our soul tries to appease its hunger with the husks offered it by the world.

III

BUT Jesus will lead us into the field of the Holy Eucharist as in a " place of pasture " (*Ps.* xxii. 2). There alone can we satisfy the cravings of our hungry souls by frequent and fervent visits and communions.

JESUS would have us follow Him into His solitude that there He may speak to our hearts. "The sparrow hath found herself a house, and the turtle a nest " (*Ps.* lxxxiii. 4), and the faithful soul a hiding-place in " Thy altars, O Lord of hosts, my King and my God" (*Ps.* lxxxiii. 4).

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I. Jesus, Our Consolation

Considerations

PILGRIMS to the Holy Land love to tarry in the blessed places where every pathway bears traces of the feet of Jesus, where every stone has a tale to tell of Him. We long to have dwelt in Nazareth, to have seen Him, spoken with Him, watched Him, followed Him, and to have kissed the print of His feet in the Galilean soil. We say: "I should indeed have been happy to have sat at His feet on the mountain, or in the olive-grove, or by the seaside, or away in the loneliness of the desert where He went to pray. Not a wish of my heart but I should have told Him, not a sorrow but I should have laid before Him. And surely He Who fed the hungry and gave sight to the blind, and forgave the most abominable crimes, and even raised the dead and gave them once more to the arms of the mothers that mourned them—surely He would have given me all that I stood in need of; and how holy and happy I should have been!" As we thus muse and long a voice seems to come reproachfully from the tabernacle, and to murmur in our ear: "Am I not always with you—the same Jesus Who dwelt at Nazareth in Galilee?" Jesus is near us still. In the solitude of the lonely church, where the lamp burns softly, and all is still around, is the same Jesus Who was on the mountain and in the olive-grove and by the seaside and in the lone desert; and He has the self-same loving Heart to offer us consolation, and the self-same divine power to aid us in all our necessities. You do not see Him, it is true, but neither did the blind people whom He cured; they only knew that He was there and they followed Him. What does it matter if He is hidden from our view? We know, we believe that He is there. And He is always ready to impart comfort to us in adversity. Too often, however, we do not listen to Jesus in the tabernacle as we should. Too often we enter the presence of Jesus to pour forth our own troubles and requirements only, and after perhaps a few hurried acts of adoration, in which there is little love or devotion, we take leave of Him, and go away from Him,

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without giving Him an opportunity to speak to our hearts. If we will but tarry a moment longer, and, after telling Him our needs and showing Him our poverty, or confiding to Him our doubts and fears, pause a while, gently and calmly, words will take shape in our hearts, as plainly as though they were spoken by mortal lips, and we shall find that the doubts which troubled us are suddenly cleared away, that the sorrow is lightened which pressed so heavily, that a new impulse is given to our failing energy, and our soul filled with so bright a light that we feel as if a sudden ray of heavenly sunshine had burst upon us, illuminating every dark corner and changing the very features of our lives. Such lights as these, however—lights of grace, consolation, hope, love, and union with Jesus—need *quiet*—the quiet of the home of Nazareth, the calm of an interior spirit. Solitude and recollection are required to quicken our hearing and to awaken our perception of spiritual things. As we kneel before the tabernacle, pouring out our woes, our heartaches, our loneliness—telling our dear Lord that our trials weigh sorely upon us and that they seem almost more than we can bear—do we not feel that comfort comes forth from the tabernacle, that an indescribable consolation sinks gradually and gently into our hearts, that a fresh proof of the love of Jesus has come to fill the void left by that earthly love—that worldly wealth and honor, the loss of which we are mourning so bitterly? O Jesus, Thou Thyself hast taught me how to bear sufferings with submission to the will of the heavenly Father. Grant, my dear Lord, grant me the grace no more to lose, in idle complaints, regrets, and murmurings against Thy will, a portion of the time that Thou hast given me to suffer for Thy love.

Ask of thy Lord the virtue of "Mortification and Self-Denial," that so thou mayest not run, as if at an uncertainty; mayest not fight, as one beating the air; but mayest chastise thy body and bring it in subjection (1 *Cor.* ix. 26, 27).

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33. Jesus, Our Help in Necessities

Considerations

JESUS in the tabernacle is always silent—so silent that He might be supposed to have no being therein; yet the work of the Blessed Sacrament is unceasing. If we consider some of the offices which are the special attributes of the silent dweller of the tabernacle, we may well ask ourselves: Where can we find a type of more universal labor, and where among creatures, where in the wide world can we find a help in our trials and necessities like that which comes to us through the Blessed Sacrament? Jesus in the tabernacle is to us (1) a light in darkness; (2) counsel in doubt; (3) help in all undertakings; (4) solace in suffering; (5) strength in temptation; (6) joy in opprobrium; (7) our resource and protection under all calamities. When our hearts are heavy with an undefined dread, when the clouds of fear gather round us, when we feel as though God and man had forsaken us, as though none of our supplications were heard, and the heavens had become as brass, even when we cannot pray and we kneel mute before the tabernacle, have we never felt the gradual dawning of a soft light in our souls, lifting the weight of the cloud which was oppressing us so sorely, until we begin to discern the silver edge of its lining faintly gleaming in the reflection of the Blessed Sacrament?— "*Lumen in tenebris.*"

Who is there who has not felt the weariness of spirit engendered by an unceasing round of irksome daily occupations, insignificant in themselves, but which, nevertheless, occupy the greater part of our time and leave us scarcely a moment to ourselves? We feel fretted, perhaps, by the very number and monotony of our good works. We come before the Blessed Sacrament with this feeling of weariness and almost of discouragement upon us, and gradually a sense of peace steals over us, and the calm of the Blessed Sacrament works a calm in our hearts—trifling worries and vexations fade from our minds. We feel refreshed in body and soul and we rise from our knees ready to begin anew, ready to smile at the trifles which we had found so hard to bear.— "*Auxilium in egotiis.*"

Again, temptations crowd

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upon us—temptations to anger, pride, revenge, sensuality, as the case may be—we have resisted manfully, but our strength is well-nigh spent, and, despairingly, almost hopelessly, we come before the Blessed Sacrament in spite of ourselves, as it were, when, as our lips murmur familiar words of prayer, it seems to us as though these words were invested with a meaning which they had never had before. A new strength fills our hearts, and we turn to face our temptations with fresh vigor, confident that the grace which we have brought from the tabernacle will put them to flight.—"*Robur in tentationibus.*"

Again, we are humbled to the dust; calumny is busy with our name, friends look coldly at us, enemies jeer at us and triumph over us; good people are doubtful about us, the worldly shun us. We take our sufferings to the feet of Jesus, and it seems to us as though a voice came from the tabernacle, asking us to remember the sufferings of our divine Master, and bidding us look round the world and try if we can count the number of insults, the calumnies, the affronts, which are heaped upon Jesus in the sacrament of His love, and reminding us that if we will be glorified with Him we must also suffer with Him. —"*Gaudium in contumeliis.*"

In fine, there is not a difficulty, not a trial, not a sorrow, not a calamity, which we may not lay down before Jesus in the tabernacle, confident that He will either relieve us of its burden or else give us strength enough to bear it joyfully for His sake.—"*Subsidium in quibuscumque necessitatibus.*"

O Jesus! grant that in all necessities and eventful moments of my life I may turn immediately my heart and mind toward the tabernacle. Sweet Mother of Jesus! By the thirty years of loving intercourse with thy blessed Son which thou didst spend in the holy quiet of Nazareth, teach us, we entreat thee, to value an interior life; teach us to know Jesus better in the most wonderful of His sacraments; quicken our understanding, that we may readily hear His voice, and detach us from the love of earthly things, in order that our hearts may be wholly His.

—From Ram's "Emmanuel."

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Fruit of the Visit

I

BEHOLD Christ seated in thy heart, giving thee the hidden manna which no one knoweth but he who receiveth it: regard thyself as sweetly and graciously hidden in His bosom (*Apoc.* ii. 17).

II

LOVE Him more than all honors and all dignities, that so thy glory in this life may be nothing else than to be hidden in His love, and to be despised for His sake.

III

ASK Him for the gift of "fortitude;" that thou, looking not at the things which are seen, but at the things which are not seen, mayest despise all earthly things as utterly worthless, mayest overcome all difficulties and all dangers, and mayest always strive after what is great and high (*2 Cor.* iv. 18).

Aspirations

"WHO will give me wings like a dove, and I will fly, and be at rest? Lo, I have gone far off flying away, and I abode in the wilderness" (*Ps.* liv. 7, 8).

Eucharistic Gems

SWEET is Our Lord in thought, sweet in the pages of the holy Gospels, sweet in the shadowy symbol or the devout picture, sweet yet more in the holy crucifix, but sweeter beyond comparison in the adorable sacrament of His love. Wherefore the Church sings, in the words of her saint:

Jesu! the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.
—Oakley.

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O! SEE upon the altar placed
The victim of the greatest love!
Let all the earth below adore,
And join the choirs of heaven above.
Sweet sacrament, we thee adore;
Oh! make us love thee more and more.

Jesus in the Tabernacle Our Friend

I

"BEHOLD I am with you all days, even to the consummation of the world" (*Matt.* xxviii. 20). These words, spoken by Jesus to His disciples, before He ascended into heaven, are especially sweet and consoling, applied to the Holy Eucharist.

II

HE IS "always with us" by His word in the Church, by His grace in the sacraments; yet this were still too little were He not also with us by His presence in the Blessed Sacrament.

III

JESUS is "always with us." Why is it that we are so seldom with Him?

Considerations

ST. TERESA tells us that Jesus has clothed His majesty in the Blessed Sacrament with the appearances of bread that we might approach Him without fear and ask favors of Him with confidence as we would of a friend. "He desires," as St. Thomas à Kempis writes, "that we converse with Him as one friend does with another." The Redeemer, to use the words of St. Alphonsus Liguori, chose to be born in an open cave, without a door and without guards, in order to be accessible to all at all hours. The same happens in the Sacrament of the Altar. The churches are always open; all can go to converse with the King of heaven whenever they wish. Jesus Himself has said: "I will no longer call you servants, but friends," and in the tabernacle we find our divine friend ready at all times to receive us. His friendship is always the same; it is constant, not changeable nor selfish like that of men. His friendship is so genuine, so sin-

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cere, that we are ever in His mind and ever in His Hear . There is not a thought or action of ours in which He does not enter; not a joy in which He does not participate; not a pain or sorrow with which He does not sympathize. Could there be friendship more sterling and true than His? Why do we not visit this best of friends oftener? Why is He not more in our minds and in our hearts? Why do we not confide our troubles to Him? He is not only a kind friend, He is an all-powerful friend. And He wants, He expects, He even pleads for a return of love from us. The Sacred Heart of Jesus craves for the love and gratitude of our hearts. Here on the altar Jesus Christ daily offers Himself up in sacrifice; He heals the sick soul and strengthens the infirm will; He releases the captive sinner from the bonds of sin, and feeds the hungry souls with His own body and blood. But why, after He has lavished His favors on us, does He still linger here? Why does He still tarry during the lonely and still hours of the night? It is because He is our friend and He loves to be with us. He waits here, silent and patient, willing and anxious to help and to heal us, yet we fail to go to Him and tell Him what ails and troubles us; He is ready to listen to the griefs that we shut up in our own hearts, and nights and days pass, and our places are vacant at the altar. The author of "The Love of Jesus" thus addresses our divine friend in the tabernacle: "Dearest Jesus, let us n longer remain so cold and reserved toward Thee; let us resolve that we will not wait till some terrible convulsion breaks up the calm surface of our souls, and casts us here at Thy feet, because all else has failed us. Let us come day by day, and pour out to Thee the story of our daily life, and deem nothing too low for Thy notice. Let us lay all at Thy feet—the sorrow and the joy that others would not care to hear, the hopes and the fears that would weary the most loving earthly heart—and then, in the stillness of the sanctuary, do Thou, dearest Lord, gather tenderly all our words in Thy loving Heart, solve our doubts, soothe our troubles, and unravel the tangled skein of our conflicting duties. There is nothing that can draw off Thy attention from our wants and miseries. It is enough for Thee that we suffer and that our hearts

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are oppressed; for Thy care, love, and interest for us are far deeper than our own. Would that we could feel, when we are crushed and humbled, when the hope that we have lived for has withered, when sorrows and trials that we dare not reveal to any one make our souls sick well-nigh unto death, when we look in vain for some one to understand us and who will enter into our miseries, when the wild flowers are growing over the graves of our best-loved ones and when all who hold a dear place in our hearts are withered and gone, that there is One on the altar Who knows every fiber of our hearts, every sorrow, every pain special to our peculiar natures, and Who deeply sympathizes with us! Would that in the days of darkness and grief we came here, and, as friend to friend, told Thee the burden we can no longer bear, the sorrow that is wasting away our existence, and the perplexities that entangle us! When we have done so from time to time, have not the comfort and consolation we have received more than counterbalanced all we have suffered? Oh, what foolish and inconsistent creatures we are! How many of us are so pining and thirsting for sympathy, that we gladly receive it from a stranger, a pet bird, a dumb animal! But, though we can have sterling sympathy, such as the world knows not, such as no human heart has the power of giving, yet, marvellously strange, we neither value it nor care to receive it. But it shall be so no more. Henceforth we will come to Thee, truest and most sympathizing of friends, and without a thought for our language, in the simplicity of our souls, we will tell Thee what is uppermost therein. If life is an unclouded success, we will come to Thee, because no one will rejoice more thereat than Thou. If all our schemes and plans wither in our hands, we will come to Thee, because no one will give us truer sympathy. If we have to leave our homes for a while, and those who are dear to us fill us with anxiety, we will come here and put them under Thy care, because no one will guard them better. If we are perplexed and harassed, and surrounded with difficulties without hope of escape, we will come to Thee, and Thou wilt enlighten us, and Thy help will make us surmount the greatest obstacles. We will come to Thee, when we

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begin any important undertaking, because Thy blessing alone can make it prosper. Wherever we are—in whatever new place our abode for a time may be—the first visit shall always be to Thee. Compassionate Jesus, our hearts crave for sympathy, and to suffer seems nothing to the bitterness of suffering alone. Grant, we implore Thee, then, that we may never weep, never suffer, without Thee to comfort us. If ever this dreadful calamity befalls us, it will be through our own wilful blindness, because we know that Thou hast no longing greater than to help us, and no task dearer to Thy Heart than to soothe and comfort our own. O Jesus, our divine friend, grant that we may always live in union with Thee, that our time on earth may be only a longing for eternity, where the friendship Thou hast lavished upon us here in this vale of tears will be consummated, and where Thou wilt be our friend forever and ever.

Fruit of the Visit

I

BEHOLD Christ seated in thy heart as thy divine Friend, ready to hear thy complaints and eager to help thee in thy difficulties.

II

LOVE Him as your best and truest friend; trust in Him, speak to Him with unwavering confidence; resolve never to wound His sacred Heart by coldness or neglect.

III

ASK Him for the "innocence and simplicity of a child," so that thou mayest merit His fatherly favors and blessings. God loves simple, humble souls, and reveals to them His love and the secrets of His Heart in preference to the wise and great ones of the world. "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God" (*Mark* x, 14). "I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones" (*Matt.* xi. 25).

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Eucharistic Gems

THE manner most pleasing to God for keeping ourselves in His holy presence is to enter into the Heart of Jesus, and confide to Him all care of ourselves.
—Blessed Margaret Mary.

Jesus, Our True Friend

THERE'S naught on earth to rest on,
All things are changing here:
The smiles of joy we gaze on,
The friends we count most dear.

One friend alone is changeless.
The One too oft forgot,
Whose love hath stood for ages;
Our Jesus changeth not.

One smile always can gladden,
Whate'er the pilgrim's lot;
It is the smile of Jesus,
For Jesus changeth not.

O MY DEAREST Good! Who dost so bind
My heart with countless chains to Thee;
O sweetest Love! my soul shall find
In Thy dear bonds true liberty.
Thyself Thou hast bestowed on me,
Thine, Thine forever will I be.

A Method for the Hour of Adoration

Practised Once a Week or Once a Month, at the Quarant' Ore (Forty Hours), on Holy Thursday, or on Other Feasts of the Blessed Sacrament

IT MAY be difficult to keep the attention fixed on prayer during a whole hour, no matter how much you may desire to do so; hence it is advisable to divide it into parts, each for a particular intention, so that the hour may leave the soul filled with the sweet sense of having spent so long a time in close converse with Jesus, instead of deserving to hear from His lips the reproach He spoke to the apostles who slept the sleep of fatigue, while He lay in agony under the olive-trees praying for their salvation: "Could you not watch one hour with Me?"

If your health permit it, make the Hour of Adoration on your knees. But

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do not over-fatigue yourself or you cannot pray so well: St. Teresa advised the avoidance of painful or inconvenient positions at prayer.

Always begin and end your adoration on your knees, and when you are obliged to sit down fancy that you take the place of her who chose the better part, and sat at Our Lord's feet in humility, and love, and reverence.

[*Recite the prayer of St. Alphonsus for a visit to the Blessed Sacrament and do not conclude the hour without making an act of spiritual communion.*]

The First Quarter of an Hour

Five Minutes

PLACE yourself in the presence of Jesus, the good God, the almighty Lord of heaven and earth, Who is there awaiting your meed of adoration, thanksgiving, reparation, and loving trustful supplication.

O MY Lord Jesus, Son of God, son of Mary! I believe that Thou art here present. I adore Thee beneath the sacramental veils, and thank Thee for the knowledge of this ineffable mystery. Receive, O good and merciful Jesus—my divine Master, my Lord and my God—the homage I pay Thee in union with that of the angels, the guardians of this sanctuary. I offer Thee the eternal gratitude of the saints for all the benefits which continually flow from the blessed Eucharist. Deign to make it known and honored throughout the world.

I offer Thee this visit in particular in thanksgiving for the institution of this divine sacrament; to honor all the consecrated Hosts in the world; to repair the outrages which they daily receive from sacrilegious communions and the blasphemies of the impious and of heretics. And lastly I offer it to Thee in reparation for the abandonment and poverty in which the adorable Eucharist dwells in so many places.

O my Jesus, fill with Thy blessings these moments of adoration and of converse with Thee; preserve me from distractions during the hour in which I come to honor Thee.

Recite a decade of the Rosary in a spirit of *adoration.*

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Five Minutes

THINK what happiness is yours to be admitted thus to the presence of Jesus. How many sick people sigh for Him and cannot come to Him. How many mothers long to come and speak to Him of their children and all their cares, and cannot leave home to visit Him. How many in distant lands where churches are few, or in the lonely heart of the country, long with an exile's longing to kneel before the lighted altar of adoration as you do.

Oh, thank Jesus from your heart for the great privilege you enjoy.

Recite a decade of the Rosary from a spirit of *thanksgiving*.

Five Minutes

THINK how Jesus with a boundless liberality opens to-day the infinite treasures of His Heart. You are poor; come and be made rich. You are ill; He will cure you. Come, if your heart is troubled and anxious; He can calm it. Come, trembling, guilty soul; come and be pardoned. Oh, how happy I am, my God, how happy I am! I have come to spend this blessed hour with Thee, and Thou canst send me forth a saint. My heart is open; O Jesus! fill it with Thy grace, that it may become pleasing to Thee.

O Mother Mary! help me to keep all the gifts my good Master gives to me.

Recite one decade of the Rosary to obtain the grace of perseverance, the grace of a holy life, a happy death, and a blissful eternity.

Second Quarter of an Hour

Five Minutes

SPEAK to Jesus in the Eucharist, compassionate the sufferings of His passion and His sufferings in the tabernacle where men neglect Him. I suffer for you, My child, He says from the tabernacle. Your sins have merited punishment, and that punishment I have taken upon Me. If the hand of God has not lain heavily upon you; if you are happy; if your parents, your health, are spared to you, all is due to My love for you.

What afflicts Thee in the tabernacle, dear Jesus? The

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neglect of souls who leave Me alone, or grow quickly weary of praying to Me; the sacrileges of some; the blasphemies of many who join My enemies against Me. O My child, make reparation to Me for these!

Recite a decade of the Rosary *in reparation* for the injuries which Jesus suffers in the sacrament of His love.

Five Minutes

THE best means to make reparation to Jesus is to become yourself holy and pleasing to Him. Tell God that you desire this, and desire it *sincerely*. My Jesus! I desire that from this moment my heart shall be entirely Thine. I wish only to please Thee. My watchword shall be: *All for Thee, most sacred Heart of Jesus!* I will no longer be amongst those who neglect Thee and cause Thee pain. Inspire me, my God, tell me what Thou wishest me to do.

O Mary, help me to amend my life! Pray for me that I may love Jesus more and more.

Recite a decade of the Rosary for the intentions of the Sacred Heart.

Five Minutes

TELL Jesus some of the means you intend to take in order to carry out your duties perfectly; how you mean to be a saint; you will fly occasions of sin, you will listen to all holy thoughts and warnings of conscience, you will pray with recollection, you will frequent the sacraments, you will make a daily *spiritual reading and meditation*, you will walk in the footsteps of the saints, by imitating the virtues of the Sacred Heart of Jesus.

Recite a decade of the Rosary to beg your Mother Mary to take your resolutions under her protection and to help you to keep them.

Third Quarter of an Hour

Five Minutes

LISTEN to Jesus: "My child, since you wish to comfort Me, to amend your life, to become a saint, commence to-day by accepting, *in*

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atonement for your faults and in reparation for the outrages I suffer from men, all the troubles which I shall send you. Do not complain, do not murmur; say with Me, if they seem hard to bear: *O Father, if it be possible, let this chalice pass away:* but always add with Me: *yet not my will, but Thine be done.* Then submit and adore and bless My will, knowing that all I permit is for your salvation."

Say a decade of the Rosary in a spirit of *resignation to God's holy will.*

Five Minutes

AGAIN listen to Jesus: "In order to expiate your own faults and in reparation for the outrages done Me, you must become filled with a lively faith and a profound respect toward My majesty hidden in the tabernacle. Everything around the altar should speak to your soul of this. The lamp, which ever burns before Me, tells you that I am present. The sanctuary, enclosed and silent, reminds you of My sanctity and union with God. The tabernacle tells of My love for a hidden life. The purity of the sacred vessels warns you of the purity I look for in your soul."

Say a decade of the Rosary to obtain the gift of *faith*—perfect confidence—fervent love—and zeal for the glory of the Holy Eucharist.

Five Minutes

ONCE more listen to Jesus: "Since you wish to expiate your faults, and to atone to Me for the outrages done Me, try to gain souls to My service. There are souls dear to Me at this moment blaspheming Me, and in danger of dying an unhappy death, and of being lost forever. My child, you can win them back to Me. Pray, suffer, atone, and ask pardon for them."

Say a decade of the Rosary for souls at the point of death.

Fourth Quarter of an Hour

Five Minutes

MY GOD, I desire to do all that Thou hast asked of me: permit me, prostrate at Thy feet, to declare my devotion to Thy service. Too long,

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O Lord, have I served the devil and the world! I will now, in Thy presence, renew with true sincerity the promises I made at Baptism: "I renounce the devil with all his works, the world with all its pomps, the flesh with all its temptations and I will cling to Jesus alone forever and ever."

Repeat this several times, and say a decade of the Rosary to obtain strength to keep your good resolutions.

Five Minutes

MY God, there are two graces which I beg of Thee to give me, that I may keep all my good resolutions; the first is a great devotion to the Holy Eucharist, that I may love it as St. Teresa did when she braved tempest and storm and the risk of serious illness that she might communicate, saying to those who bade her take care of herself: "Let me communicate! I cannot live longer without Jesus." That I may love it with the fervor of St. Francis de Sales, the loud beating of whose heart told when the tabernacle was opened.

That I may love it as did a holy child who was always preparing for holy communion. "This act of self-denial," she would say, "is to ornament the chamber of my heart for Jesus. This duty will yield a sweet perfume there. Each act of silence will spread flowers for His feet." Happy child! whilst living for Jesus alone, she reaped the reward of her goodness even on earth in the love of all around her.

Recite a decade of the Rosary to obtain devotion to the Holy Eucharist.

Five Minutes

THE second grace I ask of Thee is devotion to the Blessed Virgin. Mary and the Eucharist cannot be divided. You cannot love the Eucharist without loving the mother of Jesus; you cannot be devout to Mary without feeling drawn to frequent communion.

O Jesus! let me love Mary as Thou didst love her.

Let me strive to please her as Thou didst please her.

O Jesus! make me docile to all her words, her commands, her inspirations, as Thou wert obedient to them.

She is my mother, for Thou gavest her to me. O

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Jesus! before I leave Thy feet to-day, say once more to Mary, as Thou didst on Calvary: "*Mother, behold Thy child!*"

Recite a decade of the Rosary to thank Mary for having adopted you as her child, and to obtain, through her intercession, the grace of fidelity in the service of her divine Son.

Resolve, also, to consecrate yourself daily to the immaculate heart of Mary, and to imitate her virtues.

Recommend to Our Lord the interests of the Church; the intentions of the Holy Father; the propagation of the Faith; the sanctification of souls, and the relief of the poor souls in purgatory.

Pray Jesus to bless you and to keep you in His love, in His grace, forevermore.

Indulgenced Prayer to the Sacred Heart of Jesus for the Church and the Supreme Pontiff: for the Living and the Dead

MOST sacred Heart of Jesus, shower copiously Thy blessings on Thy holy Church, on the Supreme Pontiff, and on all the clergy; grant perseverance to the just, convert sinners, enlighten infidels, bless our parents, friends, and benefactors, assist the dying, liberate the souls in purgatory, and extend over all hearts the sweet empire of Thy love. Amen.

Indulgence of 300 days.—Pius X, June 16, 1906.

Ejaculation

JESUS, Mary, and good Joseph, bless us, now and in the agony of death.

Indulgence of 50 days.—Pius X, June 9, 1906.

Prayer for a Happy Death

O MY Lord and Saviour, support me in my last hour by the strong arms of Thy sacraments, and the fragrance of Thy consolations. Let Thy absolving words be said over me, and the holy oil sign and seal me; and let Thine own body be my food, and Thy blood my sprinkling; and let Thy mother Mary

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come to me, and my angel whisper peace to me, and Thy glorious saints and my own dear patrons smile on me, that in and through them all I may die as I desire to live, in Thy Church, in Thy faith, and in Thy love. Amen.

Ejaculation

My Jesus, mercy.

Indulgence of 100 days, each time.—Pius IX, Sept. 24, 1846.

Short Indulgenced Prayer for the Souls in Purgatory

V. REQUIEM æternam dona eis, Domine;

R. Et lux perpetua luceat eis.

V. ETERNAL rest give to them, O Lord;

R. And let perpetual light shine upon them.

Indulgence applicable to the poor souls alone, fifty days each time.—Leo XIII, March 22, 1902.

Spiritual Communion

O JESUS! Thou hast given us in the Holy Eucharist Thy body and blood to be our spiritual nourishment, through which we may have life everlasting. Would that I were now able to approach the Holy Table to be united with Thee in the Blessed Sacrament! I desire, with all my heart, to receive this *heavenly manna*—this *bread of angels*.

O Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed. Let me taste, at least, the sweetness of a spiritual communion. Come to me, Jesus, my Lord, my Master. Come and refresh my soul. Strengthen me, that in union with Thee I may do perfectly the heavenly Father's will. Let me never be separated from Thee by sin.

Keep me in Thy love and Thy grace. I will not be lured away from Thee by the deceitful honors and pleasures of the world. I love Thee above all things and with my whole heart. "*Thou art the God of my heart, and the God that is my portion forever.*"

Increase my faith, strengthen my hope, inflame my heart with love of Thee, that I may die to self and live but for Thee.

Omnia ad majorem Dei gloriam!

All for the greater glory of God!

All for Thee, most sacred Heart of Jesus!

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Fruit of the Visit

I

BEHOLD Christ seated in thy heart, as a treasure-house of infinite goodness; regard thyself as an abyss of miseries, receiving of His bounty every perfect gift.

II

DESIRE out of love to hold Him fast unchangeably, that thou mayest cleave to God with thine understanding and thy will, and that nothing may be able to separate thee from the charity of Christ (*vide Rom.* viii. 39).

III

ASK of the Lord a constant "Sense of the Divine Presence," that thou mayest walk before Him, and be perfect; and that, as His delights are to be with the children of men, so thy delight may be with the Son of God.

—(Lecari.)

Aspirations

O Sacrament most holy! O Sacrament divine! All praise and all thanksgiving be every moment Thine!

Our Lady of the Most Blessed Sacrament, pray for us.

Prayer at the End of the Visit

O LORD JESUS, I give Thee thanks for the graces Thou hast bestowed upon me in this sanctuary. I offer Thee this visit in union with Thy most holy prayers, and I beseech Thee to offer them for me to Thy eternal Father. Deign to repair all my negligences and help me to amend my life.

Listen favorably to all my requests, O Jesus, and bless them; grant me an ardent love for the blessed Eucharist. Grant that in all places my heart may be inflamed with love for the Blessed Sacrament, preferring the hour spent at Thy feet above all the other hours of the day. Dispose me better for the worthy

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reception of holy communion, and increase in me the desire of honoring Thee and of causing others to love and honor Thee in the Blessed Sacrament.

I commend to Thee the needs of my soul, the needs of my family and of my friends. Succor holy Church, the Sovereign Pontiff, bishops, priests, religious, and all the faithful. Direct the labors of the apostolic missionaries; convert all infidels, heretics, and sinners; bring them to sincere repentance. Grant the grace of a happy death to all who are now in their agony; have pity on the holy souls suffering in purgatory and release them. O my Jesus, grant me the grace of final perseverance and fidelity in asking for it every day. Deliver me from a sudden and unprovided death.

Bless me, O Lord, as Thou didst bless the little children who were brought to Thee; as Thou didst bless Thy disciples, at Thy glorious ascension into heaven, so that I may persevere in Thy grace, and be numbered on the last day among the elect, whom Thou wilt call the blessed of Thy Father, and invite into Thy eternal kingdom.

"JESUS shepherd of the sheep!
Thy true flock in safety keep.
Living bread! Thy life supply;
Strengthen us or else we die;
Fill us with celestial grace:
Thou, who feedest us below!
Source of all we have or know!
Grant that with Thy saints above,
Sitting at the feast of love,
We may see Thee face to face."

Prayer to Our Lady, Mother of Confidence

O IMMACULATE Mary, when we venerate thee under the gracious title of Mother of Confidence, how our hearts overflow with the sweetest consolation, how we are moved to hope for every good gift from thee! That such a name should have been given to thee is a sign that none have recourse to thee in vain. Receive, then, with a mother's compassion these acts of homage with which we earnestly pray thee to be propitious to us in every

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necessity. Above all we ask thee to make us live ever united to thee and thy divine Son Jesus. Under thy escort we shall safely walk along the straight road; and so shall it be our lot to hear on the last day of our lives those consoling words: Come, O faithful servant, enter into the joy of thy Lord. Amen.

Indulgence of 200 days, once a day.—Leo XIII, Jan. 26, 1901.

Another Method for the Hour of Adoration

RECITE: 1. The acts of faith, hope, and charity before the Blessed Sacrament, page 385.

2. St. Alphonsus' Prayer for a visit to the Blessed Sacrament, page 378.

3. Acts of adoration, thanksgiving, reparation, and consecration. (See Index.)

4. The Prayer for the Church and for the Civil Authorities (composed by Archbishop Carroll), p. 446.

5. The Universal Prayer, p. 448.

6. One of the Litanies, e.g. the Litany of the Blessed Saacrament, of the Sacred Heart, of the Passion, of the Holy Name, of the Blessed Virgin, of St. Joseph, of the Saints.

7. Make a short meditation, or, spiritual reading from *The Imitation*, or, *Visits to Jesus in the Tabernacle*, or, some other book on the Blessed Sacrament, e.g. Father Russell's *Moments before the Tabernacle; Close to the Altar Rails; At Home Near the Altar.*

8. You may adopt the following suggestions of the author of *Golden Sands* for a visit to the Blessed Sacrament.

Rest in the Heart of Jesus Enclosed in the Tabernacle of the Altar[1]

DURING your visit to the Blessed Sacrament, shut yourself in spirit in the tabernacle where Jesus dwells a prisoner—a prisoner of love. Open, open that little door of the tabernacle; there

[1] "Livre de Piété de la Jeune Fille." By the author of "Golden Sands." Vide: *A Friendly Voice.*

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is a Heart calling you there—a Heart which loves you, which offers to enrich you, to sanctify you, to fulfil all your desires. It is the Heart of Jesus. . . . Go to Him. He cannot come to you: He is a prisoner.

I

ENTER the tabernacle as a *school* where, far from the noise of the world, Jesus, the divine Master, with His usual goodness, desires Himself to instruct you. . . .

Listen to Him in silence; He will teach you to become a saint. . . . And what are His sweet lessons? *Love one another. Bear patiently the little trials which come to you; they will lead you to heaven. Obey those in authority over you; it is My will which they make known to you. Be humble, never seeking to appear better than others. Do not be irritated by the weather, the difficulties of your work, a want of success. . . . It is I who permit it all, and I permit it for your good.*

Good Master, speak, speak further to me; speak to me always. . . . *To-day I will recollect myself for a moment before beginning my work.* . . . Say the *Litany of the Holy Name of Jesus* to ask pardon for resisting His inspirations.

Or, make an *Act of Consecration and Reparation to the Sacred Heart of Jesus.*

II

ENTER the tabernacle as *a friend invited to the festival of his friend* . . . Only those whom one loves are invited. . . . Then He loves you. Be grateful.

The friend who receives you is generous; hear what He tells you: *All that I have is yours*—My riches, that you in your turn may be generous; My blood, that you may offer it to God in expiation of your sins; My virtues, that you may adorn your soul. . . . Take them all, My child . . . but remember that the love which gives also exacts something. . . . Give Me your riches; these are your daily actions; do them for Me in My presence with the intention of pleasing Me; bear as an expiation for yourself and for others all the contradictions of this day; give Me your virtues,

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and to-day do for Me a few acts of charity, of piety, of industry. . . . Say the *Litany of the Love of God*, or, recite an *Act of Love*, together with the *Anima Christi*.

III

ENTER the tabernacle as *your home*, where *Mary, your mother*, and *Jesus, your brother*, await you with a holy impatience. How they longed to see you! Oh, greet them with that affection which the heart alone can so well express, which cannot find words and is not understood outside one's home! Rest in the arms of Mary, in the loving presence of Jesus. Tell them all your anxieties about the future, your weakness, the fear you have of yielding to temptation, to the allurements of pleasure, and listen to their consoling assurances, "We will always be with you." Slowly recite the *Litany of the Blessed Virgin Mary:* or make an *Act of Consecration to the Immaculate Heart of Mary;* and spend a happy day, sure of the protection of Jesus and Mary.

IV

ENTER the tabernacle as a *temple* where you go to immolate yourself as a voluntary victim to Jesus. . . . Say to Him with courage and fortitude: "My God, in me there are evil inclinations, sins, acts which displease Thee. . . . I feel them, and I have not the courage to destroy what Thou dost condemn. My God, do Thou act; be Thyself the sacrificer; destroy, burn, crush, annihilate what Thou wilt in me. Those affections whose fatal results I perhaps do not see, destroy them; that self-love which follows me everywhere, and which I cannot resolve to destroy, annihilate it by humiliations; that love of show and of being distinguished above others, to which I so willingly yield, counteract it by sending me disappointment. . . . O Jesus! do not heed me when I complain. . . . Destroy, burn, annihilate all in me that displeases Thee. *Renew your baptismal vows*, and complain of nothing to-day.

Recite the sublime oblation of St. Ignatius Loyola: "*Suscipe.*"

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SUSCIPE Domine, universam meam libertatem. Accipe memoriam, intellectum atque voluntatem omnem. Quidquid habeo vel possideo mihi largitus es; id tibi totum restituo, ac tuæ prorsus voluntati trado gubernandum. Amorem tui solum cum gratia tua dones, et dives sum satis, nec aliud quidquam ultra posco.

TAKE, O Lord, all my liberty. Receive my memory, understanding, and entire will. Thou hast bestowed on me whatever I have or possess: I give all back to Thee, and deliver it to Thee to be entirely subject to Thy will. Only grant me Thy love and Thy grace, and I am rich enough and ask for nothing more.

9. Make an *act of spiritual communion.*

Fruit of the Visit

I

10. BEHOLD Christ, the merciful Saviour, seated in thy heart, to pour the balm of consolation and strengthening ointment upon the wounds of all thy woes.

II

DESIRE out of love to burn sweetly with love for Him, as a whole-burnt offering; that so thou mayest resolve to do to thyself spiritually what was done to the victim—it was separated from the flock, was bound, killed, washed, divided into pieces, and burned upon the altar.

III

ASK of thy Lord the spirit of "devotion," that outwardly thou mayest show all worship, honor, and reverence to God, to Whom thou dost altogether belong; and that inwardly thou mayest be entirely resigned to His holy will and mayest love Him with all sincerity.

11. Recite the prayer: *At the End of the Visit*, from the preceding method for the Hour of Adoration. (Page 669.)

N.B.—For the sake of variety, other acts and prayers and litanies may be said: other devotions may be substituted in place of those

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mentioned above, e.g., the *Little Offices* found in this book; the *Psalter of Jesus;* the *Eucharistic Rosary,* and the *Eucharistic Stations.* The following acts will also serve most admirably for the *hour of adoration.*

Acts of Homage to the Eucharistic Heart of Jesus

I

Prayer

N.B.—This devotion does not substantially differ from the ordinary devotion to the Sacred Heart. It merely emphasizes the act of supreme love of that Heart in bestowing the gift of the Holy Eucharist upon us.—"The Raccolta."

HEART of Jesus in the Eucharist, sweet companion in our exile, I adore Thee.
Eucharistic Heart of Jesus,
Heart solitary, Heart humiliated,
Heart abandoned, Heart forgotten,
Heart despised, Heart outraged,
Heart ignored by men,
Heart, lover of our hearts,
Heart desirous of being loved,
Heart patient in waiting for us,
Heart eager to hear us,
Heart longing to be prayed to,
Heart source of new graces,
Heart wrapped in silence, desiring to speak to souls,
Heart, the sweet refuge of the hidden life,
Heart, teacher of the secrets of union with God,
Heart of Him Who sleeps yet ever watches,
Eucharistic Heart of Jesus, have pity on us.
Jesus, victim, I desire to console Thee.
I unite myself to Thee, and sacrifice myself with Thee.
I annihilate myself in Thy presence.
I would forget myself to be mindful of Thee.
I would be forgotten and despised for love of Thee.
And be neither understood nor loved, except by Thee.
I will silence myself to listen to Thee, I will abandon myself to lose myself in Thee.

Grant that I may thus appease Thy thirst, the thirst for my sanctification and salvation, and that being purified I may bestow on Thee a pure and true love.

I would not longer weary

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Thy patience; take possession of me, I give myself to Thee.

I offer Thee all my actions, my intellect to be illuminated by Thee, my heart to be guided by Thee, my will to be made strong, my soul and body to be nourished, my misery to be lightened.

Eucharistic Heart of Jesus, whose blood is the life of my soul, may it be no longer I that live but do thou alone live in me. Amen.

II

Act of Consecration

JESUS, adorable Lord, hidden in Thy sacrament of love, Thou Who abidest with us to sweeten our exile, should I not occupy myself in consoling Thee in Thine? To Thee Who givest me Thy Heart, how should I not offer Thee mine?

Truly, to give myself to Thee is to benefit myself; it is to find an ineffable treasure, a Heart, loving, disinterested, and faithful, such as I would wish my own to be. I can not be forever receiving, and giving nothing in return. Dear Lord, I could never vie with Thee in generosity, but I love Thee; deign to accept my poor heart, and though it is worthless, yet because Thou lovest it it may become something by Thy grace; make it good and take it into Thy custody.

Eucharistic Heart of Jesus, I consecrate to Thee all the powers of my soul, and all the powers of my body; I desire to apply myself to the work of knowing Thee and loving Thee ever more and more, in order to make Thee better known and loved by others. I would do nothing except what tends to Thy glory, nor act in anything but as Thy divine. Father wills. I consecrate to Thee all the moments of my life in a spirit of adoration before Thy real presence, in a spirit of thanksgiving for this incomparable gift, of reparation for our cruel indifference, and of incessant supplication, so that our prayers offered to Thee, with Thee, and in Thee may rise to the throne of divine mercy pure and efficacious, and for God's eternal glory.

Amen.

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III

Ejaculation

EUCHARISTIC Heart of Jesus, on fire with love of us, inflame our hearts with love of Thee.

IV

Act of Reparation

EUCHARISTIC Heart of my God, living and beating under the veil of the sacred species, I adore Thee.

Moved afresh with love for the immense benefit of the divine Eucharist, penetrated with sorrow for my ingratitude, I humble and annihilate myself in the still greater abyss of Thy mercies.

Thou didst choose me from childhood; Thou didst not despise my infirmity; Thou didst descend into my poor heart, and, giving it happiness and peace, didst invite it to mutual love; and I have lost all, by being unfaithful to Thee, O Jesus, my Lord. I have allowed my spirit to become dissipated and my heart to grow cold; I have listened to my own voice and have forgotten Thee.

Thou wouldst have been my guide, my counsellor, protector of my life, and I, allowing my passions to destroy the sweet attraction of Thy presence, have lost sight of Thee and forgotten Thee.

In the salutary trials of our probation, in times of joy and consolation, in my difficulties and necessities, instead of having recourse to Thee, I have gone after creatures and have forgotten Thee.

I have forgotten Thee in deserted tabernacles, where Thy love languishes, in the churches of towns where Thou art outraged in the hearts of the indifferent and sacrilegious, and in my own sinful heart, O Jesus, as well when I approached to receive Thee, as after receiving Thee.

Eucharistic Heart of my Saviour, the delight of my first communion and of the days of my fidelity, I surrender to Thee. Return! Return! draw me to Thyself afresh. Pardon me yet again this time; and I shall hope everything in the strength of Thy love.

Glorious archangel St.

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Michael and thou, O beloved St. John, offer my reparation to Jesus and be propitious to me. Amen.

Indulgence of 200 days, each time, for each of the four acts.—Leo XIII, Feb. 6, 1899.

The Prisoner of Love

"Come ye blessed of My Father, . . . I was in prison and ye visited Me."—*St. Matthew.*

Venite, Adoremus!

Who is This Prisoner of Love in the Tabernacle of the Altar?

It is Jesus—Jesus the Son of the living God—Jesus the Son of the Virgin Mary. It is the eternal Word, that is to say, the *power* that can do all things; the *wisdom* that governs all things; the *goodness*, the *mercy*, that knows no bounds. It is the joy of heaven and the salvation of the world.

What is the Occupation of this Prisoner of Love?

He is our mediator; He offers Himself to His Father; He immolates Himself for the good of mankind.

He expiates our faults and those of the whole world, remaining there on the altar neglected and forgotten.

He watches, He prays, He pleads, He arrests the arm of God, which is frequently raised to strike us—to punish the guilty world.

He is meek and humble and patient; He calls and never wearies in His efforts to reform the sinner, to reanimate the lukewarm, to sanctify and save souls.

He cures the sick of soul and the sick of body; He gives Himself to those who desire Him. He hearkens to the prayers, the sighs, the lamentations, the desires of our hearts. He may at times not grant what we ask of Him, be-

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cause He knows it is not good for us, but He never fails to console and strengthen us, to help us in the way of salvation.

What is the Desire of This Prisoner of Love?

He desires and pleads for hearts that return love for love; hearts that console Him, that make reparation to Him for the neglect, the indifference, and the impiety of sinners. He would teach all hearts to be meek and humble and submissive to the will of His heavenly Father.

He longs for hearts that are willing to join with Him in appeasing the divine justice by *prayer*, *suffering*, and *good works;* in striving for the salvation and happiness of mankind; for *He gave Himself a redemption for all*" (1 *Tim.* ii. 6).

Venite, Adoremus!

Come, let us surround this *prisoner of love;* let us compensate Him by our loving reparation for the injuries He receives in the sacrament of His love; let us weep at the foot of the altar; let us consecrate ourselves to His service, and pray that we may love Him more and more and that nothing may ever be able to separate us from Him.

Whom Does This Prisoner of Love Cherish Most?

He loves especially those who, like Himself, are meek and humble of heart.

He cherishes and heaps His favors upon the truly humble soul; it is, indeed, the humble soul that penetrates most deeply into His sacred Heart, "*fount of life and holiness.*"

This Prisoner of Love prefers the silent soul, the one that is most detached from creatures, the one that practises evangelical simplicity. Such a soul He leads to the highest sanctity; therefore, let us cultivate simplicity of intention and purity of heart; let us say fre-

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quently and fervently: *All for Thee, most sacred Heart of Jesus!*

He prefers the mortified soul, the patient soul, the charitable and kind soul, upon whom He lavishes the sweetest favors. He cherishes the obedient soul, to whom He grants His choicest blessings. Let us pray for the virtues that are so dear to the Heart of Jesus. Let us strive most earnestly to acquire them.

LET us with Mary immaculate, adore, thank, pray to, and console the most sacred and well-beloved eucharistic Heart of Jesus.
Indulgence of 200 days, every time.—Pius X, Dec. 19, 1904.

SACRED Heart of Jesus, Thy kingdom come! Indulgence of 300 days, every time.

DIVINE Heart of Jesus, convert sinners, save the dying, set free the holy souls in purgatory.
Indulgence of 300 days, every time.

SWEET Heart of my Jesus, Make me love Thee ever more and more!
Indulgence of 300 days, every time.

O SACRAMENT most holy! O Sacrament divine! All praise and all thanksgiving be every moment Thine!

The Eucharistic Heart of Jesus Our Abode

I

JESUS prayed: "Father, I will that where I am they also whom Thou hast given Me may be with Me" (*John* xvii. 24).

II

"HOW pleasing to the Heart of Jesus are those who visit Him often and who love to keep Him company in the church where He dwells in His sacrament."
—St. Alphonsus Liguori.

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"The sparrow hath found herself a house, and the turtle a nest" (*Ps.* lxxxiii. 4), and the faithful soul a hiding-place in "Thy altars, O Lord of hosts, my King and my God"—Ibid.

III

"SINCE the Sacred Heart has no more cherished law than meekness, humility, and charity, we must cling to these dear virtues."

—St. Francis de Sales.

Considerations

"COME to Me, all you that labor and are burdened and I will refresh you" (*Matt.* xi. 28). Does not Jesus still address these words to us from the tabernacle?

Come to Me, for nowhere else shall you find the rest you crave. Come to Me, ye sorrow-laden, for no one can understand your grief, as I can. I know the weight of your cross, its special perplexities, its aggravations. I know all the secret folds of your heart. Come to Me, then, with your griefs, your disappointments, your secret sorrows, your fears, your struggles, your sins. Come to your Jesus, Whose Heart is ever open to receive you and to shelter you. Come to Him Who compassionates all, and Whose Heart yearns to comfort all. Come to Me, and you shall find rest to your souls.

IN JESUS I will seek my rest,
And like a little dove,
Within His Heart I'll build my nest,
And feed there on His love.

—Anon. from "A Gleaner's Sheaf."

1. DEVOTION to the Sacred Heart of Our Lord makes us familiar with the idea that He is interested in *me:* that I am present to His mind and have my place in the thoughts of One so full of sympathy: that He thinks of *me* and loves *me* as if there was no one else to think of and to love.

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2. YOU know that when all seems darkest the everlasting arms are underneath, and God's love and compassion are as great behind the veil as if you could see Him still. Trust and rest.

3. HERE (in the tabernacle) is the most loving Heart, a human Heart, but one that never wearies of you, that longs for your love with an infinite love. Will not the thought of this friend, this true lover, take all the weariness and loneliness out of your life?

4. ACT of Faith before the Blessed Sacrament: Lord, I believe that here before me on the altar Thy wounded Heart is beating, and I remember Thy words: "My Heart is so consumed with love for men, that it can no longer restrain the flames of its charity." I firmly believe that these sweet words of Thine are true, and true as regards *myself*.

—Rev. A. Dignam, S.J.

WE BELIEVE that on the altar there is the very Heart of Jesus, which was formed out of the pure blood of the Blessed Virgin; which, during a life of thirty-three years, beat with one emotion, to live and die for us; that desired, when eight days old, to shed its blood for our sakes; which was filled with sorrow, because men would not see the things that were for their peace; which was constrained with compassion when the sinner, the widow, the orphan, and the hungry came toward it; which St. John at the Last Supper felt throbbing with love, and which was finally torn open by the soldier's lance on Calvary.

We declare that the very same Heart is upon the altar, as unchangeable, as unwearying, and as loving as ever it was—that it is ever thinking of us, ever observing the least thing that concerns us, participating in our joys, sharing our sorrows, begging of us to accept its love and sympathy, and promising that in return it will wipe the tears from our eyes, and extract the thorns from our wounds. This is our belief, and so unwavering is it that we hold that if we had the vision of angels, we should at this instant see before us on the

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altar the glorified body of Our Lord as the blessed do now in heaven, through the wound in His side should behold His sacred Heart, and the precious blood circulating through its veins, and we should gaze face to face on Jesus, true God and true man.

Most tender, compassionate, and loving Heart of Jesus, the one longing of our poor nature is to find something that we may love and trust.

And because we are human we are always craving for a person with flesh and blood, and a heart and feelings like our own to love, and by whom to be loved in return. We are always longing for some one to confide in, upon whom we may safely rest, and whose constancy no storm will ever wreck. And when we have vainly fancied we have found such a person and such a heart, so deep has been our love, that, for the possession thereof, we have been almost prepared to make any sacrifice, even of our souls and of heaven. But, alas! how soon were we aroused from our reverie! how quickly did we find the truth we anchored our faith on, to be a base falsehood; the constancy for which we would have died, but quicksand; and the love that would have made earth a paradise, a viper's fascination, leaving nothing but its poisonous sting behind!

Yet, whilst we are filled with sadness for unsatisfied hopes, whilst the memory of withered loves and broken friendships throws a sadness over our brightest days; here is a *Person* before us with flesh and blood; here is a *Heart* with love, truth, and constancy beyond all our imaginings; here is *Jesus* Who alone can fully satisfy the almost infinite void in our bosoms, and why do we not approach Him? Are we afraid to trust even Him, because we have so often been cheated? And are we unwilling to risk another wound of disappointment to the hearts that have already suffered so much?

If so, remember that Jesus is also *God*—that He cannot deceive us, that the duration and intensity of His love depend upon ourselves, and that there is only one thing that can produce a change in that love—our own inconstancy. The Heart of Jesus is beyond all that which makes men so fickle and worthless—beauty, position, poverty, sickness, and disease.

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Why, then, should we be sad and downcast when we have at length found the precious gem we have been seeking through life? Why should not our lives be renewed as the eagle's, when the want that has been undermining our existence has been supplied? Oh, if we have love in our hearts, let us give it to Jesus; if we are pining in the midst of the blessings God showers on us, because we have no one to love us, let us make a trial of the love of Jesus; and if man's inconstancy has well-nigh made us sceptics, let us forget it in the truthfulness and constancy of Jesus, and, even thus late, we shall experience the unspeakable joys of loving and being loved in return.

Dear Jesus, we have sinned and erred; we have gone after creatures, we have given them what would have secured Thy love, and we confess that they have not satisfied us. But now we renounce them for ever, and we throw ourselves before Thee, begging Thee to accept us. Punish us, try us, but do not cast us off. We know we have no claim on Thee, because the best of our life is wasted and spent; but Thy delight is to show wonders. Accept us, then; let Thy Heart be our strength and support; let us find therein the love, friendship, and sympathy which the world does not possess; and let Thy heart be our joy in life, our repose in death, and the portion of our inheritance for all eternity. Amen.

—From "The Love of Jesus," Mgr. Gilbert.

Fruit of the Visit

I

BEHOLD Christ seated in thy heart as a fountain of living water, pouring forth the streams of His Spirit on thy dry and thirsty soul: regard thyself as another Samaritan, asking Him: more and more, Lord, give me this water, that I may not thirst (*Is.* xliv. 3; *John* iv. 15).

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II

DESIRE out of love to seek for Him eagerly; that so, through thy desire for virtue and heavenly things, thou mayest always pine away with thirst, and never be delighted with any of the things of this world.

III

ASK Him for the spirit of "meekness"; that, learning from Him, because He is meek and humble of heart, thou mayest be converted, and enter the kingdom of heaven (*Matt.* xi. 29; xviii. 3).

Pray for the virtue of "humility:" He sendeth forth the springs in the valleys, and through the midst of the mountains the waters shall pass; He resisteth the proud, but giveth grace to the humble (*Ps.* ciii. 10; 1 *Pet.* v. 5).

Aspiration

"WITH joy ye shall draw water out of the Saviour's fountains" (*Is.* xii. 3).

A Beautiful Thanksgiving after Communion

A POOR old servant, who could not read, was in the habit of going very often to holy communion; and this she did with the greatest possible devotion and fervor; yet she was always complaining that she was unable to make any proper thanksgiving after communion.

One day her mistress said to her: "Tell me, Mary, what do you do when you go to communion?

"Nothing at all, ma'am. I do nothing but lament and complain."

"About what?"

"About my own sins and my ignorance."

"And what else do you do?"

"Well, I ask Our Lord to grant me the grace to be good and to love Him, and to help me to keep from sin, and to get to heaven. Then I say the acts of faith, hope, and charity, and contrition, as my confessor told me to do. After that I ask the Blessed Virgin and my guardian angel to thank God for me, and to say a little prayer for me, and that's about the most I'm ever able to do."

Yet this poor creature

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was very dear to God. Her simple, homely way of talking to Our Lord, pretty much as she would to a fellow-creature, was just the very best sort of thanksgiving she could have made.—From "Tales of the Blessed Sacrament," by Fr. McDonnell, S.J.

The Agony of Jesus

THE comfort that the angel brought,
Oh! had it been from thee!
Oh! hear His cry of wounded love,
"Wilt watch one hour with Me?"
His Heart is calling to thee still,
Canst thou resist its power?
Go! bow before His lonely shrine,
To watch with Him—*one hour*.—Leaflets.

Reflections

1. WE ALL wish to be like Jesus. But Jesus emptied Himself, taking the form of a servant, and before we can be truly like Him we must empty ourselves of ourselves. One thing we can most easily do in imitation of Him is to become intercessors for sinners.

2. When you love a person very much you are always sorry when he suffers or is treated badly, and if you love Our Lord very much you must be sorry to see how ungratefully He is treated. You will try to make up for it by greater love. This is called *Reparation*.

3. The very knowledge that God is always ready to forgive us all the pain we have caused Him should make us determined from gratitude to root out of our hearts every, even the least, affection for what has caused Him, our dear, dear Lord, such exquisite suffering—all that has pierced with sorrow His most sweet and adorable Heart.

4. It is only when we esteem what He esteems, rejoice at what gives Him joy, and sorrow at what distresses Him, that our consecration of ourselves to His Heart is sincere and perfect. And yet the moment we begin to ask ourselves with what are His Heart and mind occupied, we know that they are consumed with the desire of the salvation of men.

5. How am I to obtain devotion to the Sacred Heart? Only by the remembrance of the "*nimia dilectio qua dilexit nos*".

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that He loved me so much that He died for me, and in having died for me He lives for me, and in living for me, *longs* for me; dwelling on it, that He does long for me, that He is always living to make intercession for me, and then from this to say: "And what can I do for Him? How can I love Him?"

—Rev. A. Dignam, S.J.

WHAT can I do, O Lord, within my narrow sphere to help on the coming of Your kingdom in the world? What have You given me to give away again in Your service? As to what do You say to me: "Freely have you received, freely give"[1]? Is it health, wealth, talent, influence, leisure for good works in any of the various fields calling for my aid and open to me? Is it devotedness and self-sacrifice in the apostolate of home life? Or is it the noblest and most far-reaching of works for God, the training of young souls in His love and service? Am I doing good work for You in my allotted sphere? What account am I preparing to give You of the talents entrusted to me? How could I bear it, O my Lord, should You ever have to reproach me, as "an evil and slothful servant," with hiding the talent given me for Your service? What am I doing with my life, with its energies, its opportunities, its responsibilities, its graces? Where are the souls I am helping to save? Where is the lot I am brightening, the cross I am lightening for Your dear sake? In what direction am I furthering Your interests and sacrificing self to Your glory? Unless I can lay my hands in Yours, and look up trustfully into Your face with "Lord, Thou knowest" my daily prayer, "Thy kingdom come" is a mockery, a self-delusion, a sham.

—From Mother M. Loyola's "Coram Sanctissimo."

SPIRITUAL communion! Treasure hidden and unknown to many Christians! It fills the soul with divine love, unites it to God, and disposes it to receive the most signal favors. In certain cases, according to the opinion of some writers, the soul may make a spiritual communion with such fervor as to derive from it as much fruit as from sacramental communion.—St. Leonard of Port Maurice.

[1] *Matt.* x.

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They, who frequently receive their God hidden under the eucharistic veils, and who at the same time do not endeavor to reproduce Him in their own lives by making them conformable to His divine life, do not fulfil the end Our Lord had in view when He instituted this sacrament of union and of love.
—Abbé de Brandt.

"LEARN of Me, because I am meek and humble of heart" (*Matt.* xi. 29).

BEAR patiently the little contradictions which come to you from your neighbor, without showing any resentment; for thus you will please the Sacred Heart of Jesus.
—Bl. Margaret Mary.

I SAY to you: Love your enemies; do good to them that hate you; and pray for them that persecute and calumniate you, that you may be the children of your Father Who is in heaven, Who maketh His sun to rise upon the good and bad, and raineth upon the just and unjust (*Matt.* v. 44, 45).

THE greater thou art, the more *humble* thyself in all things, and thou shalt find grace before God; for great is the power of God alone, and He is honored by the humble (*Ecclus.* iii. 20, 21).

Take all that shall be brought upon thee; and in thy sorrow endure: and in thy humiliation keep patience. For gold and silver are tried in the fire, but acceptable men in the furnace of humiliation (*Ecclus.* ii. 4, 5).

NO TONGUE can express the greatness of the love which Jesus Christ bears to our souls. Hence, that His absence from us might not be an occasion of forgetting Him, before His departure from the world He left us, as a memorial of love, this most holy sacrament in which He Himself has remained.
—St. Peter of Alcantara.

"Having loved His own, who were in the world, He loved them unto the end." That is to say, the love He showed His disciples in instituting the Holy Sacrament on the evening before His death surpassed the love He had shown them in keeping them near Him during His life.—Lallemant.

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IN HOLY communion we reverse, in some sort, that token of love and friendship which passed between Jesus and St. John at the Last Supper; for there the disciple leaned upon his Master's bosom, but here the Lord condescends to repose in the breast of His unworthy servant. Oh, how pure and brightly clean should we keep the couch on which He thus deigns to rest!

The life of sacrifice that Jesus lives for you in the Blessed Sacrament is an invitation that urges you to enter upon a similar life of sacrifice for Him. If you desire to answer the call, you have nothing to do but to imitate Him. It is His love for you that every day sacrifices Him; love Him and you too will easily sacrifice yourselves for Jesus.—Cardinal Wiseman.

AND the King answering shall say to them: Amen, I say to you, as long as you did it to one of these my least brethren, you did it to Me (*Matt.* xxv. 34–40).

DEAREST Lord, teach me to be generous, teach me to serve Thee as Thou deservest. To give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labor and not to seek reward, save that of feeling that I do Thy will.—St. Ignatius.

AMEN, amen, I say to you, if you ask the Father anything in My name, He will give it you (*John* xvi. 23). I can do all things in Him Who strengtheneth me (*Phil.* iv. 13). The Lord is nigh unto all them that call upon Him; to all that call upon Him in truth. He will do the will of them that fear Him, and He will hear their prayer and save them (*Ps.* cxliv. 18, 19). "By prayer," says St. Bonaventure, "is obtained the possession of every good, and deliverance from every evil."

He hath regard to the prayer of the humble (*Ps.* ci. 18). God resisteth the proud, and giveth grace to the humble (*James* iv. 6). The prayer of him that humbleth himself shall pierce the clouds; . . . and he will not depart till the Most High behold (*Ecclus.* xxxv. 21). A contrite and humble heart, O God, Thou

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wilt not despise (*Ps.* l. 19). Thou Who savest them that trust in Thee (*Ibid.* xvi. 7). Because he hath hoped in Me, . . . I will deliver him and I will glorify him (*Ibid.* xc. 14, 15). But they that hope in the Lord, shall renew their strength (*Is.* xl. 31). No one hath hoped in the Lord, and hath been confounded (*Ecclus.* ii. 11). They that trust in the Lord shall be as Mount Sion (*Ps.* cxxiv. 1). Let Thy mercy, O Lord, be upon us, as we have hoped in Thee (*Ps.* xxxii. 22).

Indulgenced Ejaculations

SACRED Heart of Jesus, I trust in Thee. — 300 days, every time.

EUCHARISTIC Heart of Jesus, have mercy on us. — 300 days, every time.

SACRED Heart of Jesus, Thy kingdom come! — 300 days, every time.

DIVINE Heart of Jesus, convert sinners, save the dying, set free the holy souls in purgatory. — 300 days, every time.

MY GOD, grant that I may love Thee, and be the only reward of my love to love Thee always more and more. — Indulgence of 100 days, once a day.

Da Mihi Animas

Give Me Souls

ASK what Thou wilt,
O dearest Lord,
Nought, nought will I deny,
But only give me countless souls
For Thee, before I die.
Let others pray about themselves,
Thy grace leads many ways,
Da mihi animas, 'tis thus,
Thy spirit in me prays.

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A life-long sorrow, if Thou wilt,
And sharp enduring pain.
All, all were light, if souls for Thee,
Might be the precious gain.

Tears will be sweet, for Thou hast wept,
And blood, if needs must be;
No cost too great to purchase souls,
O dearest Lord, for Thee.

Whatever be the price, O Lord,
This grace to me impart:
Souls from the world and sin set free—
Souls for Thy sacred Heart.—From "The Voice of the Sacred Heart."

Sweet Heart of Jesus

SWEET Heart of Jesus, fount of love and mercy,
To-day we come Thy blessing to implore;
Oh, touch our hearts, so cold and so ungrateful,
And make them, Lord, Thine own for evermore.
Sweet Heart of Jesus! we implore,
Oh, make us love Thee more and more.

Sweet Heart of Jesus! make us know and love Thee,
Unfold to us the treasures of Thy grace,
That so our hearts, from things of earth uplifted,
May long alone to gaze upon Thy face.
Sweet Heart, etc.

Sweet Heart of Jesus! make us pure and gentle,
And teach us how to do Thy blessed will;
To follow close the print of Thy dear footsteps,
And when we fall—Sweet Heart, oh, love us still.
Sweet Heart, etc.

Sweet Heart of Jesus! bless all hearts that love Thee,
And may Thine own Heart ever blessed be,
Bless us, dear Lord, and bless the friends we cherish,
And keep us true to Mary and to Thee.
Sweet Heart of Jesus! we implore,
Oh, make us love Thee more and more.

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Rock of Ages

THERE is an everlasting home
Where contrite souls may hide,
Where death and danger dare not come—
The Saviour's side.

It was a cleft of matchless love
Opened when He had died;
When mercy hailed in worlds above,
That wounded side.

Hail, Rock of Ages, pierced for me,
The grave of all my pride;
Hope, peace and heaven are all in Thee,
Thy sheltering side.

There issued forth a double flood,
The sin-atoning tide,
In streams of water and of blood
From that dear side.

There is the only fount of bliss,
In joy and sorrow tried;
No refuge for the heart like this—
A Saviour's side.

Thither the Church, through all her days
Points as a faithful guide;
And celebrates with ceaseless praise
That spear-pierced side.

There is the golden gate of heaven,
An entrance for the Bride,
Where the sweet crown of life is given
Through Jesus's side.

—M. Bridges.

O Soul of Jesus

O SOUL of Jesus, sick to death!
Thy blood and prayer together plead;
My sins have bowed Thee to the ground,
As the storm bows the feeble reed.

Deep waters have come in, O Lord!
All darkly on Thy human soul;
And clouds of supernatural gloom
Around Thee are allowed to roll.

My God! My God! and can it be
That I should sin so lightly now,
And think no more of evil thoughts
Than of the wind that waves the bough?

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Shall it be always thus, O Lord?
Wilt Thou not work this hour in me
The grace Thy passion merited,
Hatred of self and love of Thee?

Oh, by the pains of Thy pure love
Grant me the gift of holy fear;
And give me of Thy bloody sweat
To wash my guilty conscience clear!

Ever, when tempted, make me see,
Beneath the olive's moon-pierced shade,
My God, alone, outstretched, and bruised,
And bleeding, on the earth He made.

—Father Faber.

Practical Reflections on Some of the Titles or Invocations of the Litany of the Sacred Heart [1]

I

Heart of Jesus, Glowing Furnace of Charity

"*I am come to cast fire on the earth and what will I but that it be kindled?*" (*Luke* xii. 49.)

The tabernacle is a furnace of love: let us enter there to be purified from the dross of sin and imperfections, and to be inflamed with divine and fraternal charity.

No stronger metaphor could be used to show the intensity of the love that, like the fire in a "glowing furnace," burns within the Heart of Jesus. We see the Sacred Heart usually represented, as Our Lord Himself showed it to Blessed Margaret Mary, with flames bursting forth and radiating heat on every side. In her first great vision Our Lord said to His devout servant: "My Heart is so inflamed with love for men . . . that, not being able to contain within itself the *flames* of its

[1] From Father McDonnell's "Commentary and Meditations on The Litany of the Sacred Heart."

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ardent charity, it must needs spread them abroad through means of thee." In the second vision she speaks of the divine Heart as "a sun glowing with brilliant light," and she tells us of the "*flames* that burst forth . . . especially from His adorable bosom, *which resembled a furnace.*" Again she tells us how, on the feast of St. John the Evangelist, "this divine Heart was shown to me as on a throne *all of fire and flames*, emitting rays on all sides, and more dazzling than the noon-day sun." Hence it is that in the Gospel Christ says to us: "I am come to *cast fire* on the earth, and what will I but that it be kindled?" (*Luke* xii. 49.)

How to Show Our Love for the Sacred Heart

Three practical thoughts for meditation suggest themselves in connection with this title:

1. WE SHOULD *make a return of love for love to the Sacred Heart.* "He showed me," writes Blessed Margaret Mary, "that it was the great desire He had to be perfectly loved by men that had made Him form the design of manifesting to them His divine Heart . . . in order that those who should desire to render Him and procure for Him all the love and honor possible might themselves be enriched with the profusion of those divine treasures of which His Heart is the source." Moreover, she was told by Our Lord that "this devotion was the last effort of His love in these latter ages . . . to induce men to love Him and to love Him tenderly." It is a mystery we shall never understand until we "cross the bar," if even then, how Christ should so eagerly desire our love. The least that we can do is to try our very best to love Him in return "with our whole heart and with our whole soul, with all our strength and with all our mind."

2. WE SHOULD *bring others to know and love Him.* "He that hath no zeal hath no love," says St. Augustine. "Those who propagate this devotion shall have their names written in My Heart, and it shall never be effaced," was the promise of Our Lord to Blessed Margaret Mary;

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and He promises to priests who endeavor to promote devotion to His sacred Heart, that they shall have "power to touch the hardest hearts." The test and proof of love, says St. Ignatius, is to be found in *working* for the beloved. "Love consists," he says, "rather in works than in mere words." If our love for the Sacred Heart is *real*, we must show it practically by endeavoring to kindle in all hearts that flame of divine love which He came to kindle here on earth.

3. LASTLY, *we should seek most precious treasures and graces in the Sacred Heart.* "I promise also"—were His words to Blessed Margaret Mary—"that My Heart will dilate itself to pour forth in abundance the influence of its divine love on all those who shall render and procure for it this honor." And He promises to bestow on the clients of His sacred Heart "all the treasures of love, mercy, grace, sanctification, and salvation that it contains. We have only to read what are called the *Promises of the Sacred Heart* to be convinced that it is a very treasure-house of wondrous blessings.

THESE *promises* made by Jesus to the clients of His sacred Heart are as follows:

1. I will give them all the graces necessary for their state.

2. I will give peace in their families.

3. I will console them in all their afflictions.

4. I will be their secure refuge in life, and especially at their death.

5. I will bestow abundant blessings on all their undertakings.

6. Sinners shall find in My Heart the source and infinite ocean of mercy.

7. Tepid souls shall become fervent.

8. Fervent souls shall rise to high perfection.

9. I will bless the homes in which the image of My sacred Heart shall be exposed and honored.

10. I will give to priests a peculiar facility of touching the most hardened hearts.

11. The persons who propagate this devotion shall have their names written in My Heart, and they shall never be effaced from it.

12. I promise thee, in the excess of the mercy of My

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Heart, that My all powerful love will grant to all those who go to communion on the first Friday of every month, for nine consecutive months, the grace of final perseverance, and they shall not die under My displeasure nor without receiving their [1] sacraments, and that My Heart shall be their secure refuge of that last hour.

St. Francis Xavier's Hymn of Love

O Deus, ego amo Te!	O God, I love Thee for Thyself
Nec amo Te ut salves me,	And not that I may heaven gain,
Aut quia non amantes Te,	Nor because those who love Thee not,
Æterno punis igne:	Must suffer hell's eternal pain.
Tu, Tu, mi Jesu, totum me	Thou, O my Jesus! Thou didst me
Amplexus es in cruce.	Upon the cross embrace;
Tulisti clavos, lanceam	For me didst bear the nails and spear
Multamque ignominiam.	And manifold disgrace;
Innumeros dolores,	And griefs and torments numberless,
Sudores et angores,	And sweat of agony;
Ac mortem: et hæc propter me,	E'en death itself—and all for one
Ac pro me peccatore!	Who was Thine enemy.
Cur igitur non amem Te,	Then why, O blessed Jesus Christ,

[1] This promise is found in two places in the writings of Blessed Margaret Mary, and is quite as authentic as those that precede it. In each case the French is: "Ils ne mourront point . . . sans recevoir *leurs Sacrements*" (They shall not die without receiving *their* sacraments)—i.e., such as are necessary there and then for their salvation, not necessarily what are known as the "Last Sacraments." For some, these "Last Sacraments" may be their last confession and communion before death.

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O Jesu amantissime?
Non ut in cœlo salves me,

Aut ne æternum damnes me,
Nec præmii ullius spe;

Sed sicut Tu amasti me.

Sic amo et amabo Te,

Solum quia Rex meus es,

Et solum quia Deus es.

Should I not love Thee well?
Not for the sake of winning heaven,
Or of escaping hell;

Not with the hope of gaining aught, not seeking a reward;
But, as Thyself hast loved me, O ever-loving Lord?
E'en so I love Thee, and will love, and in Thy praise will sing;
Solely because Thou art my God
And my eternal King.

The Need of the Sacred Heart

Other sheep I have; them also I must bring (*John* x. 16).

All you who fain what you possess
To others would impart,
Oh! listen to those words of fire
Breathed forth from Jesus' Heart.

"And other sheep I have," He says,
"And they, too, I must bring,
That there may be one only fold,
One kingdom and one king."

To bring them back He little heeds
What tears and blood He spent—
As though without those "other sheep"
He could not be content.

Count not the cost, ye chosen ones,
At which souls must be bought;
Cost what it may, to Jesus' heart
Those "others" must be brought.

With all we love, and life itself,
Oh! what a joy to part!
To satisfy the burning thirst
Of Jesus' sacred Heart.

—From "The Voice of the Sacred Heart."

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Victims with Christ [1]

THERE is an apostleship of *suffering* as well as an apostleship of *prayer* and *works*. A priest is officially commissioned to exercise the triple apostleship of works and prayer and suffering. Participating in the priesthood of Jesus Christ, he must himself be like Christ—not only a priest, a sacrificer, but also a *victim*. As watchman, ambassador, shepherd, teacher, sower, and reaper, he must not only *labor* and *pray* for souls, he must also be willing to *suffer* for them. Many are found faithfully spending their strength in quest of the strayed sheep of their flocks; but alas! not all are willing to suffer, not all have the spirit of unreserved oblation. Our blessed Saviour, therefore, seeks elsewhere to supply this want. He seeks victims, especially among souls still radiant with their baptismal innocence, or who, having lost that pearl of rare price, have recovered it in the deep waters of penance and tears. He finds them sometimes on the highways of the world, but more frequently in the enclosed gardens of religious communities. And finding souls thus generous to enter into His life of sacrifice, He pours out upon them an abundance of griefs and sorrows. He communicates to them the spirit of prayer, the love of humiliations, of sufferings and deprivations. He roots out of their hearts pride and its succulent branches, the love of approval and esteem, jealousy, self-sufficiency, ambition, and human respect, and plants instead a profound humility and a veneration for authority. Some of them our blessed Saviour ordains to suffer for infidels, others for heretics and schismatics, others again for sinners in general, or for souls in purgatory, for the conversion of a certain country, for this or that parish, family, or individual. Finally, Our Lord ordains some to suffer for the sanctification of priests and the multiplication of earnest workmen in His vineyard, which vocation, next to that of the ministry, is the noblest that can be entrusted to souls. Such special victims we know to have been Saints Catherine of Siena, Mary Mag-

[1] From "The Lover of Souls," by Rev. Henry Brinkmeyer.

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dalen of Pazzi, Aloysius Gonzaga, Rose of Lima, Blessed Margaret Mary, and many others who, innocent themselves, suffered for the guilty.

But when Our Lord revealed Himself to Blessed Margaret Mary and bade her promote the devotion to His sacred Heart, He certainly did not design to make of all those who should practise this devotion special victims, such as I have described. Out on the broad fields of the world and in the narrower sphere of religion He meant to inflame ordinary Christian souls with divine love, and to appeal to them to make some reparation for the insults, the negligences and coldness that He suffers from men in the sacrament of His love; and though He complained that what grieved Him most was the treatment He received from some hearts consecrated to Him, yet He imposed no great sacrifice, suggested no heroic expiation, asked no victims of immolation. He taught Blessed Margaret Mary only three special ways of honoring and pleasing Him. These were, first, the *Holy Hour;* secondly, *Frequent Reception of Holy Communion,* particularly on Fridays, and lastly the institution of the *feast of the Sacred Heart.*

He further enjoined that on this feast a public act of reparation was to be made to atone for the insults heaped upon Him while exposed on the altar, during the octave of Corpus Christi. Those were the only new special practices He taught her; practices that could, without great difficulty, be devoutly observed by the faithful at large, as by souls specially consecrated to God.

I say they were the only new practices He suggested—for there was one other familiar way of serving Him that He never tired of impressing upon the disciple and apostle of His sacred Heart, and that was devotedness, absolute fidelity to the duties of her state of life, unconditional, unexceptional obedience to rules and precepts, careful sanctification of every daily action. Whenever His wishes and commands conflicted with those of the Mother Superior, Margaret Mary was always to obey the latter; she was to prefer the fulfilment of the slightest duty ordained by Rule to the sacred joy of communing with Him in the Blessed Sacrament; and strongly

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did He reprimand and punish the least infraction of discipline, even though it were committed under the false idea of sanctifying herself or giving pleasure to her divine spouse. In this way He prepared her to instruct others and gradually to become herself a special victim of His love for souls.

Do we not desire to make reparation, at least for our own sins? Do we not also long to make ourselves pleasing to the Sacred Heart by discharging every debt that stands against us? And is there any one amongst us so cold, so devoid of apostolic spirit, as not to wish to aid in saving the souls of his brethren? Ah, then, let us labor, first of all, to become faithful Christians, faithful observers of all the obligations of our state of life. Faithful observance of every duty implies a moral martyrdom. Many saints lived ordinary lives and never attempted extraordinary things; their aim was to do ordinary things extraordinarily well. In this wise we shall cancel many a debt, secure assistance for others, and console the Heart of our eucharistic Lord.

But is not our love generous enough to undertake a little more? Once again, who is so rich, so powerful, and withal, so good and beautiful as He! He is the fairest of the children of men, whiter than the lily, gentler than the lamb, the poorest of the poor, the lowliest of the lowly, the humblest of the humble, the Beloved Who will not break the bruised reed or extinguish the smoking flax, so patient, forbearing, running after the wayward sheep, pressing the prodigal to His Heart, yet at the same time the King of ages, the wonderful, the holy One, the Light of light, the Judge of the living and the dead, the Emmanuel, yea, the mighty God! He is Love itself; how can we, then, resist His love? What does He ask of us? First, He pleads that we will give Him entrance into our hearts in holy communion, that we will receive Him often. "My delight is to be with the children of men." And shall we not give Him that delight? What can be easier? Oh! how is it possible for Christians to stay away from Him for an entire year? Is He not the bread of our souls? Where is faith, love, self-interest? Receive Him, then, often; if not oftener than at

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present, at least with more fervent love and more generous preparation.

What else does He ask? That we stay with Him occasionally. Can you forget the Garden of Gethsemani? Remember the complaint made to Peter: "Simon, sleepest thou? Couldst thou not watch one hour?" In the tabernacle also Our Lord is alone. Few believe in Him. He is amongst His own as of yore, and His own receive Him not. Throngs pass to and fro before His churches, giving no thought to the sacred presence there. Men are busy with their vain occupations, they speak of projects and success and failure as if they are to live forever, yet never think of the gentle Saviour Who is in their midst. He sustains them, He gives them light of understanding and warmth of heart, He fills their days with sunshine and their nights with wholesome rest: He is their God, their future judge, their eternal bliss: but He is abandoned, as He was in the night of suffering; He is left alone with naught to keep Him company save the dim light of the modest sanctuary lamp. "Couldst *thou* not watch one hour?" "Stay with Me!" Keep vigil with Me for a little while!

Is there aught else Our Lord asks of those devoted to His Heart? Yes; He asks their help in the work of saving souls. Many a human being is this moment on his death-bed. On the cot of a hospital-ward, in a den of sin, on the prairies of the West, in the woods of Africa, out on the rough waves of an ocean-storm—perhaps unknown, alone, unconscious, a sinner is slowly breathing out his life. A few moments more, and all will be over for a never-ending eternity. Oh how many of the dying are dead in sin! How many whose souls are laden with a thousand deeds of darkness! How many cold and reckless, how many struggling in despair! Shall Our Lord's blood bear no ransom? Shall His Heart have loved in vain? Shall He be deprived of the glory that He so justly claims? Oh, pray with Him, suffer with Him. Have you the courage of love? Then offer yourself a victim to Him. Let the lamp of your life be burned out for Him; let sorrow darken your pathway, and thorns be strewn over its sod; let anguish of spirit be yours, since so often it was His. One day the good Master will meet

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you with a welcome, and rest your weary head upon His bosom, and there let you be inebriated with the joy of His own loving Heart.

II

Heart of Jesus, Victim of Our Sins

Imagine you behold Jesus in the blessed Eucharist as the Paschal Lamb about to be immolated for the sins of men. Say with humble reverence: "Lamb of God, Who takest away the sins of the world, have mercy on us" (Prayer of the Mass).

THE Sacred Heart is the victim *offered for sinners.* It is also the victim perpetually *afflicted and bruised by their offences.* It is on our altars, above all, that the Sacred Heart is the victim of sinners—their victim in two senses. He is the victim of their coldness, their ingratitude—nay, of their atrocious and deliberate malice. He is absolutely helpless in their hands. His enemies may tear His sacred person from the tabernacle, they may outrage Him in every way, and trample Him beneath their feet; they may insult Him and blaspheme His holy name; they may use Him with more atrocious cruelty and outrage than did the impious Jews or the wicked Roman soldiers in the past. He is silent now as then; He will not raise a hand to stop them, though nature sometimes rises to avenge Him, as it did so recently at St. Pierre and in Sicily. He is, in truth, the victim of sinners.

And in another sense He is their victim also. In the Holy Sacrifice, at every moment of the day and night, and on a million altars, all the world over, He is offered up in their behalf, a sacrifice of priceless value to draw down upon His erring children, the poor strayed sheep of His fold, the graces of repentance and amendment—the great, strong, efficacious grace that saves from hell.

And in the lonely, silent vigils of His watchful love within the tabernacle, that Heart, so full of tenderest love for wayward sinners, prays, with, oh, such wealth of powerful and tender

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pleading, for the souls of sinners that have cost Him dear! Such bitter pangs of agony, such streams of precious blood, such overwhelming sorrows, such profound humiliations—are they all to be in vain, and powerless to save poor sinners from the wrath to come? They are His, and His great Heart of mercy is breaking for their loss. He would rescue them at any cost, if they would only pause and listen to the inspirations of His all merciful and loving Heart.

Our Duties Towards the Sacred Heart—The Victim of Our Sins

Our chief duties toward the Sacred Heart, the victim of our sins, may be reduced to three: reparation—thanksgiving—zeal.

1. REPARATION. "I looked for one that would grieve together with Me, but there was none; and for one that would comfort Me, and I found none" (*Ps.* lxviii. 21), is the touching lament that King David places on the lips of Christ. It cannot fail to touch a responsive chord in the soul of every client of the Sacred Heart. Jesus Himself addressed, it is said, these words to Blessed Margaret Mary: "My justice is irritated and ready to inflict punishment on hidden sinners, if they do not do penance. Therefore raise thy heart and hands towards heaven in prayer and good works. Cease not to present Me to My eternal Father as a *victim of love*, immolated and offered for the sins of the entire world. Place My divine Heart like a rampart, as it were, between His justice and sinners, in order to obtain mercy for them." In truth, the more we reflect on the outrages offered to the Sacred Heart by sinners, the more we shall be urged to acts of reparation for them. This is one of the main objects of devotion to the Sacred Heart, to make atonement for the coldness, the forgetfulness, of so many of His so-called friends, and the malice and the bitter, relentless persecution of His enemies.

2. THANKSGIVING. The practical and grateful recognition of the boundless goodness of the Sacred Heart, and of the stupendous and innumer-

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able benefits and blessings He has heaped upon us, is our second duty. In the Holy Sacrifice we have an ample means of paying off this debt. We can offer this precious gift of the divine Son to His eternal Father—nay, we can offer to Jesus His own adorable and precious body and blood as an infinite sacrifice of thanksgiving, fully adequate to pay off even such a debt of thanksgiving as we and all the human race are under, for so many and such boundless benefits received.

3. ZEAL. Zeal for souls, zeal for the interests and the honor of the Sacred Heart, zeal to make its life blood fruitful in the hearts of those for whom it bled—*this* is pre-eminently the spirit of the *Apostleship of Prayer*, the one great aim, and purpose, and ambition of its members. Let us see that we are animated with this zeal, that we are something more than members of this great association in mere name and outward seeming; that we really take to heart the interests—the dear interests of the Sacred Heart; and that we pray and strive in season and out of season, in all the many ways that the Apostleship provides us with, to promote these interests in ourselves and others.

III

Heart of Jesus, Our Peace and Reconciliation

Imagine Our Lord saying to you personally: "Learn of Me, because I am meek and humble of heart: and you shall find rest to your soul" (Matt. xi. 29). Say fervently: "Lamb of God, Who takest away the sins of the world, give us peace" (Prayer of Mass).

PEACE is defined by St. Augustine as "*the tranquillity of order.*" Order connotes the existence of certain relations; tranquillity consists in the due observance of these relations. Now, the peace of our soul depends on the proper observance of four sets of relations—i.e., with *God*, by love and conformity to His divine will; with *men*, by justice and charity;

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with *ourselves*, by the due subordination of the body to the soul, of the inferior appetites to reason; with *inferior creatures*, by making them subservient to our last end. The better we observe these four relations, the greater our peace of soul. In heaven alone shall we enjoy this peace in its perfection. On earth, even its imperfect possession is an unspeakable blessing, the nearest approach to true happiness. Again and again Christ wished it to His disciples: "*Pax vobis*" (Peace be to you) was His frequent form of address. "*Peace* I leave you, My *peace* I give unto you. . . . Let not your heart be troubled, nor let it be afraid" (*John* xiv. 27). "Learn of Me . . . and you will find *rest* to your souls" (*Matt.* xi. 29). The Church in its Liturgy prays again and again for peace: "*Dona nobis pacem*" (Give us peace). "May the *peace* of the Lord be always with you," etc.

Now, the Sacred Heart is called "our peace and reconciliation" in the same sense as, in another invocation, it was called "our life and resurrection"—viz., the Sacred Heart is the *cause* of our peace and reconciliation. "He is our peace," says St. Paul (*Eph.* ii. 14) ". . . that He might reconcile" us to God. This peace-making influence of the Saviour we attribute to His sacred Heart.

Our "peace and reconciliation" are the direct result of the shedding of the precious blood, which has its source and well-spring in the Sacred Heart; moreover, the work of pacification and reconciliation is peculiarly the outcome of the *love*, and therefore of the *Heart*, of the Redeemer.

The one great, everlasting longing of the Sacred Heart is our "reconciliation" with His Father and our final admission to the everlasting bliss of heaven. For this He lived on earth, for this He died, for this He dwells throughout the ages in the tabernacle.

Peace, says St. Augustine, is serenity of mind, tranquillity of soul, simplicity of heart, the bond of charity.

1. SERENITY *of Mind.*—Our mind is like the sky, that may be either resplendent with sunshine or darkened with clouds. The clouds are gloomy thoughts, rash judgments, suspicions, uncharitable feelings—all, in short, that destroys interior peace.

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2. TRANQUILLITY *of Soul.*—Our tranquillity is disturbed by thoughts about the *past*—its faults, failures, and mishaps; the *present*—its troubles and sorrows; the *future*—its possibilities and apprehensions. The *remedy* for all this is confidence in God, conformity to His holy will, abandonment to the guidance and protection of Providence.

3. SIMPLICITY *of Heart.*—This may be defined as an active spirit of faith, which makes us s i m p l e, sincere, and straightforward in our relations with God and with our neighbor.

4. THE *Bond of Charity.*—To have peace of heart there must be *charity* in *thought*—avoiding envy, suspicion, jealousy, and all t at embitters the mind; in *word*—avoiding calumny, detraction, unkindness of speech; in *action*—by being kindly and thoughtful in act toward others, even generous and self-sacrificing at times, and free from selfishness.

All these things we shall find in Him Who was "meek and humble of heart"; Who was the "prince of peace"; Who came to give "peace on earth to men of good-will"; and Who so often invoked the sweet blessing of peace on His disciples of old.

IV

Heart of Jesus, Hope of Those Who Die in Thee

"And I heard a voice from heaven, saying to me—write: Blessed are the dead who die in the Lord" (*Apoc. xiv.* 13). *Imagine you behold St. John hearing this voice and writing down these words. Ask the grace of a happy death in the Sacred Heart.*

WHO *are those who die in the Sacred Heart?*—Commenting on the words of the Apocalypse. "Blessed are the dead who die in the Lord," à Lapide says that these words "refer to all holy persons in general, whether confessors or martyrs. For all these are happy because they die *in the Lord*—that is to say, in the faith and charity, the grace and friendship of God. . . . Hence St. Ber-

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nard says: 'To die *for the Lord* is the happiness of the martyrs; to die *in the Lord* is that of the confessors of Christ.'" To die in the Sacred Heart means, therefore, to die in the peace and friendship of the Sacred Heart—to die in the state of close and intimate union with the Heart of Jesus, by being possessed of a high degree of sanctifying grace and love of God.

"Ah, how sweet a thing it is to die after having had a constant devotion to the Heart of Him Who is to be our judge!" exclaims Blessed Margaret Mary. The more whole-hearted and single-minded we have been in consecrating our best energies to the service of the Sacred Heart, the greater will be the hope and confidence that we shall have in it at death. "*Beati mortui, qui in Domino moriuntur*" (Blessed, indeed, are they that die in the Sacred Heart).

The Sacred Heart is for those who, through life, have been devoted to it—the *strength*, the *courage*, and the *joy* of those who die in it.

1. THE *Sacred Heart the strength of those who die in it.*—There is no time in one's whole career when spiritual strength is more needed than at the hour of death. The failing of the physical powers, the pain, the weariness, the tedium of the last sickness, leave the soul more than usually exposed to the assaults of the devil. Moreover, it is the last chance that Satan will ever have, and he endeavors to use it to the best advantage. Hence the urgent need of spiritual strength at that last hour. This is what the Sacred Heart grants in abundance to its clients. "I will be their secure refuge at the hour of death" is His consoling promise; and again: "Those who propagate this devotion shall have their names written on my Heart, never to be effaced"; and yet again, "They shall not die under my displeasure." This fortifying of the soul consists mainly in the strengthening within it of the three great theological virtues of faith, hope, and charity, and the granting in abundance of the actual graces that will enable it to win an easy victory over its assailants.

O most loving Heart of Jesus, strengthen and support me by Thy powerful and copious graces at the hour of my death! Heart of my Redeemer, once in

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bitter agony upon the cross, grant me in profusion in my dying hour those superabundant graces Thou didst merit for me by Thy sacred passion and death. And thou, my mother Mary, and St. Joseph, and my angel guardian, stand beside me and protect me in my passage to eternity. "Let my soul die the death of the just" (*Num.* xxiii. 10).

2. THE *Sacred Heart the joy of those who die in it.*—When harvest time is drawing near the laborer rejoices that now at length he is about to reap the rich reward of all his year's hard work. The thought of the abundant harvest that awaits him is an ample consolation for the toils and sufferings of the year that has elapsed.

Feelings not unlike to these give joy and gladness to the soul of him who in the past has labored in the interests of the Sacred Heart. The days of labor and of suffering are now drawing to a close; the everlasting Harvest is at hand, when "nor mourning, nor crying, nor sorrow shall be any more" (*Apoc.* xxi. 4), and when, amid the entrancing sweetness of the "New Jerusalem," the soul shall lose itself in never-ending and rapturous contemplation of the beauties of the Sacred Heart. Even on the bed of death a foretaste of this blissful happiness is oftentimes the lot of those who in the past have shown themselves the faithful clients of the Heart of Christ.

Sweet, loving Heart of my Redeemer, may I feel the joy and sweetness of Thy presence in my dying hour. Let Thy blessed mother and St. Joseph, and Thy saints and angels, be around me to comfort and console me at that moment; and do Thou, sweet Heart of Jesus, take me to Thyself to reign with Thee in bliss for evermore.

* * *

THE *Sacred Heart, the delight of the saints.*—St. Augustine says: "The happiness of heaven means three things—to *see* God, to *praise* Him, and to *love* Him: *Videbimus, laudabimus, amabimus.*—(*De Civ. Dei:* lib. xxii, cap. 30.)

By doing these three things now we may by anticipation begin to enjoy the happiness of heaven here on earth.

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I. To see *God*.—"Blessed are the clean of heart; for they shall *see* God." The first way to *see* God now on earth is to endeavor to *avoid all sin*. Sin darkens the mind and raises a wall of separation between us and God. The second way to *see* God is by *purity of intention*—i.e. by doing all our work for God, and by seeing Him in all we do. The third way is by the practice of the *presence of God*, whereby we often fix the eyes of the soul on God, Who is within us by His grace and by His omnipresence. The fourth is by repeated *acts of gratitude* to God for all His favors, seeing in them all the action of His ever-loving providence and goodness. The fifth is by repeated *acts of love* of God. The last is by *conformity* in all things to God's holy will, whereby we see His hand in everything that may befall us.

II. To praise *God*.—We praise God by directing to His glory all our thoughts, words, actions, sufferings, and especially our prayers. We praise God, above all, in the holy sacrifice of the Mass, whereby we offer Him an infinite and adequate oblation of homage, adoration, glory. We praise God when we receive Him in the blessed Eucharist.

III. To love *God*.—We shall love God in proportion as we know Him. We shall know God in proportion as we study Him, and strive to *see* Him in the manner pointed out in No. I. Love of God is in a special manner the fruit of devotion to the Sacred Heart. There is no better way to grow in love of God than to make a specialty of this devotion.

These, therefore, are the ways in which we may make our lives, even here on earth, a foretaste of the bliss of heaven. If we adopt them we shall find how truly is the Sacred Heart a fountain of all consolations and "the delight of all the saints."

IV

Prayer of St. Gertrude to the Sacred Heart

Sanctity of the Heart of Jesus, consecrate my heart; providence of the Heart of Jesus, watch over my heart; unchangeableness of the Heart of

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Jesus, strengthen my heart; purity of the Heart of Jesus, purify my heart; obedience of the Heart of Jesus, subjugate my heart; amiability of the Heart of Jesus, make Thyself known to my heart; divine attractions of the Heart of Jesus, captivate my heart; riches of the Heart of Jesus, do ye suffice for my heart; floods of grace and blessing that flow from the Heart of Jesus, inundate my heart. O Heart of Jesus! be Thou my joy, my peace, my repose in this world and in the next. O Heart of Jesus! adored in heaven, invoked on earth, feared in hell, reign over all hearts, reign throughout all ages, reign for ever in celestial glory. Amen.

V

Heart of Jesus, Patient and Rich in Mercy

BEHOLD Jesus, all gentleness and sweetness, in the midst of a vast crowd of sick persons, healing the blind and the lame and all manner of diseases, and welcoming sinners with marvellous love. Ask grace to understand in some degree the wonderful patience and mercy of the Sacred Heart.

PATIENCE is defined by St. Augustine as a virtue by which we endure evils with equanimity, or, according to St. Thomas (2. 2., q. 136, a. 1), without giving in to sadness. Both definitions suppose that *suffering* is the necessary correlative of patience. Hence it may be asked: In what sense is the Heart of Jesus *patient*? Does the Sacred Heart *suffer*—is it *capable* of suffering *at the present moment* because of our sins or our ingratitude, or by reason of the outrages inflicted on it? To answer this question we must distinguish sharply between *actual suffering* and the *repulsion of the will* from which the suffering arises. Pain and suffering are the secondary and accidental effect of this repulsion of the will, and are found in human nature in its mortal and passible state. The repulsion, aversion, horror, detestation of the will, may co-exist with absolute immunity from pain or suffering. They may exist in a glorified nature in heaven. Thus it was with the angels at the sight of Christ's passion and death.

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A species of analogy—very imperfect, indeed—exists in the case of certain ecstatics and martyrs who were filled with joy in the midst of their mental or physical pains. The Heart of Jesus, in its glorified life in heaven or in the blessed Eucharist, is no longer capable of actual suffering. Its glorified condition renders suffering impossible. But the human will remains. *It* feels all the repulsion, all the horror of sin, that, were the soul of Jesus to deprive itself of its condition of beatitude, would still make it "sorrowful even unto death," as it was in the Garden of Olives. Hence it was that Jesus appeared to Blessed Margaret Mary, one carnival, under the form of *Ecce Homo*, laden with His cross and covered with blood, and addressed to her the pathetic complaint: "Is there no one who will have pity on Me, or who will compassionate Me in the pitiable condition to which sinners reduce Me, especially *at this present time*?"

In another sense, too, the Sacred Heart may be said to suffer *actually* for the sins of mankind—namely, in His *mystical body* the Church, which is wounded and rent by our sins, and in which His sacred passion is, in a sense, perpetuated throughout all time.

Lastly, it is well to remark that sins committed to-day really afflicted the Saviour's divine Heart in His passion, inasmuch as, being God as well as man, the future and the past were both absolutely present to Him in their minutest details. Thus sins committed two thousand years afterwards were all actually present before Him in all their hideous and revolting enormity. Hence sinners to-day can say with most absolute truth that they actually crucify Jesus on Calvary, and inflict on Him the manifold sufferings of His passion.

1. THE *Heart of Jesus all patience*. "The whole life of Jesus," says à Kempis, "was a cross and a martyrdom." From the first moment of His life on earth He had ever before Him the clear and detailed vision of His most cruel passion and death. It never left Him. The apprehension of suffering is often worse than the reality, and that shrinking of nature must have grown as the years brought Him nearer

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to the awful moment of *most* exquisite pain. To all this were added the poverty, the fatigues, the privations, and sufferings of His daily life. His sufferings were indeed *unceasing*.

They were also *intense*. Owing to the exquisite refinement of His human nature, Jesus suffered far more keenly than any ordinary human being. The poverty of His surroundings, the rough, coarse men with whom He often came in contact, even what to others of a coarser nature would be merely trifling inconveniences, were to Him a source of suffering. And this, even taking no account of the unheard-of martyrdom that closed it all, when nothing save the divinity within Him upheld Him in His cruel anguish. His sufferings, too, were absolutely *universal*. No portion of His human nature was exempt. His soul a prey to the most terrible excess of mystic anguish in the garden; every portion of His poor, weak, worn body, from the thorn-crowned head, all soaked in blood, to the wounded feet that left their ruddy footprints on the road to Calvary—each member was racked with overwhelming torture.

And, oh, the patience of the gentle Jesus through it all! The joy with which He went to agony and death for love of us! What wonderful submission to His Father's will! How truly patient is the Heart of Jesus! And how truly patient is it still within the silent and too often lonely tabernacle on our altars!

2. THE *Heart of Jesus all mercy*. — Listen to St. Matthew: "Jesus went about all Galilee . . . healing all manner of sickness and every infirmity among the people" (*Matt.* iv. 23). "And there came to Him great multitudes, having with them the dumb, the blind, the lame, the maimed, and many others; and they cast them down at His feet, and He healed them: so that the multitude marvelled, seeing the dumb speak, the lame walk, the blind see. . . . And Jesus said: I have compassion on the multitude" (*Matt.* xv. 30-32). He was actually reproached with being the *Friend of sinners*. If He gives back health of body it is still more to save the soul: "Thy sins are forgiven thee" is His parting blessing to the paralytic

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on his cure. "Come, follow Me," He says to Matthew the publican. Zacheus is loaded with graces in return for his hospitality. He saves a poor, sinful woman from an awful death, and dismisses her with words of comfort and forgiveness: "Go, and sin no more." Another sinful woman, Magdalen, is welcomed back with scarce a word about the past. To the last He tries to save the traitor Judas. Peter is converted with a look of mercy. Paradise is opened to the dying thief. In truth, He is the Good Shepherd, ever looking for the poor, stray sheep; the Father going forth to meet the prodigal. The mercy of the Heart of Jesus is unbounded, never tiring, all-embracing. "I assure you," He once said to St. Mechtildis, "there is no sinner, however great his sins may be, whom I am not ready to forgive at once, if he only repent sincerely of his sins. My Heart is ready to turn towards him with as much clemency and sweetness as though he never committed sin."

Meditation

Confidence, Patience, and Mercy

The thought of Jesus's Heart, so patient and so merciful, should fill us with unbounded *confidence*, with *patience*, and with *mercy*.

1. CONFIDENCE. — Who can consider attentively the wonderful goodness, kindness, and condescension of the Sacred Heart and not be filled with unbounded confidence and trust? Jesus is still exactly what He was while here on earth. In Him there is no change. He is still the "friend of sinners," ever ready to receive them back, no matter how grievously they may have offended. He is still the divine wonder-worker, as of old, healing every malady of soul and body, full of tenderest sympathy for the afflicted, with a solace for every misery and a balm for every wound. The pages of the monthly *Messenger* that record the thanksgivings for favors granted bear eloquent and striking

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testimony to the fact that the great Heart of Jesus is to-day as full of sympathy with every form of human sorrow and affliction as it was 2000 years ago, when He "went about doing good and healing all" (*Acts* x. 38). To-day, as in Galilee of old, that same sweet invitation issues from the Saviour's lips: "Come to Me, all you that labor and are burdened, and I will refresh you." It is written broad across the history of devotion to the Sacred Heart.

2. PATIENCE.—Can *we* be bold enough to chafe and murmur with impatience under the trials that God sends us for our good, and yet look upon Our Saviour in the Garden, or the *Ecce Homo*, or behold Him hanging on the cross through hours of agonizing torture, or pouring from His lance-pierced Heart its last few drops of precious blood—and all for *us?*

3. MERCY.—Jesus takes as done for Himself whatever we do in His behalf for others. Our debt to Him is infinite. That debt we can pay off in the person of our neighbor—especially by charity shown to God's poor. "Blessed are the merciful," says Christ, "for they shall obtain mercy." If we would receive a merciful sentence at the Judgment Day, let us earn it now by being merciful ourselves to others.

VI

Heart of Jesus, Tabernacle of the Most High

IN THE Old Law the tabernacle was the tent-like edifice which, before the building of the Temple, contained the Ark of the Covenant and the Tables of the Law. In the new dispensation the tabernacle is the repository in which the Blessed Sacrament is reserved. In both cases it is the *center* toward which all religious worship converges.

In like manner the Sacred Heart is the very *center of the Church's life.* "Devotion to the Sacred Heart is

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the very quintessence of Christianity," wrote Cardinal Pie. "I cannot think of Jesus, love Jesus, honor Jesus, unless you allow me to love and honor His sacred Heart." And in his famous encyclical of May, 1899, consecrating the entire human race to the Sacred Heart, and pointing to the divine Heart as the source and center of all graces and blessings to men, Pope Leo XIII reminds us how, as the Emperor Constantine saw the cross in the heavens as a token of approaching triumph and victory for the Church, so "to-day there is placed before us another sacred and divine emblem, the most sacred Heart of Jesus, over which is erected the cross, all glowing with splendor, in the midst of surrounding flames. In it we must place all our hopes; to it we must look for the graces necessary for the salvation of mankind."

The *Ark of the Covenant*, standing within the Old Testament tabernacle, is also a type of the Sacred Heart. The Heart of the Man-God is like the Ark—a bond of union between heaven and earth. Moreover, the Ark was "overlaid with the purest gold within and without" (*Exod.* xxv. 11). Gold is a symbol of *charity*—the burning love that consumes the great Heart of Christ.

The Heart of Jesus is an *altar of sacrifice*. Here burns, night and day, the sacred fire of divine love. Here does the great High-Priest Himself offer up various sacrifices of priceless worth. He immolates Himself as a most precious victim, a holocaust of infinite value. His thoughts, His words, His actions, His sufferings, His body and soul—all are offered up on the golden altar of His Heart for the glory of God and the salvation of mankind.

The Sacred Heart is likewise an *altar of incense*. From its censer of gold rise, like clouds of sweetest incense, the all-powerful prayers, the glorious worship, the ineffable appeals for succor and strength for His children, the cries of atonement that, keen and strong, reach from the great human Heart of the Saviour straight to the triune God on high.

The *Tables of the Law* were also contained in the tabernacle. And within the Heart of Jesus there is also a heavenly decalogue, which is set forth in an old French book of devotion: (1) To seek no pleasure

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but in that Heart; (2) to reflect on its sorrows; (3) to crucify body and soul; (4) to prepare for the judgment; (5) to be meek, and humble, and lowly; (6) to desire contempt; (7) to follow the Saviour closely; (8) to carry your sorrows to Him; (9) to seek His good pleasure in all things; (10) to aim at the highest perfection.

Let us erect in our hearts an *altar of sacrifice*, by making an unreserved oblation and sacrifice of all that we have and all that we are to the Sacred Heart, and by cultivating the spirit of mortification. Let us also set up in our souls an *altar of incense*, by making our lives lives of prayer, offering all our thoughts, words, and actions to God, and living at all times in His divine presence.

The Sacred Heart of Jesus is a palace of unbounded wealth, where all the richest graces are existing in profusion. We enter into that palace by endeavoring to grow in likeness to the Sacred Heart, in the practice of its special virtues of charity, and meekness, and humility.

VII

Heart of Jesus, Full of Goodness and Love

BEHOLD Our Lord going round among the villages of Galilee "doing good and curing all."

Ask grace to realize the unspeakable kindness and love of the Heart of Jesus.

ACCORDING to St. Thomas (1., q. 20, a. 1, ad. 3), to love anyone is, properly speaking, to wish him well. This well-wishing, when efficacious, shows itself exteriorly in acts of goodness. According to another saying of the same saintly Doctor, love tends to communicate itself—to multiply abroad the testimonies of its good-will. Judged by this test, we shall have little difficulty in showing how "full" the Sacred Heart is of "goodness," the external manifestation of its overflowing "love."

1. IN THE *Parables* Our Lord Himself puts before us the most touching pictures of the "goodness and love" of His sacred Heart. He repre-

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sents Himself as the *Good Shepherd*, carrying home the lost sheep on His shoulders; as the *Good Samaritan*, pouring oil into the wounds of the poor afflicted traveller; as the loving *Father of the Prodigal*, hurrying with open arms to welcome back the penitent.

2. In the *Acts of the Apostles* we are told how He "went about doing good and healing all" (*Acts* x. 38). The *Gospel* narrative is one unbroken history of His "goodness and love." He seems to have a special predilection for the *wretched and afflicted*. The blind and the lame, the leprous and the paralyzed, gather round Him with instinctive confidence for help in their afflictions. For has He not proclaimed that "blessed are they that mourn"? Moved by a widow's tears, He gives her back her only son alive; He raises the dead Lazarus from the tomb at the piteous entreaty of his sisters. His love and goodness toward *children* are remarkable. He blesses and caresses them, and bids them to come to Him with boundless confidence. For *sinners* He has nothing but words of gentlest kindness. He undertakes a painful journey to win over a poor Samaritan woman. When every one around would stone to death the wretched woman taken in adultery, He saves her and converts her with a word of love. And who shall tell the wonder of His dealings with the sinner Magdalen? Even the traitor Judas He addresses as His "friend," and uses every art to win him over, even to the very end.

3. And where can words be found to adequately picture the exquisite goodness and love of the *eucharistic Heart* of Jesus in the tabernacle, or to tell of all the world of goodness with which He welcomes back the sinner in the *Sacrament of Penance*?

4. Whilst ever in His *heavenly home* He acts as advocate and mediator with His Father, warding off, with wealth of tenderness and power, the terrors of the eternal Father's wrath about to fall upon the head of guilty man.

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Charity in Thought, Word, and Deed

WE MUST try to imitate in some degree the charity and goodness of the Sacred Heart. This we may do—(1) in our *thoughts;* (2) in our *words;* (3) in our *actions.*

1. IN OUR *thoughts*.—Do we try to see the good rather than the evil in those around us—to fix our thoughts upon their good points rather than to dwell upon their weaknesses and faults? We ourselves have got our failings as well as our good qualities; we should like others to dwell upon the latter rather than the former. Are we guilty of rash judgments; do we attribute sinister motives, or do we try to judge of others' actions in the light of Christian charity and love?

2. IN OUR *words*.—Do we try not alone to think but also to *speak* well of others, especially behind their backs? It is base and cowardly to say of another in his absence what we should never venture to assert before his face. Be tender of the reputation of your neighbor as you would wish him to be careful of your own. The best plan is to make it an inviolable rule *never, if possible, to say a hard word of anyone.* Then be kindly, courteous, and considerate in your words *to* others.

3. IN OUR *actions*.—Negatively and positively—*negatively*, by never doing what would hurt or injure others; *positively*, by showing them all goodness and consideration in our dealings, with them. Furthermore, we must help our neighbor spiritually and temporally—we must assist the poor, the sick, the afflicted; we must pray for the conversion of the sinner, and be full of tender pity for the suffering children of the Sacred Heart in purgatory. Thus shall we imitate and become dear to Him Whose Heart is "full of goodness and of love."

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VIII

Heart of Jesus, Abyss of All Virtues

How to Imitate the Virtues of the Sacred Heart

THE most excellent exercise of devotion to the Sacred Heart consists in the imitation of its virtues. It is an *abyss* of all virtues; and nowhere do these virtues appeal to us more intimately or with more attractive power than in the blessed Eucharist. Here we come face to face with them; they appear, in a sense, before our very eyes, or come within the range of our exterior senses. Let us take a glance at some of them.

1. A LIFE *of holiness, detachment, strength.*—The Sacred Heart in the blessed Eucharist leads a life of *holiness*, of *detachment*, of *strength* amidst apparent weakness. It thereby preaches to us from the tabernacle hatred of sin and the cultivation of innocence of heart. It calls on us to withdraw, like it, from the inordinate love of the world and of exterior things, and teaches us to despise what the world loves and values, and to value and esteem what the world despises and condemns. It likewise calls us to be valiant and patient in the spiritual combat, and to realize, like St. Paul, that our strength consists in the humble confession of our weakness.

2. A LIFE *of meekness, humility, self-sacrifice.*—The Sacred Heart in the blessed Eucharist leads a life of *meekness*, of *humility*, of *recollection*, of *self-sacrifice*. It is not inflamed to anger, nor does it ever avenge the insults and the outrages often offered to it. It hides the splendors of the divinity beneath the lowly eucharistic veils. It lives a life of perpetual and closest union with the heavenly Father, wrapt in ecstasies of endless praise and prayer to God. It immolates itself as a perpetual victim for the sins of men. In all these things it offers the most perfect and attractive model for our imitation.

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3. A LIFE *of interior peace.*—The eucharistic Heart of Christ is a model of *interior peace.* Amid the noise and turmoil of the world around, amid the outrages and insults, or at least neglect, with which it meets so often, its peace is never ruffled. It dwells in everlasting calm. It thereby teaches us not to lose our peace of mind amid the noise, the anxieties, the untoward events of life.

IX

Thoughts on the Kingdom of the Sacred Heart

1. King of all Hearts

THE Sacred Heart is the king of all hearts —*de jure*, in justice and by right, but, alas! not *de facto*, not in point of fact. Of this Our Lord Himself complained to Blessed Margaret Mary in the following touching words: "Behold this Heart which has loved men so much that it has spared nothing, even so far as to exhaust and consume itself, in order to testify its love for them; and in return I receive from the greater number nothing but ingratitude, irreverence, and sacrilege."

The royalty of the divine Heart of Christ rests upon a twofold basis. It is "king of all hearts" by right of *birth* and by right of *conquest.* The first refers us to the personality of the Son of God, whereby, in His divine nature as God and by virtue of the hypostatic union, He is the sovereign Lord and Master of all hearts. The second places before us the Man-God coming down on earth to rescue fallen man from the slavery of Satan, and by the labors and sufferings of His life, and passion, and death, to win a glorious victory for us over sin and hell. "He loved me and delivered Himself for me," says St Paul (*Gal.* ii. 20). We are the fruits of this conquest, and as such we are the subjects of this "king of glory," and He is the king and master of all human hearts.

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The Kingdom of the Sacred Heart

1. In the *individual soul* Christ reigns as king when its entire being is devoted to His service, when He is the chief and primary object of its love. Its every thought and word and action, its sufferings and its toils, are all for Him—at least, habitually. This is the idea of the "morning offering." In a word, the whole composite, both body and soul, that constitutes the human being, is, by the solemn act of the will, dedicated in a special manner to His service.

2. In the *family*.—Jesus longs especially to reign within the family circle, thereby to load its members with the superabundant and all-powerful graces and blessings of His sacred Heart. To this end it might be well, if possible, first, to make a solemn act of consecration of the family to the Sacred Heart, renewing it in each recurring June; second, to have a picture of the Sacred Heart exposed and honored in the home. Blessed Margaret Mary assures us (Letter 126) that Our Lord Himself desired that the image of His sacred Heart should be exposed and venerated in the home. "I will bless those homes in which the image of My sacred Heart shall be exposed and honored." All this, of course, also applies to the religious community or family.

33. Threefold Tribute of the Sacred Heart

The eternal Father was "well pleased" with the Sacred Heart of His divine Son—because He received, and ever will receive, from that divine Heart a supremely pleasing tribute of *adoration, gratitude,* and *reparation.*

1. Adoration.—No creature—not even the Blessed Virgin—ever offered to the eternal Father a tribute of adoration at all comparable to that which Jesus offered, and still offers, to Him in His sacred humanity, especially in the mystery of the Eucharist. In intensity, in continuity, in extent, the

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value of the adoration offered by the Sacred Heart to the eternal Father immeasurably surpasses that of all created things—angelic and human—put together. We can, in a manner, make these acts of our divine Lord's human Heart our own by uniting our efforts with His, or, better still, by offering the adoration of the divine Heart, especially in the Holy Sacrifice, in lieu of ours.

2. GRATITUDE.—The same may be said of the homage of thanksgiving offered to the eternal Father by the Sacred Heart, as has been said of His homage of adoration. It is of immeasurably greater value than that of all creation put together. In the Mass alone we have a means of offering supremely acceptable thanksgiving to God for all His favors; offering, as we may, to the eternal Father the gratitude of the Sacred Heart of Jesus, together with the Sacred Heart itself—the Heart of His beloved Son in Whom He is well pleased.

3. REPARATION.—Like the perfume of sweet incense ever rising to the throne of God, go up the priceless acts of reparation that the Sacred Heart is always offering to His eternal Father. The life and passion and death of the Redeemer were a sublimely and divinely perfect act of reparation to the offended majesty of the Creator. The life of Jesus in the blessed Eucharist is a never-ceasing renewal of that act of reparation. The Sacred Heart in the Blessed Sacrament is the chalice of expiation, ever pouring forth, at the feet of God, the cleansing and life-giving streams of the precious blood in atonement of most priceless value.

333. The Kinds of Divine Love

TO THE three qualities of the Sacred Heart—its *beauty*, its *goodness*, and its *love*—correspond three kinds of love which we should render to it in return, if it is to be in truth the "center" of our

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hearts. We should love the Sacred Heart with (1) the love of *complaisance*, (2) the love of *benevolence*, (3) the love of *zeal*.

1. THE *love of complaisance*.—Complaisance is the beginning of love. It implies appreciation, approval, admiration of the beauty, goodness, or perfection of the object that solicits our affection. Never can we sufficiently appreciate, approve of, or admire the exquisite beauty and perfection of the Sacred Heart. We must beg Our Lord to enable us to direct to Him and to His sacred Heart alone the entire complaisance of our souls, to study and meditate on His perfections, and never to permit that the beauty of created objects should steal from Him the love we should give to Him alone. "If anyone love not Our Lord Jesus Christ, let him be anathema" are the words of St. Paul (1 *Cor.* xvi. 22).

2. THE *love of benevolence*.—This consists in wishing to the Sacred Heart all the glory and service that can possibly be rendered to it, rejoicing at its happiness, its splendor, its perfections; grieving at the coldness and indifference of men in its regard, the outrages they offer it, the sins that so offend and wound it; striving to procure it an increase of accidental glory; toiling to promote its honor, to advance its interests; consecrating to its service all our energies, our thoughts, our words, our actions, and our sufferings—in a word, our entire life and all our being. To this love of benevolence belongs the task of making reparation to the Sacred Heart for our own sins and those of others; the task, too, of thanking it for all its endless benefits and goodness. O Heart of Jesus, center of all hearts, "Thou art not known, Thou art not loved." "My eyes have sent forth springs of water: because they have not kept Thy law" (*Ps.* cxviii. 136).

3. THE *love of zeal*.—"*Qui non zelat non amat*—He who hath no zeal hath no love." "Love shows itself in works," says St. Ignatius. If we really love the Sacred Heart our love will

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be a fire of zeal that will urge us, night and day, to spend ourselves in working for Our Lord. We shall esteem no sacrifice too great, no effort too laborious or prolonged, to spread abroad the love and knowledge of the Sacred Heart. This will be the passion of our lives, the dream of our existence, the goal of our endeavors. "I am come to cast fire on the earth; and what will I but that it be kindled?" (*Luke* xii. 49.) This divine fire will never give us rest by day or night until we have helped to kindle it in other souls, and are ourselves consumed with it in heaven.

Act of Reparation of St. Gertrude

HAIL, vivifying ray of the Divinity! Hail incorruptible flower of our humanity! Most sweet Jesus, I give thanks to You and bless You, by the hearts of all rational beings, in reparation for all the blasphemies, for all the outrages, heaped upon You here on earth.

I bless You for every sigh, for every tear, for every sorrow You endured.

I bless You for every drop of blood You shed in Your passion, for every blow You got, for every grief You felt.

I bless You for every step You took along that road of suffering, for every time Your strength gave out.

I bless You for every act of virtue You performed in our behalf, for every longing You felt for our salvation, for every look of love You cast upon Your blessed Mother and Your friends.

I bless You for every wound inflicted on You by the cruel scourges, for every thorn that pierced Your brow, for every time Your sacred and adorable face was spit upon.

For every bond that bound You, for every mockery and insult that was offered You, for every false witness that calumniated You, for every falsehood uttered against You, for every unjust sentence pronounced upon You—for all of these I bless and praise You.

All these blessings, multiplied a thousandfold, I now offer You, my Saviour, and would fain renew them every instant of my life. Amen.

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"They Shall Look Upon Him"[1]

FATHER William Eyre, S.J. (1823–1898), hid many of his great gifts very successfully; being, for instance, much more ready to help others in their literary work than to put forward literary work of his own. Many who lived with him and thought they knew him well would hardly have deemed him capable of writing a poem so pious and so pathetic as his "Thoughts after Benediction," to which he prefixed, as a second title or motto, *Et Clausa est Janua*—"The Door is Closed"—recalling the parable of the wise and foolish virgins.[2]

THEY close the door!
They hide from sight
The Lord of life and love and light—
That God Who, risen, took His place
Full oft 'mid friends that loved His cross;
Then, in a moment, hid His face,
And left them mourning o'er His loss.
Yes! He, a while, was here in view,
Amongst us all, His chosen few;
Now He is gone, and leaves us sad,
Half sorry that we were so glad.
For joy is o'er:
They close the door:
And we, with Mary, in the gloom,
Weep by our Love within the tomb.

They close the door! Now all depart,
And leave the church with swelling heart;
While I from out my trance awake,
As one who was of sense bereft;
And once again my place I take
With friends on earth I deemed were left.
For I had thought me in the sky
With angels worshipping on high;
And some with harps made joyous sound,
And some sweet incense waved around.
My dream is o'er:
They close the door!
But music's chimes, and fragrance rare,
To show what was, still flood the air.

[1] From "Jesus is Waiting," by Matthew Russell, S.J.
[2] St. Matt. xxv. 10.

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They close the door! I feel too late
How hidden blessings round us wait;
For He was here, Who is alway
Our hope on earth, our bliss above;
Nor did I beg of Him to stay,
Nor thank Him for His gift of love.
My speech was not, "The day wanes fast;
My house, sweet Jesus, go not past!
With burning words my heart inflame;
In breaking bread teach me Thy name."
No! All is o'er:
They close the door!
My God has vanished from my sight;
My sun is set, and all is night.

They close the door! Oh, how I long
For that glad day when I, among
Thy countless lovers, Jesus blest,
Shall see Thee without let or veil;
And, leaning on Thy loving breast,
That Presence praise which may not fail:
When Thou hast opened heaven's gate,
And all the saved shall on Thee wait,
To gaze on Thee for evermore!
For no one there shall close the door—
No, never more
Shall close the door!
But we shall see Thee as Thou art,
And love for aye Thy sacred Heart.

I fear it is coldness of heart that has made me sometimes almost resent the exaggeration with which I have been disposed to charge these verses. Why should the worshipper feel such a difference when our sacramental Lord, Who came forth to receive our homage and to give us His benediction, allows Himself to be placed again within His prison, and the door of the tabernacle is shut—*clausa est janua*?

But may not this sense of reaction be really felt without any pretence or exaggeration? I can imagine a very devout and loving heart finding such delight in the rite of Benediction that, when it is over, the change of feeling would almost be such as this holy priest

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describes. The faithful gathered together by a special summons, the flowers on the altar, the many lights, the music, the silver and gold and crystal, the monstrance, the tabernacle unlocked, our eucharistic Saviour raised on His throne to be seen by all, the *Tantum ergo Sacramentum*, the rising clouds of incense, the *Panem de Cœlo*, and the prayer, *Deus Qui Nobis sub Sacramento Mirabili;* and then, after many secret acts of faith and love and adoration in the hearts of the assembled faithful, our hidden Saviour, with the help of the uplifted arms of His priest, is raised to bless all the people—men, women, and children—kneeling there (*cernui*) "with heads bowed down"—all this is to living and loving faith a spectacle inconceivably more pathetic, more thrilling and more solemn than when the Sovereign Pontiff gives the blessing *Urbi et Orbi* from the *loggia* of St. Peter's.

Happy they who have "an insatiable appetite for Benediction"—as I once heard remarked of the good people of Limerick. What graces must be bestowed during this sacred rite! What contrition must be excited in many hearts! What holy resolutions must sometimes be inspired during these blessed moments, which are indeed moments of benediction!

This sensible devotion is not necessary to make our prayers and spiritual exercises profitable to our souls and pleasing to God. But it greatly strengthens and consoles us; and that we have not more of it is generally our own fault. Now, what is it that God often makes the occasion of these special graces, these thrills of inspiration, this increased warmth of devotion? It is frequently the open manifestation and exhibition of the sacramental species under which Jesus Christ, the Son of God, is really present in His humanity and His divinity.

Benediction opens with a brief Exposition, though we generally reserve this latter term for a church

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function which places the Host visibly before us during a longer space of time, even many hours. The Church does this to exercise our faith, to stir up our fervor, to gratify the devotion of the faithful. Therefore it would be wrong to yield too far to that feeling I have hinted at, as if it were the same thing to have Jesus near us whether we see Him or not. The Church's mind is shown by her granting an indulgence for the mere act of looking devoutly on the Host when elevated after the Consecration. Father Herbert Thurston, S.J., with his wonted erudite ingenuity, has discovered in this the reason of one of the ceremonies of High Mass—namely, that torch-bearers come in and kneel behind the priest during the Consecration, and depart immediately after.

There are some nuns whose beautiful vocation is to adore perpetually our eucharistic Lord exposed amidst a blaze of lights above the convent altar.

"They spend their lives before His throne,
God seen by faith alone—
His own, His own!
Through half the night and all the day
They pray, they pray, they pray—
Oh, happy they!" [1]

When for some reason this perpetual Exposition may be suspended for a little time, these souls feel lonely and, as it were, orphaned, because, although their Lord is still near them within the tabernacle, they do not see Him as they are wont under the eucharistic disguise.

There is a remarkable passage in the "Revelations of St. Gertrude," which shows how acceptable to God is this longing to see the sacred Host, while it illustrates also the drawing which devout people mostly have to gaze intently on the Blessed Sacrament. She was divinely instructed that as

[1] Written at Drumshanbo, County Leitrim, Ireland.

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often as a man gazes with desire and devotion on the Host, where the body of Christ lies hid sacramentally, so often does he increase his merit in heaven; and that, in the future vision of God to all eternity, there shall be to him so many special and congruous joys as the times that on earth he gazed with desire and devotion on the body of Our Lord; or, which is greatly to our present purpose, when he so much as desired to do so, and was reasonably hindered from doing it.

Yes, loving familiarity does not conflict with true reverence. The reverence that shrinks from familiarity, and does not desire nearness and union, is not the reverence that God wants from His poor human creatures on whom His heart is set. We must beware of any trace of Jansenism in our awe and reverence for the eucharistic mysteries. That arid and desolating heresy strove to keep the faithful away from the familiarity which Jesus sought for specially in this device of His love. We, on the contrary, must strive to give Him what He wants: "Child, give Me thy heart!"

These thoughts have clustered chiefly round the holy rite of Benediction. They may end with a suggestion which some might find useful in their visits to the Blessed Sacrament. As there is a spiritual communion as well as a sacramental communion, might we not at some of our visits try to receive Benediction spiritually? Let us go through the preliminary acts in imagination—repeat some of the Benediction hymns and prayers—and, then bowing our heads and adoring our hidden Lord, Whose very disguise is hidden from us, let us beseech Him to bless us and those for whom we are moved to pray—the members of our household, our relatives and friends, our city, our country, our people, the Universal Church, and the Sovereign Pontiff at its head; or else some individual soul—some one whom we know to be in trouble, some poor sinner,

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some one who may be at that moment struggling with a terrible temptation, or some one who may be passing through the dreadful ordeal of death. Unselfish prayers of this kind might help us to find more practical interest and consolation, less dryness and dullness and vacancy, than we perhaps experience sometimes, even when kneeling before the tabernacle.

Short Litany of the Sacred Heart

HEART of Jesus, Who hast borne all our griefs, strengthen me.

Heart of Jesus, Who hast weighed this sorrow before sending it to me, help me.

Heart of Jesus, ever touched by the sight of sorrow, pity me.

Heart of Jesus, beautiful in Thy sorrows, teach me to become holy by means of this affliction.

Heart of Jesus, spending Thyself for souls in the midst of Thy sorrows, make me unselfish in bearing mine.

Heart of Jesus, troubled at the grave of Lazarus, comfort those who mourn.

Heart of Jesus, touched with compassion at the widow's tears, have pity on those who mourn.

Heart of Jesus, softened by the tears of Magdalen, pity the sorrowful.

Heart of Jesus, Whose sorrow was ever before Thee, teach us to unite our griefs to Thine.

Heart of Jesus, agonized in Gethsemani, strengthen us in all the sorrows of this life.

Heart of Jesus, Whose unknown agonies we shall know and love in heaven, teach us to suffer alone with God, and for His glory.

Heart of Jesus, broken with love and sorrow on the Cross, draw us to Thyself in our sorrows, and make us faithful in them to the end. Amen.

—From "The Voice of the Sacred Heart."

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Father of Lights

FATHER of Lights, by
Whom each day
Is kindled out of night,
Who, when the heavens
were made, didst lay
Their rudiments in light;
Thou, Who didst bind and
blend in one
The glistening morn and
evening pale,
Hear Thou our plaint, when
light is gone,
And lawlessness and strife
prevail.

Hear, lest the whelming
weight of crime
Wreck us with life in view;
Lest thoughts and schemes
of sense and time
Earn us a sinner's due.
So may we knock at
heaven's door,
And strive the immortal
prize to win,
Continually and evermore
Guarded without and
pure within.

—Cardinal Newman.

Telluris Alme Conditor

ALL-BOUNTIFUL Creator, Who,
When Thou didst mold
the world, didst drain
The waters from the mass,
that so
Earth might immovable
remain;

That its dull clods it might
transmute
To golden flowers in vale
or wood,
To juice of thirst-allaying
fruit,
And grateful herbage
spread for food;

Wash Thou our smarting
wounds and hot,
In the cool freshness of
Thy grace;
Till tears start forth the
past to blot,
And cleanse and calm
Thy holy place;

Till we obey Thy full behest,
Shun the world's tainted
touch and breath,
Joy in what highest is and
best,
And gain a spell to baffle
death.

—Cardinal Newman.

Offering and Prayer for a Happy Death

O JESUS, while adoring Thy last breath, I pray Thee to receive mine. In the uncertainty whether I shall have the command of my senses when I shall depart out of this world, I offer Thee from this moment my agony and all the pains of my passing away. Thou art my Father and my Saviour and I give back my soul into Thy hands. I desire that my last moment may be united to the moment of Thy death, and that the last beat of my heart

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may be an act of pure love of Thee. Amen.

Indulgence of 100 days, once a day.—Leo XIII, July 16, 1902.

A Triduum of Visits to the Blessed Sacrament

N. B.—At each visit say the Prayer of St. Alphonsus: "My Lord Jesus Christ, Who for the love which Thou bearest to men" (Page 378), and make a spiritual communion.

Act of Spiritual Communion

MY JESUS, I believe that Thou art truly present in the Most Holy Sacrament. I adore Thee; I am sorry that I have offended Thee. I love Thee. Come to my poor soul. Unite Thyself to me. ✠ I thank Thee, my Jesus. Oh, never, never leave me.

All the devotions to the Blessed Sacrament, and also all those to the Sacred Heart are very suitable for visits to Jesus in the tabernacle and for holy communion.

Visit I

O my Lord and my King, hidden in this sacrament, since Thou dost invite me to converse with Thee, I will open my heart with confidence, and speak. O my Jesus, ardent lover of souls, I know too well the injustice and ingratitude of men towards Thee. Thou lovest them, and they do not love Thee; Thou dost confer benefits on them, and they return Thee insults; Thou wouldst have them hear Thy voice, and they will not listen; Thou dost offer graces, and they refuse them. Ah! my Jesus! I, too, was once among the number of these ungrateful souls. Yes, my God, it is only too true. But I desire to amend, and I wish to compensate for the injuries I have done Thee, by doing all I can to please Thee for the remainder of my life. Tell me, O Lord, what Thou dost require of me. I will do it without the least reserve. Make known to me Thy will by the way of holy obedience, and I hope to accomplish it. My

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God! I firmly resolve never to leave undone any act which I know to be agreeable to Thee, no matter what the performance of it should cost me. Let me lose all, if only I may do Thy will! Happy loss, when all is sacrificed to content Thy Heart, O God of my soul! I love Thee, O sovereign Good, above all goods worthy of my love. May I love Thee, dear Lord, and serve Thee more perfectly each day; may I cling to nothing but to Thee; may I die to myself and live in Thee; may I sing Thy love eternally.

Indulgenced Ejaculations and Invocations

Ejaculation of Resignation to the Will of God

FIAT, laudetur, atque in æternum superexaltetur justissima, altissima, et amabilissima voluntas Dei in omnibus.

MAY the most just, most high, and most adorable will of God be in all things done, praised, and magnified for ever.

Indulgences: i. 100 days, once a day. ii. Plenary, once a year, to all who say it daily, on the usual conditions. iii. Plenary, *in articulo mortis* (at the point of death), to those who, during life, shall have frequently recited this ejaculation, provided that, worthily disposed, they accept death with resignation from the hands of God.—Pius VII, May 19, 1818.

Ejaculation

Deus meus et omnia!

My God, and my all!

Indulgence of fifty days, every time,—Leo XIII, May 4, 1888.

Invocation

MY GOD, grant that I may love Thee, and as the sole reward of my love, grant that I may ever love Thee more and more.

Indulgence of 100 days, once a day.—Leo XIII, March 15, 1890.

Ejaculation

MY GOD, my only good, Thou art all mine; grant that I may be all Thine.

Indulgence of 300 days, once a day.—Leo XIII, March 13, 1902.

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Ejaculation

Deus sit benedictus. | Blessed be God.

Indulgence of fifty days, every time. (If said devoutly on hearing a blasphemy.)—Pius X, Nov. 28, 1903.

Ejaculation

O my God, unite all minds in the truth and all hearts in charity.

Indulgence of 300 days, every time.—Pius X, Jan. 21, 1905; May 30, 1908.

Consideration [1]

He came unto His own, and His own received Him not.—*John* i. 11.

How strange it seems, O Lord! For You had been promised so long. You had been so ardently desired by the best and noblest of our race; so gloriously prefigured, so set forth in prophecy, as to awaken the keenest expectation and enkindle the most glowing love. How was it, then, that Your own received You not? How is it that even now You come unto Your own and are not welcomed, are not wanted, are left alone, not through the night only—that perhaps were to be expected—but through the long day hours, with Your so-called friends, and the weary and the heavy-laden within a stone's throw of Your door? Ah, Lord, the outrage and the sacrilege that mark the hatred of Your enemies are less to be wondered at, less to be deplored, than the coldness of those You call Your own. You are not given to complain. But when along the ages a meek remonstrance does break upon the silence, it is always the same—the protest wrung from You by the desertion of those You love. "*Behold . . . My familiar friends also are departed from Me . . . . My brethren have passed by Me.*"[2] "*Do you now believe? Behold. . .* you *shall be scattered every man to his own, and shall leave Me alone.*"[3] How Your Heart felt the desolation of abandonment; how, to speak human language, You feel it still, You made known in that cry of unrequited love, "Behold this Heart which has so loved men and is so little loved by them."

[1] From Mother Mary Loyola's "Coram Sanctissimo," Ch. X.

[2] *Job* vi.

[3] *John* xvi.

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WHO would have thought that God could upbraid so tenderly, or that men could hear such reproach without being touched and won! If not to make great sacrifices for Him, if not to give up all, at least to go a few steps in order to keep Him company in His loneliness, and sympathize with Him in His sorrows—surely He might have looked for this!

Dearest Lord, one would have expected You to be in such request upon the altar, expected that there would be crowding and crushing in Your presence as in the days of Your earthly life; that we should be seen flocking to You early and late, to show our appreciation of Your love, and to pour out our troubles into Your willing ear. Where is our faith to leave You thus deserted? "Do you believe? Behold you shall be scattered every one to his own, and shall leave Me alone."

HE CAME *unto His own*—that is, He comes as far as He can—from heaven to the Host, and down to the altar-rails. Further He cannot come. The rest of the way must be ours. We must meet Him there in holy communion, or His loving journey to us will have been in vain. He will not force our free will. But He does so want to come. Shall we disappoint Him? Oh, if our own love will not draw us to Him, at least let us have compassion on His! If we think ourselves at liberty to deprive ourselves of our communions, surely we are not free to deprive Him of His.

You long, O Lover of my soul, to come to me. Your delights are to be with me, cold, inhospitable as I am. Come, then; come, Lord Jesus, and in satisfying Your own desire, enkindle mine.

Lord Jesus, here really present, make me see now by the light of faith what I shall see almost directly in the light of eternity; when I look back on life, and grace, and sacraments, and opportunities, on worldly aims and worldly honors—from my place in heaven. By the tears You shed over Jerusalem that knew not the day of her visitation, grant that I, that all I love, that all men may know in this our day the things that are for our peace.

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Adoration, Thanksgiving, Reparation, Prayer

O most adorable Jesus! Whom Thy own infinite love induces to dwell among us, Thy unworthy servants, in the adorable Sacrament of the Altar, receive, I beseech Thee, my profound adoration. I firmly believe that Thou art really present in the Holy Eucharist, as powerful, as amiable, and as adorable as Thou art in heaven; Thou hast mercifully hidden the splendor of Thy majesty, lest it should deter us from approaching Thy sanctuary. I believe Thou dwellest on our altars not only to receive our adorations, but to listen to our petitions—to remedy our evils—to be the strength and nourishment of our souls, our powerful helper, our refuge, and our sacrifice. I hope in that boundless mercy which detains Thee among us, poor weak sinners. I love that infinite goodness which induces Thee to communicate Thyself so liberally and so wonderfully to Thy creatures; I thank Thee for so convincing a proof of Thy love, and ardently wish that I could worthily acknowledge all the blessings I have ever received from this fountain of grace and mercy. I sincerely regret that this precious pledge of Thy love is received by the generality with such coldness and indifference.

Alas! I myself have had too much share, by my ungrateful conduct, in wounding Thy merciful Heart on this altar, and I am more guilty than others, since very few have been so much favored. Thou hast not only granted me abundantly the general blessings which this fountain of grace pours on the world; but Thou hast provided me with the most favorable opportunities of loving and adoring Thee in this august mystery.

Thou hast placed me close to Thy sanctuary, where I can recur to Thee frequently, and daily behold the sacrifice on the altar. Ah! my good God! I am now convinced that Thou deservest from me all the love that my heart is capable of feeling; therefore I humbly consecrate to Thee all my affections, and firmly resolve, from this moment, to endeavor to imitate the respect, gratitude, and love which always distinguished those among Thy faithful servants, who were most peculiarly devoted to the august

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Sacrament of the Altar. Accept, O divine Jesus, all the sacrifices of the Mass, that have been offered, and that will be offered hereafter, throughout the whole world, in thanksgiving for the institution of this amiable mystery; in atonement for all the insults, irreverences, and sacrileges which have ever been committed against it, and to implore for myself and all creatures a solid devotion to the Holy Eucharist. Mercifully give efficacy to my ardent desire of worthily honoring Thee in this adorable mystery, and grant me, through Thy divine Heart, a share in the purity and fervor of the angels, who day and night surround Thy sanctuary, and of all those who have loved Thee most in this sacred mystery; that I may serve Thee with sincerity and perseverance during my life, and eventually attain to the everlasting happiness of heaven. Amen.

Prayer for Our Country

LORD JESUS CHRIST! From the tabernacle Thou dost unceasingly invite us to partake of the bread that cometh down from heaven and which containeth in itself sweetness of every kind: "Come to Me all ye that labor and are heavily laden and I will refresh you;" daily Thou dost offer Thyself upon our altars, as a sacrifice of praise and a victim of propitiation to Thy eternal Father — we beseech Thee, bless our beloved country with peace and prosperity; convert all sinners and unbelievers, that all may love Thee and serve Thee in unity of faith; look propitiously upon those pitiable souls who are excluded from the sweets of Thy banquet; mercifully pardon all that has been said and done in this land through ignorance or impiety against the most holy mysteries of the altar; strengthen the faith of all that believe in Thee, and may their conduct, by Thy grace, be in accordance with their faith; inspire the minds of all men with faith in Thee and with the most profound reverence for the Blessed Sacrament; may all become Thy children and be nourished at Thy holy table unto life everlasting. Amen.

N.B.—Archbishop Carroll's beautiful Prayer for the Church and for the Civil Authorities may be very appropriately recited here. *See page* 446.

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Prayer for Our City

LOOK down, Holy Father and Lord, from Thy sanctuary, and from heaven, Thy dwelling-place on high, and behold this sacred victim which our great high-priest, Thy holy child, Our Lord Jesus, offers up to Thee for the sins of His brethren; and be appeased for the multitude of our transgressions. Behold, the voice of the blood of Jesus, our brother, cries to Thee from the cross. Give ear, O Lord! Be appeased, O Lord! Hearken, and do not tarry, for Thine own sake, O my God, for Thy name is invoked upon this city and upon Thy people; and deal with us according to Thy mercy. Amen.

V. That Thou vouchsafe to defend, pacify, keep, preserve, and bless this city.

R. We beseech Thee to hear us.

Indulgence of 100 days, once a day.—Pius IX, Feb. 4, 1877.

Prayer for the Conversion of Sinners

O LORD JESUS, most merciful Saviour of the world, we beg and beseech Thee, through Thy most sacred Heart, that all wandering sheep may now return to Thee, the shepherd and bishop of their souls. Who livest and reignest with God the Father and the Holy Spirit, God forever and ever. Amen.

Indulgence of 300 days, every time.—Pius X, Nov. 22, 1905.

Indulgenced Prayer for a Christian Family

GOD of goodness and mercy, we commend to Thy all-powerful protection our home, our family, and all that we possess. Bless us all as Thou didst bless the Holy Family of Nazareth.

O Jesus, our most holy Redeemer, by the love with which Thou didst become man in order to save us, by the mercy through which Thou didst die for us upon the cross, we entreat Thee to bless our home, our family, our household. Preserve us from all evil and from the snares of men; preserve us from lightning and hail and fire, from flood and from the rage of the elements; preserve us from Thy wrath, from all hatred,

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and from the evil intentions of our enemies, from plague, famine, and war. Let not one of us die without the holy sacraments. Bless us, that we may always openly confess our faith, which is to sanctify us, that we may never falter in our hope, even amid pain and affliction, and that we may ever grow in love for Thee and in charity toward our neighbor.

O Jesus, bless us, protect us.

O Mary, Mother of grace and mercy, bless us, protect us against the evil spirit; lead us by the hand through this vale of tears; reconcile us with thy divine Son; commend us to Him, that we may be made worthy of His promises.

St. Joseph, reputed father of Our Saviour, guardian of His most holy Mother, head of the holy family, intercede for us, bless and protect our home always.

St. Michael, defend us against all the wicked wiles of hell.

St. Gabriel, obtain for us that we may understand the holy will of God.

St. Raphael, preserve us from ill health and all danger to life.

Holy guardian angels, keep us day and night in the way to salvation.

Holy patrons, pray for us before the throne of God.

Bless this house, Thou God our Father, Who didst create us; Thou, divine Son, Who didst suffer for us on the cross; Thou, holy Spirit, Who didst sanctify us in Baptism. May God, in His three divine Persons, preserve our body, purify our soul, direct our heart, and lead us to life everlasting.

Glory be to the Father, glory be to the Son, glory be to the Holy Ghost. Amen.

His Holiness, Leo XIII, by a rescript of the Sacred Congregation of Indulgences, Jan. 19, 1889, granted to the faithful who recite the above prayer an indulgence of two hundred days, once a day.

Prayers for the Faithful Departed

LORD GOD almighty, I beseech Thee, by the precious body and blood of Thy divine Son Jesus, which He gave with His own hand upon the eve of His passion to His beloved apostles to be their meat and drink, and which He left to His

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whole Church to be a perpetual sacrifice and life-giving food of His own faithful people, deliver the souls in purgatory, and especially that soul which was most devoted to this mystery of infinite love; that, with the angels and the saints it may sing Thy praise in Thy eternal glory. Amen.

Our Father, Hail Mary, and the *De Profundis*.

V. ETERNAL rest give to them, O Lord;
R. And let perpetual light shine upon them.
V. May they rest in peace.
R. Amen.

All for Jesus

GOOD Lord! I ask that this short day
Be spent for Thee and Thine;
Beloved! Grant its every hour
May reach Thy Heart divine.
Let not my foolish love of praise
Rob work or prayer from Thee.
Jesus! From pride, from self, from sin,
May this one day be free. —Leaflets.

Omnia pro Te, Cor Jesu

LIFE on earth is all a warfare—
Foes within and foes without.
Jesus! Jesus! Lo, the tempter
Flees before that battle shout.
In the fierce, unceasing combats
Let our tranquil war-cry be:—
Omnia pro Te, Cor Jesu!—
"Heart of Jesus! all for Thee."
This shall nerve the arm that's weary,
This shall dry the tear that steals,
This shall soothe the wasting anguish
That the heart in secret feels.
Ever in my heart 'twill slumber,
Often to my lips 'twill start:
Omnia pro Te, Cor Jesu!—
"All for Thee! O sacred Heart."

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Ah! not thus, not thus
'twas always;
Sinful dreams, begone,
depart;
Jesus shed His Heart's
blood for me—
He alone can claim my
heart.
God's pure eye, that resteth
on it,
Written in that heart
shall see;
Omnia pro Te, Cor Jesu!—
"Heart of Jesus! all
for Thee."

All things, all things—
hard and easy,
High and low, bright and
dark—
Nought too poor for me
to offer,
Nought too small for
Thee to mark.
Health and sickness, rest
and labor,
Joy's keen thrill and
grief's keen smart;
Omnia pro Te, Cor Jesu!—
"All for Thee! O sacred
Heart."

All, yes! *all*. I would not
pilfer
From my holocaust a
part;
Every thought, word, deed,
and feeling,
Every beating of my
heart.
Thine till death! and Thine
for ever
My heart's cry in *heaven*
shall be:
Omnia pro Te, Cor Jesu!—
"Heart of Jesus! all
for Thee."

—Leaflets.

Visit XX

1. O most amiable Jesus, adorable victim of such love as no man hath ever shown to his dearest friend! how is it possible that Thou still remainest on our altars a passive witness of our ingratitude! How canst Thou behold, without indignation, the conduct of those who profess their love for Thee, but whose actions contradict their words! Pardon, O beloved of my soul! pardon my past indifference, my ingratitude, my forgetfulness, and abuse of Thy mercies. Oh! discover to me the love which consumed Thy own adorable Heart; give me entrance into its inmost recesses, that I may number the pains, and contemplate the anguish which my salvation cost Thee, and then blush at my own tepidity and reserve. Let me learn, in that sacred furnace of divine charity, to consider all things easy and delightful, which are done for Thee, my divine Lord,

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and to walk steadily in the thorny road wherein I can best prove my desire to love and imitate Thee.

2. O my God, my adorable Love! I am firmly convinced that the heart made for Thee will be satisfied with nothing less than Thyself. I consecrate myself for ever to Thee in this august mystery, persuaded that the soul created to feast on Thy adorable charms can never be so happily, so profitably employed, as in contemplating the most wonderful miracle of Thy mercy and love. Come, then, into my heart, that I may enter into Thine. Come, and by one sweet transport of Thy love concentrate every power of my soul in Thee. Teach me, my heavenly spouse! to spare no exertion in Thy service; to despise, and forever renounce every gratification which this world can bestow; that I may deserve to repose in Thy arms, to lean on Thy bosom, with Thy beloved disciple, and *to taste and see how sweet* Thou art. Adorable Heart of Jesus, delicious abode of the just, and secure refuge of sinners! receive me: Thou art *my rest for ever and ever*—in Thee *will I dwell, for I have chosen it.*

3. O my God! *how great is* Thy *mercy and* Thy *forgiveness* to them that turn to Thee! Thou hast received in this sanctuary a sinner who is unworthy of the least of Thy mercies, and hast so inflamed my heart with Thy love that I would joyfully sacrifice my existence at this moment, rather than depart from Thee by a wilful transgression. But O my adorable Jesus! this is not the first time Thou hast penetrated my heart, and forcibly inclined my soul to be all Thine; yet, where is the fruit of those holy dispositions, for which I was indebted to Thy gratuitous mercy?

Alas! how should I tremble, when I reflect on my own inconstancy and ingratitude! What could I have found, out of Thee, worthy of my love? My God! I feel that I am weak; but in making this acknowledgment my soul is filled with consolation, because I know that when I am weak, then I am strong; for in my weakness Thy divine power will be perfected. Place Thyself *as*

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a seal upon my *heart*, and give me such ardent love, that each breath, sigh, and desire of my soul may henceforward be so many acts of union with Thee, in this ineffable and amiable mystery.

Ejaculation of Blessed Margaret Mary

O HEART of love, I place all my trust in Thee; for though I fear all things from my weakness, I hope all things from Thy mercies.

Indulgence of 300 days, every time.—Pius X, June 3, 1908.

Prayer

JESUS, my Master, I am not my own. I have been bought at a great price by You! I desire not henceforth to live to myself, but to You Who died for me. My life and my actions I dedicate to You, and whatever I do in word or work, I sincerely desire and firmly resolve to do all in Your name. My Jesus! this is all I can say. Do You in Your mercy give me strength and wisdom to accomplish what I have resolved in Your presence this day. Jesus, my God! You have told me in Your unerring word to cast all my care upon You, because You have care of me! I do so. I cast all my sorrows, my solicitudes, and my uneasiness upon You. On *my part*, I will employ myself in promoting Your honor and glory, by doing everything in Your name. I know that on *Yours*, You will take into Your hands all that concerns me. I will attend to You; You will take care of me. Divine Jesus! Sweet Saviour of my soul, let this contract be inviolable and eternal between us—"I to my beloved, and my beloved to me." Amen.

—Rev. Robert Haly, S.J., in "A Gleaner's Sheaf."

Consideration [1]

Sola fides sufficit!

WHAT mainly hinders the freedom and happiness of our intercourse with Christ our Lord in the Blessed Sacrament is the account we make *of feelings*. In spite of all that can be said

[1] From Mother Mary Loyola's "*Coram Sanctissimo.*"

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to us, we persist in applying this untrustworthy test to our relations with God, the result being discouragement and all its evil consequences.

Feelings are wayward children, all the more refractory often for blandishments and coaxing. Our wisest plan is not to notice them overmuch; to be glad certainly when they show themselves friendly and when they are unpropitious to let them alone.

Feelings we may dispense with, but faith never. Faith we must follow, lean upon, cling to, with all the more tenacity as the days draw on of which Our Lord said: "The Son of man when He cometh, shall He find, think you, faith on earth?"[1] With the vehemence that will take no refusal we must constrain her, saying: "Stay with us, because it is towards evening."[2] Where faith enters and takes full possession, all good things enter with her. We need not go about to seek anxiously for anything else: *Sola fides sufficit!*

GIVE me, my God, a deep and lively faith in all Your holy Spirit has revealed and Your Church teaches. Give me this one thing necessary, and it is enough for me. *Sola fides sufficit!* The faith I ask is a living faith that must needs prove its vitality by good works. Give me the faith that lit up the lives of Your saints. Strengthen my hold on all revealed truth. But give me above all an intense, ever-growing realization of the mystery of the altar, the central mystery of our faith.

Realized by me as it was by Your saints, what a change that presence would make in my life! Mind, heart, imagination, will, views, aims, desires directed to it, absorbed by it—O Jesus, what a transformation this would be! *Sola fides sufficit!* Lord, increase my faith!

THOU Who of old didst love Thy hand to lay
On the dull, vacant eyes that craved for light,
Behold, I come to Thee, and crying, pray:
O Christ, O Son of David, give me sight!

[1] Luke xviii.

[2] *Ibid.* xxiv.

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A faith scarce clouded by the mists of earth,
A faith that pierceth heaven I ask of Thee,
Faith to prize all things by their lasting worth:
Thou canst, Thou wilt —O Lord, that I may see!

IF WE would think more about arousing our faith than exciting our feelings, would not our visits and our communions be the gainers? And would not the affections of the heart often follow the lead of faith? A few minutes spent in trying to bring home to ourselves that He Who is really present a few yards from where we sit or kneel is the world's long-promised Messias, Whose advent kings and prophets desired to see; Whom in His own time all men desired to see and hear; He at Whose feet Mary sat at Bethany, unmindful of all but that face and that voice; He Whose words—"Peace be still," "Thy brother shall rise again," "Go, and now sin no more"—brought hope and joy to the troubled heart; He Who fell on His face under the olive-trees, crushed to the earth by my sins; Who died with the thought and the love of me in His Heart that Good Friday long ago; Who is to come again in the eastern sky where every eye shall see Him—a few minutes of earnest dwelling on thoughts such as these will rouse in our souls faith and hope and charity, will kindle humility, sorrow, gratitude, desire —for fuel is furnished for the fire.

"Lord, I believe, help Thou my unbelief." I believe that beneath Your humble veils You are here truly present, O hidden God! I believe the day draws near when You will be the hidden God no more; when I shall see You coming in the clouds of heaven with great power and majesty, all nature trembling at Your approach; whilst the elect lift up their heads because their redemption is at hand.

O Judge of the living and the dead, in that awful day remember me! Remember me when You come to gather Your own into Your kingdom! Remember, I beseech You, in that second coming, how often I have welcomed You at Your hidden coming, and let my heart welcome and leap up to meet You then.

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JESU, quem velatum nunc aspicio,
Oro, fiat illud, quod tam sitio,
Ut, Te revelata cernens facie,
Visu sim beatus Tuae gloriae.

O JESU, Whom by faith I now descry
Shrouded from mortal eye;
When wilt Thou slake the thirsting of my heart
To see Thee as Thou art,
Face unto face in all Thy glad array,
'Tranced with the glory of that everlasting day.

Prayers to the Holy Family

JESUS, Mary, and Joseph, bless us and grant us the grace to love the Church, as we ought, above every other earthly thing, and always to show forth our love by deeds. Pater, Ave, Gloria.

Jesus, Mary, and Joseph, bless us and grant us the grace without fear or human respect openly to profess, as we ought, the faith which was given to us in baptism. Pater, Ave, Gloria.

Jesus, Mary, and Joseph, bless us and grant us the grace to share, as we ought, in the defence and propagation of the Faith, when duty calls, whether by word or by the sacrifice of our fortunes and our lives. Pater, Ave, Gloria.

Jesus, Mary, and Joseph, bless us and grant us the grace to love one another, as we ought, and to live together in perfect harmony of thought, will, and action, under the rule and guidance of our pastors. Pater, Ave, Gloria.

Jesus, Mary and Joseph, bless us and grant us the grace to conform our lives, as we ought, to the precepts of God and of the Church, so as to live always in that charity which they set forth. Pater, Ave, Gloria.

Indulgence of 300 days, once a day.—Leo XIII, May 17, 1890.

Prayer for Benefactors

RETRIBUERE dignare Domine, omnibus nobis bona facientibus propter nomen tuum vitam æternam. Amen.

REWARD, O Lord, with eternal life all those who do us good for Thy name's sake. Amen.

Indulgence of fifty days, twice a day.—Leo XIII, Dec 17, 1892.

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Prayer for the Faithful Departed

LORD God almighty, I beseech Thee, by the precious blood which Thy divine Son Jesus shed in the garden, deliver the souls in purgatory, and amongst them all especially that soul which is most destitute of aid; and bring it to Thy glory, there to praise and bless Thee forever. Amen.

Our Father, Hail Mary, and the *De Profundis*.

V. Eternal rest give to them, O Lord;

R. And let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

Looking upon Jesus

GOD became man in order to draw men to God. The God-Man attracts the human heart first of all by the mere fact of being human. That my God should be as myself, with soul and body, mind and heart, feelings and sensations (without sin), should certainly draw my interest. Then, He is not only a man, but a man with a definite and well-marked career—a place of birth, a name, a mother; a history made up of marvelous facts, touching stories, beneficent deeds, divine sayings, and mysterious sufferings. There is not one point in all this history which does not speak to me of the love and the designs of my God. Instead of gazing up into the blank heavens to try in vain to find out what He is like, I have only to think of the little child, the boy of Nazareth, the preacher on the Mount, the sufferer of Calvary. Jesus has deigned to tread the stony and dusty paths of humanity. He has sought men out and lived among them, poor, travel-worn, and carrying humanity's burden. He has taken no privilege, but allowed fortune (as it is called), circumstances, the chances of life, and the forces of elemental nature to jostle and buffet Him as they do the least of His creatures. He has joined Himself to men on the way —the way which human feet have to tread, and it is our own fault if we do not recognize Him.

—Bishop Hedley

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To Jesus in the Blessed Sacrament

O JESUS CHRIST, remember,
When Thou shalt come again
Upon the clouds of heaven
With all Thy shining train:

When every eye shall see Thee
In Deity revealed,
Who now upon this altar
In silence art concealed—

Remember, *then*, O Saviour!
I supplicate of Thee,
That *here* I bowed before Thee
Upon my bended knee.

That *here* I owned Thy presence
And did not Thee deny;
And glorified Thy greatness,
Though hid from mortal eye.

My God! I now confess Thee
To angels and to men;
And to Thy heavenly Father
Thou wilt confess me then.

To Meet in Heaven

TO MEET in heaven, how sweet the thought,
When life's short years are past.
No more to weep, no more to part,
To meet in heaven at last.

To meet in heaven; O, blessed thought,
All care, all suffering o'er;
Meet in the mansion of the blest,
And love for ever more.

To meet in heaven, around the throne
Of Him who died to save;
Be this our hope, our anxious care,
To meet beyond the grave.—Leaflets.

Visit XXX

Father Matthew Russell's Prayers at a Visit to the Blessed Sacrament[1]

I

JESUS, my Lord and my God! Thou art here, and therefore I have come. It is the same as if Thou hadst been waiting for me to come, as if Thou wert lonely without me—the same as far as Thy love

[1] From "Jesus Is Waiting."

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is concerned, and the same as far as the duty presses on me to return Thee love for love. If one of Thy poor human creatures whom Thou hadst made the instrument of great kindness to me were held captive by sickness or in any other way, and were dependent for a little gleam of comfort upon a visit from me, I should hold myself basely ungrateful if I forgot that friend and stayed away. My ingratitude is far more base and cruel when Thou, O Lord, art the victim of it; and that it cannot pain Thee as it would pain Thy weak creature does not in reality lessen my guilt. I have come, therefore, to visit Thee, to console Thee, to tell Thee that all Thy goodness is not thrown away upon me, to adore Thee and thank Thee and bless Thee. I wish to love Thee with all my heart, and for Thy sake to be heartily and truly sorry for all my sins of every kind and of every period of my life. Mayest Thou, O merciful God, have mercy on me for ever, and love me for ever. To love Thee and be loved by Thee for ever will be heaven enough for me.

II

THOU art here, my Lord and my God, and I am here. Thou art here always, and I am here so seldom. I will come oftener; make me come oftener, and, when I come, make me feel more love. For one of the things that keep me away is the fear of not employing well the moments spent in this holy place. It is the fear of being reminded of the dulness of my faith, of the faintness of my hope, of the coldness of my love. But, my good and merciful Lord, I humbly trust that a great deal of what is the subject of self-reproach is not deliberate or wilful, and is, therefore, not sinful in Thy sight. Feelings and imagination are often beyond my control, though these, too, may be checked and trained and schooled. Give me the grace to bring them under the obedience of faith, that not only with all my heart and mind and soul, but also with all my senses and feelings I may love, adore, and serve Thee. As it is Thy delight to be with the sons of men, may it be my delight to be with Thee, O Son of God! So far as it is my own fault

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that I do not feel even a sensible delight in being near Thee, so far as I am responsible for the distractions and the dryness that seem to waste too many of my moments before Thy tabernacle now and through all my past life, I am very sorry for them, and I crave Thy pardon, O my God and my Saviour!

III

AND now I am going to leave Thee, my dear Lord Jesus, *Discedo, mox reversurus.* I depart, but soon I will come again. When a kind and helpful friend goes away from the sick chamber of a friend, he says, "I will come back soon;" and the sick person smiles gratefully: "Ah, do!" Say the same to me, O my Lord, bid me return soon. But it is I who need Thee—it is the visitor that is sick and needy and miserable, and in sore want of help and comfort. I am now going away, but bid me soon come back. Thou readest my heart, and, even if it could be hidden from Thee, I wish to be true and sincere before Thee; and, therefore, I do not dare to pretend that I feel it hard to depart—as if I were forced reluctantly to tear myself away from the foot of the altar. Alas, I am too ready to turn to less sacred duties and even to frivolous things that cannot be called duties. Alas, I am more than ready, and I still feel the need to pray, as I prayed many years ago, O my eucharistic Lord, for more vivid faith, firmer hope, more burning love, more tender sorrow, and for a keener pang of self-reproach at feeling it a relief to retire from Thy presence.

And now, in parting for the present, I wish to leave my heart behind me; that is, I wish to turn often back to Thee in thought and desire, to work for Thee in all the little duties that fill my hours, and to be glad when the routine of those duties allows me and sometimes requires me to come to Thee once more. May the angels that are here invisibly present adore Thee, abiding in this tabernacle, joined frequently by poor creatures like me, belonging to that lower race for whose sake Thou dwellest here sacramentally. Ah, when these blessed spirits see the poor return that Thou receivest from us too often, they may well

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feel the surprise that Job expressed, and they may well remonstrate with the divine infatuation of Thy love for us: "What is man that Thou makest so much of him, and why dost Thou set Thy heart upon him!" (*Job* vii. 17). Why but because Thou art God, O my God, and because I am Thy poor, weak, lowly creature who loves Thee. Make me love Thee more, much more. Send me away now with Thy blessing, O Lord, to do Thy will elsewhere as perfectly as I am able; but call me back soon into Thy sacramental presence. *Discedo, mox reversurus.* I go, but I will soon return.

Other Prayers Which May be Said Occasionally

1. O SACRED Victim of my salvation! how dear must my soul be to Thee, since, not content with dying to purchase my eternal happiness, Thou still continuest, on this altar, the life-giving sacrifice by which Thou didst redeem the universe! I most firmly believe that Thou art present on this altar, the same victim that once expired, for my sake, on Mount Calvary; I believe, that, in this most amiable mystery, Thou art always living to make intercession for us; I believe that the adorable blood which gushed from every pore of Thy sacred body now flows on this altar as really, abundantly, and efficaciously, as it once did on that of Calvary; and that the love which consumed Thy divine Heart in the midst of Thy torments still glows with undiminished ardor. Save me then, O Jesus! I conjure Thee, and grant that I may lose everything rather than the recollection of what Thou hast done and still doest for my sake. Let Thy humiliations be my glory; Thy cross my support; and Thy amiable, adorable sacrament my treasure and refuge. Grant that my sweetest comfort may be to weep at the foot of Thy altars, for my sins, and the offences of those for whom Thou hast suffered.

2. I KNOW, my adorable Lord! that Thou dost, by Thy divine immensity, pervade the whole universe; and that *if I take wings early in the morning, and dwell in the uttermost part of the sea, even there also shall Thy hand lead me, and Thy*

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right hand shall hold me. Yet, my dearest Lord, in our churches only does Thy holy humanity abide on earth, and in them only can I approach and kneel at the feet of Him Who was pierced for my transgressions, and who remains with us to apply His all-atoning, all-efficacious merits to my needy, guilty soul. Yes, my Redeemer! Thou art truly here my Saviour, and the Saviour of all. The inexpressible consolation, sweetness, and strength, which, when before Thy tabernacle, I feel within my soul, tell me, that my Jesus, the divine fountain of all consolation, sweetness, and strength, is near; and from His mercy-seat, in the midst of us, regards with tender compassion the poor, unworthy, guilty sinner at His feet. Would that I could visit Thee oftener or remain with Thee longer in this hallowed temple, this favored dwelling-place of Thy sacred humanity amongst us. But duty calls and the voice of duty—the voice of obedience—is the voice of Thy will in my regard. But, my God! my Saviour! do not let me go without Thy blessing; grant that it may no longer be I who live, but Thou, my Jesus, Who livest in me; that, amidst my exterior occupations, my heart may be continually turned towards the sacred tabernacle, in which, O mystery of infinite love and goodness! Thou remainest for the benefit of the souls Thou hast so mercifully redeemed.

Prayer to the Holy Trinity

I ADORE Thee, O my God, one God in three Persons; I annihilate myself before Thy majesty. Thou alone art being, life, truth, beauty, and goodness. I glorify Thee, I praise Thee, I thank Thee, and I love Thee, all incapable and unworthy as I am, in union with Thy dear Son, Jesus Christ, our Saviour and our Father, in the mercifulness of His Heart and through His infinite merits. I wish to serve Thee, to please Thee, to obey Thee, and to love Thee always, in union with Mary immaculate, Mother of God and our Mother, loving also and serving my neighbor for Thy sake. Therefore, give me Thy holy Spirit to enlighten, correct, and guide me in the way of Thy commandments, and in all perfection, until we come to the happiness of heaven, where we

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shall glorify Thee forever. Amen.

Indulgence of 300 days, every time.—Pius X, April 18 1906.

Prayer for Peace

GIVE peace, O Lord, in our days; for there is none other that fighteth for us, but only Thou, our God.

V. Let there be peace in Thy strength, O Lord.
R. And plenty in Thy strong places.

Let us pray

O GOD, from Whom proceed all holy desires, all right counsels and just works; grant unto us Thy servants that peace which the world can not give, that our hearts may be devoted to Thy service, and that, being delivered from the fear of our enemies, we may pass our time in peace under Thy protection. Through Christ our Lord. Amen.

Indulgence of 100 days, every time.—Pius IX. May 18, 1848.

An Offering

ETERNAL FATHER, we offer Thee the blood, passion, and death of Jesus Christ, and the sorrows of the most holy Mary and St. Joseph, in payment for our sins, in suffrage for the holy souls in purgatory, for the wants of our holy Mother the Church, and for the conversion of sinners. Amen.

Indulgence of 100 days, once a day.—Pius IX, April 30, 1860.

Prayer for Fidelity and Conformity to the Divine Will

O LORD almighty, Who permittest evil to draw good therefrom, hear our humble prayers, and grant that we remain faithful to Thee unto death. Grant us also, through the intercession of most holy Mary, the strength ever to conform ourselves to Thy most holy will.

Indulgence of 100 days, once a day.—Pius IX, June 15, 1862; Leo XIII, July 19, 1879.

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Act of Consecration to the Holy Spirit

O HOLY Spirit, divine spirit of light and love, I consecrate to Thee my understanding, heart, and will, my whole being for time and eternity. May my understanding be always submissive to Thy heavenly inspirations, and to the teaching of the Catholic Church, of which Thou art the infallible guide; may my heart be ever inflamed with love of God and of my neighbor; may my will be ever conformed to the divine will, and may my whole life be a faithful imitation of the life and virtues of Our Lord and Saviour Jesus Christ, to Whom with the Father and Thee be honor and glory forever. Amen.

Indulgence of 300 days, once a day.—Pius X, June 5, 1908.

Ejaculation

O MY GOD, unite all minds in the truth and all hearts in charity.

Indulgence of 300 days, every time.—Pius X, Jan. 21, 1905; May 30, 1908.

Considerations on Visiting the Blessed Sacrament

THE days of visiting the Blessed Sacrament must be as various as the souls of men. Some love to go there to listen; some to speak; some to confess to Him as if He were their priest; some to examine their consciences, as before their judge; some to do homage as to their king; some to study Him as their doctor and prophet; some to find shelter as with their creator. Some rejoice in His divinity, others in His sacred humanity, others in the mysteries of the season. Some visit Him on different days by His different titles—as God, Father, brother, shepherd, head of the Church, and the like. Some visit to adore, some to intercede, some to petition, some to return thanks, some to get consolation; but all visit Him to love, and to all who visit Him in love He is a power of heavenly grace, and a fountain of many goods, no single one of which the whole created universe could either merit or confer.—Father Faber.

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Paradise on Earth

Do you wish to find a paradise on earth? Go into one of our churches and enter it with a lively faith, a firm hope, and an ardent charity. With these three conditions you will find a paradise there.

1.—A *lively faith.* Never look at the priest at the altar, in the confessional, or in the pulpit without seeing Jesus. It is Jesus Who immolates Himself, Jesus Who pardons, Jesus Who speaks, for the priest is only His minister.

2.—A *firm hope.* Jesus is only there in order to make us happy, and He cries to us unceasingly: Come ye all, especially you who are poor and sinful, you who are afflicted, you who are poor and hungry. Come, I am your Father, and your friend! I shall give you comfort.

3.—An *ardent love.* How can it be possible not to love Him Who shows you His wounds and His Heart burning with love.

With these sentiments, you are in paradise. Has not St. Thomas said: "Celestial happiness is the crowning of the three virtues of faith, hope, and love. Faith, which believes without seeing, is recompensed by the vision of God; hope, which has trusted without flattering, is rewarded by the possession of good; and love, which has loved ardently, is recompensed by its delectation in God. The soul filled with faith, hope, and love finds in our churches a foretaste of this triple felicity. Thus it was that Monsignor de Segur wrote in golden letters on the door of the tabernacle in his chapel "Here is life, here is love, here is heaven."

Prayer

Loosen, O Lord, we pray Thee, in Thy pity, the bonds of our sins, and by the intercession of the blessed Mary ever virgin, Mother of God, St. Joseph, the blessed apostles Peter and Paul, and all saints, keep us Thy servants and our abodes in all holiness; cleanse us, our relations, kinsfolk, and acquaintances from all vices; adorn us with all virtues; grant us peace and health; repel our enemies, visible and invisible; curb our carnal desires; give us healthful seasons; bestow Thy charity upon our friends and our enemies; guard Thy holy city; preserve our Sovereign Pontiff N.; defend all prelates, princes,

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and Christian people from all adversity. Let Thy blessing be ever upon us, and grant to all the faithful departed eternal rest. Through Christ our Lord. Amen.

Forty days' indulgence; T.Q.

Prayer

O God, Who hast doomed all men to die, but hast concealed from all the hour of their death, grant that I may pass my days in the practice of holiness and justice, and that I may be made worthy to quit this world in the embrace of Thy love, through the merits of Our Lord Jesus Christ, Who liveth and reigneth with Thee in the unity of the Holy Spirit. Amen.

Little Office of the Most Holy Name of Jesus[1]

Ad Matutinum

Sit nomen Domini benedictum in sæcula. Amen.

V. Domine, labia mea aperies.

R. Et os meum annuntiabit laudem Tuam.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, etc. *Alleluia.*

Matins

May the name of the Lord be blessed forever. Amen.

V. O Lord, Thou wilt open my lips.

R. And my mouth shall declare Thy praise.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, etc. *Alleluia.*

From Septuagesima to Easter, instead of *Alleluia*, is said:

Laus Tibi, Domine, rex æternæ gloriæ.

Praise be to Thee, O Lord, king of everlasting glory.

Hymnus

Jesu dulcis memoria
Dans vera cordis gaudia,
Sed super mel et omnia
Ejus dulcis præsentia.

Hymn

The memory sweet of Jesus' name
True joy gives to the breast,
But far above all honied sweets
Is His dear presence blest.

[1] From "Manual of the Third Order of St. Dominic."

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Antiphona

HUMILIAVIT semetipsum Dominus Jesus factus obediens usque ad mortem, mortem autem crucis; propter quod et Deus exaltavit Illum, et donavit Illi nomen quod est super omne nomen; ut in nomine Jesu omne genu flectatur, cœlestium, terrestrium, et infernorum.

V. Omnis terra adoret Te Deus et psallat Tibi.

R. Psalmum dicat nomini Tuo, Domine Jesu.

Anthem

THE Lord Jesus humbled Himself, becoming obedient unto death, even the death of the cross; wherefore God hath also exalted Him, and hath given Him a name which is above every name: that in the name of Jesus every knee may bow, of things in heaven, of things on the earth, and of things under the earth.

V. Let all the earth adore Thee and sing to Thee, O God.

R. Let them sing a psalm unto Thy name, O Lord Jesus.

Oremus

DEUS, qui gloriosissimum nomen Domini nostri Jesu Christi, unigeniti Filii Tui, fecisti fidelibus Tuis summo suavitatis affectu amabile, et malignis spiritibus tremendum atque terribile; concede propitius, ut omnes qui hoc nomen Jesu devote venerantur in terris, sanctæ consolationis dulcedinem in præsenti percipiant, et in futuro gaudium exultationis et interminabilis jubilationis obtineant in cœlis. Per eundem Dominum nostrum Jesum Christum, etc.

Let us pray

O GOD, Who hast made the most glorious name of Thine only-begotten Son, Our Lord Jesus Christ, lovely unto all Thy faithful for its perfect sweetness, but to the evil spirits terrible and greatly to be feared; mercifully grant that all who devoutly venerate this name, Jesus, may in this present life taste the sweetness of holy comfort, and in the life to come obtain the joys of heavenly gladness and jubilation without end. Through the same Lord Jesus Christ, etc.

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Ad Primam

Sit nomen Domini benedictum in sæcula. Amen.

V. Deus in adjutorium, etc.

Hymnus

Nil canitur suavius,
Auditur nil jucundius,
Nil cogitatur dulcius
Quam Jesus Dei filius.

Antiphona

Humiliavit semetipsum, etc., *cum oratione ut supra.*

Prime

May the name of the Lord be blessed forever. Amen.

V. Incline unto my aid, etc.

Hymn

No tuneful song, no pleasant sound,
No fancy ever won
Upon the senses like the name
Of God's beloved Son.

Anthem

He humbled Himself, etc., *and the prayer as above.*

Ad Tertiam

Sit nomen Domini benedictum in s æ c u l a. Amen.

V. Deus in adjutorium, etc.

Hymnus

Jesu, spes pœnitentibus,
Quam pius es petentibus?
Quam bonus Te quærentibus?
Sed quid invenientibus?

Antiphona

Humiliavit, etc., *cum oratione ut supra.*

Terce

May the name of the Lord be blessed forever. Amen.

V. Incline unto my aid, etc.

Hymn

Jesus, the contrite sinner's hope,
To suppliants how kind?
How good art Thou to them that seek?
But what to them that find?

Anthem

He humbled Himself, etc., *and the prayer as above.*

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Ad Sextam

Sit nomen Domini benedictum in sæcula. Amen.

V. Deus in adjutorium, etc.

Sext

May the name of the Lord be blessed forever. Amen.

V. Incline unto my aid, etc.

Hymnus

Jesu, dulcedo cordium,
Fons vivus, lumen mentium,
Excedens omne gaudium,
Et omne desiderium.

Hymn

Jesus, Thou sweetness of all hearts,
Thou living spring of light,
So far exceeding all desire,
All joys of sense or sight.

Antiphona

Humiliavit, etc., *cum oratione ut supra.*

Anthem

He humbled Himself, etc. *With prayer as above.*

Ad Nonam

Sit nomen Domini benedictum in sæcula. Amen.

V. Deus in adjutorium, etc.

None

May the name of the Lord be blessed forever. Amen.

V. Incline unto my aid, etc.

Hymnus

Nec lingua valet dicere,
Nec littera exprimere,
Expertus potest credere
Quid sit Jesum diligere.

Hymn

No tongue can tell, no pen can write,
How sweet it is to love
Our sweetest Lord; but hearts that try
Full well that sweetness prove.

Antiphona

Humiliavit, etc., *cum oratione ut supra.*

Anthem

He humbled Himself, etc., *and the prayer as above.*

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Ad Vesperas

SIT nomen Domini benedictum in sæcula. Amen.

V. Deus in adjutorium, etc.

Vespers

MAY the name of the Lord be blessed forever. Amen.

V. Incline unto my aid, etc.

Hymnus

JESU, Rex admirabilis,

Et triumphator nobilis,
Dulcedo ineffabilis,

Totus desiderabilis.

Hymn

JESUS, Thou king most wonderful;
Thou conqueror divine;
Sweetness unspeakable, that wins
All loving hearts to Thine.

Antiphona

HUMILIAVIT, etc., *cum oratione ut supra.*

Anthem

HE HUMBLED Himself, etc., *and the prayer as above.*

Ad Completorium

SIT nomen Domini benedictum in sæcula. Amen.

V. Converte nos, Deus, salutaris noster.

R. Et averte iram Tuam a nobis.

V. Deus in adjutorium, etc.

Compline

MAY the name of the Lord be blessed forever. Amen.

V. Convert us, O God, our Saviour.

R. And turn away Thy wrath from us.

V. Incline unto my aid, etc.

Hymnus

MANE nobiscum, Domine,
Et nos illustra lumine,

Pulsa mentis caligine,

Mundum replens dulcedine.

Hymn

STAY with us, Lord, and round our souls
Still shed Thy radiance bright;
O chase the shadows, and rejoice
The world with Thy sweet light.

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Antiphona	Anthem
HUMILIAVIT, etc., *cum oratione ut supra.*	HE HUMBLED Himself etc., *and the prayer as above.*
Commendatio	*Offering of the Foregoing Office*
HAS horas canonicas cum devotione Dixi, pie Jesu, Tui ratione; Ut sis memor mei mortis in agone, Tecum et congaudeam in cœli regione. Amen.	THESE vows I breathe, with lowliest mind, My Jesus sweet, to Thee, And pray that in my parting hour Thou wouldst remember me, And take me to Thy kingdom bright, Thy glorious reign to see. Amen.

Little Office of the Sacred Heart of Jesus

POPE Leo XIII granted an indulgence of two hundred days, for the recitation in Latin, or in an approved translation of the Little Office of the Sacred Heart. This indulgence can be gained once a day. The English translation herewith offered has the approbation of His Eminence Cardinal Farley, Archbishop of New York. It was published in 1902 by the "Apostleship of Prayer."

From the introductory notes we learn that the original principal author of this Little Office of the Sacred Heart was Father Croiset, S.J. Later it was slightly modified and republished in a more complete form by Father de Gallifet, S.J. "These two original versions," the editor tells us, "having been recently collated by Father de Franciosi, S.J., His Eminence, Cardinal Langenieux, Archbishop of Rheims, graciously acceding to the request of the Very Reverend Father Peulties, S.J., Provincial of the Province of Champagne, earnestly petitioned the Sovereign Pontiff, Pope Leo XIII, to grant his approbation to this Little Office and permit its public use. This petition, confided to His Eminence Cardinal Steinhuber, as promoter of the cause, and presented by him to the Sacred Congregation

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of Rites, received from the Congregation the fullest consideration—"re mature perpensa." The Fathers of the Congregation having introduced certain emendations into the text, and taken note of the observations of the most Reverend Promoter of the Faith, declared their opinion that a favorable answer to the petition seemed to be called for. His eminence Cardinal Ferrata, Prefect of the Congregation of Rites, having in consequence and without further delay, reported the proceedings of the Congregation of the Vicar of Christ, His Holiness, "Suprema Auctoritate sua," in virtue of his supreme authority, was pleased to confirm the decree of the Sacred Congregation and to authorize the faithful to make public use henceforth of this Little Office of the Sacred Heart.

Considering the natural connection between devotion to the Sacred Heart and devotion to the Immaculate Conception, we have inserted immediately after this *Little Office of the Sacred Heart* the *Little Office of the Immaculate Conception*, for *each* recitation of which an indulgence of 300 days has been granted.

Matins

V. O Lord, open Thou my lips,

R. And my mouth shall sound Thy praise.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost,

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima till Paschal time, instead of Alleluia, *is said:* Praise be to Thee, O Lord, king of eternal glory.

V. Heart of Jesus, inflamed with love of us.

R. Inflame our hearts with love of Thee.

Hymn

Thou, joy of all the courts of heaven,
Thou, splendor of the Father's face,
In mercy didst our flesh embrace,
To be for us a victim given.
Our heart's delight, O Jesu, bless
My heart with fires that purify,
Lest it should praise unworthily
Thy Heart, the throne of holiness.

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Sweet, lovable beyond compare,
O Heart, which love has set on fire,
Which languishes with love's desire,
Thy mercy show me; hear my prayer.

Sweeter art Thou than honey stored;
O sacred Heart, to Thee are dear
Pure minds, to Thee pure hearts draw near,
Be Thou by every heart adored. Amen.

Antiphon

O SACRED Heart of Jesus, most obedient to Thy Father's will, turn our hearts to Thyself, that we may ever do those things which are pleasing to Thee.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the midst of my heart.

Let us pray

O LORD JESUS, Who hast deigned to open to the Church, Thy spouse, the unspeakable delights and riches of Thy Heart; grant that we Thy servants may be worthy to be enriched and refreshed with the heavenly graces springing from this sweetest source. Who livest and reignest, world without end. Amen.

Lauds

V. O GOD, come to my assistance.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost,

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima till Paschal time, instead of Alleluia, *is said:* Praise be to Thee, O Lord, King of eternal glory.

V. Heart of Jesus, inflamed with love of us,

R. Inflame our hearts with love of Thee.

Hymn

O HEART, the Godhead's worthy throne,
Thee did the Spirit's power create,
In Mary's womb immaculate—
The virgin Mother's holy One.

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Praised is through Thee the Trinity;
Thou art the Father's bliss; the Son
Hath knit Thee with Himself in one;
And rests the Holy Ghost in Thee.

In Thee the wrecked world safety finds,
And faithful souls their peace secure,
A cloister too, where chaste and pure
Serenely rest their hearts and minds.

Sweeter art Thou than honey stored,
O sacred Heart, to Thee are dear
Pure minds, to Thee pure hearts draw near,
Be Thou by every heart adored. Amen.

Antiphon

O SACRED Heart of Jesus, thirsting for our salvation, recall us faithless wanderers to a right mind, that we may not die in our sins.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the midst of my heart.

Let us pray

O LORD JESUS, Who hast deigned to open to the Church, Thy spouse, the unspeakable delights and riches of Thy Heart; grant that we Thy servants may be worthy to be enriched and refreshed with the heavenly graces springing from this sweetest source. Who livest and reignest world without end. Amen.

Prime

V. O GOD, come to my assistance,

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima till Paschal time, instead of Alleluia, *is said:* Praise be to Thee, O Lord, King of eternal glory.

V. Heart of Jesus, inflamed with love of us,

R. Inflame our hearts with love of Thee.

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Hymn

HEART, victim of eternal love,
Undying bliss of all the blest,
Of mortal men the strength and rest,
Their one, their highest hope above.

When, with deep wound, love pierced Thy side
It welcomed us, and in the gate
It cried: "Come quickly, do not wait;
Behold the way, how fair and wide!"

Since Thou hast washed us in that tide
Of blood which gushed from every pore,
Gather and keep us evermore
Deep in the shelter of Thy side.

Sweeter art Thou than honey stored,
O sacred Heart, to Thee are dear
Pure minds, to Thee pure hearts draw near,
Be Thou by every heart adored. Amen.

Antiphon

O SACRED Heart of Jesus, most perfect pattern of purity, make us to be clean of heart, that we may be worthy to be found like unto Thee.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the midst of my heart.

Let us pray

O LORD JESUS, Who hast deigned to open to the Church, Thy spouse, the unspeakable delights and riches of Thy Heart; grant that we Thy servants may be worthy to be enriched and refreshed with the heavenly graces springing from this sweetest source. Who livest and reignest world without end. Amen.

Terce

V. O GOD, come to my assistance.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the be-

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ginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima till Paschal time, instead of Alleluia, *is said:* Praise be to Thee, O Lord, king of eternal glory.

V. Heart of Jesus, inflamed with love of us.

R. Inflame our hearts with love of Thee.

Hymn

MAY that same love, O stricken breast,
Now wound our hearts, which wounded Thine.
And fill us with love's sacred wine,
Life-giving nectar of the blest!

In faith's new mystery to our hearts
God gives His flesh to be their food,
And the full chalice of His blood
In His own feast of love imparts.

He, Whom all heaven with blissful dread
Adores, now shrouds His majesty
With mystic veil that He may be
To little ones their daily bread.

Sweeter art Thou than honey stored;
O sacred Heart, to Thee are dear
Pure minds, to Thee pure hearts draw near,
Be Thou by every heart adored. Amen.

Antiphon

O SACRED Heart of Jesus, most meek with all Thine enemies, may Thy peace so reign in us, that from our hearts we may forgive those that persecute and caluminate us.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the midst of my heart.

Let us pray

O LORD JESUS, Who hast deigned to open to the Church, Thy spouse, the unspeakable delights and riches of Thy Heart, grant that we Thy servants may be worthy to be enriched and refreshed

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with the heavenly graces springing from this sweetest source. Who livest and reignest world without end. Amen.

Sext

V. O God, come to my assistance.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima till Paschal time, instead of Alleluia, *is said:* Praise be to Thee, O Lord, king of eternal glory.

V. Heart of Jesus, inflamed with love of us.

R. Inflame our hearts with love of Thee.

Hymn

God will our choicest victims slight,
O Heart, unless they rest on Thee,
Whose altar wide, all earth and sea
Embracing, towers o'er heaven's height.

Here reign enthroned the virtues all,
Whose bright array with faithful care
Must needs watch innocence so fair,
Lest left alone she surely fall.

In this Heart's depths that law of right
Moves, which should rule earth's destiny:
And thence for our felicity
Grace pours its stream of love and light.

Sweeter art Thou than honey stored;
O sacred Heart, to Thee are dear
Pure minds, to Thee pure hearts draw near,
Be Thou by every heart adored. Amen.

Antiphon

O sacred Heart of Jesus, broken with sorrow for our sins, bestow on us an humble and contrite heart, that we may bring forth fruits worthy of penance.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the midst of my heart.

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Let us pray

O LORD JESUS, Who hast deigned to open to the Church, Thy spouse, the unspeakable delights and riches of Thy Heart; grant that we Thy servants may be worthy to be enriched and refreshed with the heavenly graces springing from this sweetest source. Who livest and reignest world without end. Amen.

None

V. O GOD, come to my assistance,

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen Alleluia

From Septuagesima till Paschal time, instead of Alleluia, *is said:* Praise be to Thee, O Lord, king of eternal glory.

V. Heart of Jesus, inflamed with love of us.

R. Inflame our hearts with love of Thee.

Hymn

O HEART, the sun's pure ray near Thine
Is dark; heaven shrinks near Thine abode;
Thou sum of all the works of God,
Of His eternal word the shrine.

Thine acts, O Heart, encompass all
The offerings worthy of the Sire;
Nor is there any least desire
Not Thine, on which His blessings fall.

Our sins the wrath of God provoke;
He lifts the thunderbolt, yet sees
Thy throbbings, gentle Heart, and these
Stay and recall His vengeful stroke.

Sweeter art Thou than honey stored;
O sacred Heart, to Thee are dear
Pure minds, to Thee pure hearts draw near,
Be Thou by every heart adored. Amen.

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Antiphon

O SACRED Heart of Jesus, to which poverty was most dear, place us as a seal upon Thyself, that in Thee, as in our only treasure, our hearts may ever wholly be.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the midst of my heart.

Let us pray

O LORD JESUS, Who hast deigned to open to the Church, Thy Spouse, the unspeakable delights and riches of Thy Heart; grant that we Thy servants may be worthy to be enriched and refreshed with the heavenly graces springing from this sweetest source. Who livest and reignest world without end. Amen.

Vespers

V. O GOD, come to my assistance,

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost,

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima till Paschal time, instead of Alleluia, *is said:* Praise be to Thee, O Lord, king of eternal glory.

V. Heart of Jesus, inflamed with love of us.

R. Inflame our hearts with love of Thee.

Hymn

EQUAL to God's dread sanctity,
O victim Heart,
Thine altar bears
Always, regarding not the years,
Atonement for iniquity.

Filling with plaintive note
Thy nest,
She feeds, who is Thy mystic dove,
Among Thy flowers on bread of love—
Thy Spouse, O Heart of God, at rest.

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Here breathes that stainless lily's breath,
Which decks the virgin's crown so rare,
And here the rose without compare
Grows red to grace the martyr's death.

Sweeter art Thou than honey stored;
O sacred Heart, to Thee are dear
Pure minds, to Thee pure hearts draw near,
Be Thou by every heart adored. Amen.

Antiphon

O SACRED Heart of Jesus, full of loving kindness for those who love Thee, may our flesh and our heart be absorbed in Thee, that Thou mayest be the love of our heart and our portion forever.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the midst of my heart.

Let us pray

O LORD JESUS, Who hast deigned to open to the Church, Thy spouse, the unspeakable delights and riches of Thy Heart; grant that we, Thy servants, may be worthy to be enriched and refreshed with the heavenly graces springing from this sweetest source. Who livest and reignest world without end. Amen.

Compline

V. O GOD, come to my assistance,

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima till Paschal time, instead of Alleluia, *is said:* Praise be to Thee, O Lord, king of eternal glory.

V. Heart of Jesus, inflamed with love of us,

R. Inflame our hearts with love of Thee.

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Hymn

ON fire with love's sweet violence,
The Mother's heart pants ceaselessly
All for her Son's—His own to be
In mystic self-indifference.

The bonds of love, which naught can part,
The Mother's heart with His unite;
His fires of love do hers ignite
And hers re-enter straight His Heart.

Sweeter art Thou than honey stored;
O sacred Heart, to Thee are dear
Pure minds, to Thee pure hearts draw near,
Be Thou by every heart adored. Amen.

Antiphon

O VICTIM of charity, most loving Heart of Jesus, immolated for our sins, neglected and outraged by ungrateful men, change us, quicken us, and set us on fire.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the midst of my heart.

Let us pray

O LORD JESUS, Who hast deigned to open to the Church, Thy spouse, the unspeakable delights and riches of Thy Heart; grant that we Thy servants may be worthy to be enriched and refreshed with the heavenly graces springing from this sweetest source. Who livest and reignest world without end. Amen.

Little Office of the Immaculate Conception[1]

Matins

EJA, mea labia, nunc annuntiate
Laudes et præconia Virginis beatæ.

COME, my lips, and wide proclaim
The blessed Virgin's spotless fame.

[1] Indulgence of 300 days, every time.

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V. DOMINA, in adjutorium meum intende.
R. Me de manu hostium potenter defende.

V. Gloria Patri. Alleluia.

V. O LADY, make speed to befriend me,
R. From the hands of the enemy mightily defend me.
V. Glory be to the Father, etc. Alleluia.

From Septuagesima to Easter, instead of Alleluia, *is said:*

LAUS tibi, Domine, Rex æternæ gloriæ.

PRAISE be to Thee, O Lord, king of everlasting glory.

Hymnus

SALVE, mundi Domina,
Cœlorum Regina:

Salve, Virgo virginum,
Stella matutina.

Salve, plena gratia,
Clara luce divina:
Mundi in auxilium,
Domina, festina.

Ab æterno Dominus
Te præordinavit;
Matrem unigeniti
Verbi, quo creavit.

Terram, pontum, æthera:
Te pulchram ornavit
Sibi Sponsam, quæ in
Adam non peccavit. Amen.

Hymn

HAIL, queen of the heavens,
Hail, mistress of earth,
Hail, virgin most pure,
Of immaculate birth:

Clear star of the morning,
In beauty enshrined,
O Lady, make speed
To the help of mankind!

Thee, God, in the depth
Of eternity chose;
And formed thee all fair
As His glorious spouse;

And called thee His Word's
Own Mother to be,
By Whom He created
The earth, sky, and sea.
Amen.

V. Elegit eam Deus, et præ-elegit eam.
R. In tabernaculo suo habitare fecit eam.
V. Domina, exaudi orationem meam,
R. Et clamor meus ad te veniat.

V. God elected her, and pre-elected her.
R. He made her to dwell in His tabernacle.
V. O Lady, hear my prayer,
R. And let my cry come unto thee.

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Oremus

SANCTA Maria, Regina cœlorum, mater Domini nostri Jesu Christi, et mundi Domina, quæ nullum derelinquis, et nullum despicis; respice me, Domina, clementer oculis pietatis, et impetra mihi apud tuum dilectum Filium cunctorum veniam peccatorum: ut qui nunc tuam sanctam et immaculatam Conceptionem devoto affectu recolo, æternæ in futurum beatitudinis bravium capiam, ipso, quem virgo peperisti, donante Domino nostro Jesu Christo: qui cum Patre et Sancto Spiritu vivit et regnat, in Trinitate perfecta Deus in sæcula sæculorum. Amen.

V. Domina, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

Let us pray

HOLY Mary, queen of heaven, Mother of Our Lord Jesus Christ, and mistress of the world, who forsakest no one, and despisest no one; look upon me, O Lady, with an eye of pity, and entreat for me, of thy beloved Son, the forgiveness of all my sins: that as I now celebrate with devout affection thy holy and immaculate conception, so, hereafter, I may receive the prize of eternal blessedness, by the grace of Him Whom thou, in virginity, didst bring forth, Jesus Christ our Lord: Who, with the Father and the Holy Ghost, liveth and reigneth, in perfect Trinity, God, world without end. Amen.

V. O Lady, hear my prayer,

R. And let my cry come unto thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

Prime

V. DOMINA, in adjutorium meum intende.

R. Me de manu hostium potenter defende.

V. Gloria Patri. Alleluia.

V. O LADY, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, etc. Alleluia.

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Hymn

SALVE, Virgo sapiens,
Domus Deo dicata,
Columna septemplici

Mensaque exornata.

Ab omni contagio
Mundi præservata:
Ante sancta in utero
Parentis, quam nata.

Tu, Mater viventium,
Et porta es Sanctorum:
Nova stella Jacob,
Domina Angelorum.

Zabulo terribilis
Acies castrorum:
Portus et refugium
Sis Christianorum.
Amen.

V. Ipse creavit illam in Spiritu Sancto.

R. Et effudit illam inter omnia opera sua.

V. Domina, exaudi, etc. (*p.* 773, *cum Oratione ul supra*).

Hymn

HAIL, Virgin most wise,
Hail, Deity's shrine,
With seven fair pillars,
And table divine!

Preserved from the guilt
Which has come on us all:
Exempt, in the womb,
From the taint of the fall,

O new star of Jacob,
Of angels the queen,
O gate of the saints,
O mother of men,

O terrible as
The embattled array,
Be thou of the faithful
The refuge and stay.
Amen.

V. The Lord Himself created her in the Holy Ghost.

R. And poured her out among all His works.

V. O Lady, hear, etc. (*with the Prayer and Versicles, as at p.* 773).

Terce

V. DOMINA, in adjutorium meum intende.

R. Me de manu hostium potenter defende.

V. Gloria Patri. Alleluia.

V. O LADY, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, etc. Alleluia.

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Hymnus

SALVE, arca fœderis,
Thronus Salomonis,
Arcus pulcher ætheris,

Rubis visionis:

Virga frondens germinis:
Vellus Gedeonis:
Porta clausa numinis,

Favusque Samsonis.

Decebat tam nobilem
Natum, præcavere
Ab originali

Labe Matris Evæ.

Almam, quam elegerat,
Genitricem vere,
Nulli prorsus sinens
Culpæ subjacere.

Amen.

V. Ego in altissimis habito,

R. Et thronus meus in columna nubis.

V. Domina, exaudi, etc. (*p.* 773, *cum Oratione ut supra*).

Hymn

HAIL, Solomon's throne,
Pure ark of the law,
Fair rainbow, and bush,
Which the Patriarch saw.

Hail, Gedeon's fleece!
Hail, blossoming rod:
Samson's sweet honeycomb,
Portal of God!

Well fitting it was,
That a Son so divine
Should preserve from all touch
Of original sin:

Nor suffer by smallest
Defect to be stained,
That mother, whom He
For Himself had ordained.

Amen.

V. I dwell in the highest,

R. And my throne is on the pillar of the clouds.

V. O Lady, hear, etc. (*with the Prayer and Versicles, as at p.* 773).

Sext

V. DOMINA, in adjutorium meum intende.

R. Me de manu hostium potenter defende.

V. Gloria Patri. Alleluia.

V. O LADY, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, etc. Alleluia.

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Hymnus

SALVE, Virgo puerpera,
Templum Trinitatis,
Angelorum gaudium,

Cella puritatis:

Solamen mœrentium,
Hortus voluptatis:
Palma patientiæ,
Cedrus castitatis.

Terra es benedicta
Et sacerdotalis,
Sancta et immunis
Culpæ originalis.

Civitas altissimi,
Porta orientalis:
In te est omnis gratia,
Virgo singularis.
Amen.

V. Sicut lilium inter spinas,
R. Sic amica mea inter filias Adæ.

V. Domina, exaudi, etc. (*cum Oratione ut supra, p.* 773).

Hymn

HAIL, virginal mother!
Hail, purity's ceil!
Fair shrine where the Trinity
Loveth to dwell!

Hail, garden of pleasure,
Celestial balm;
Cedar of chastity,
Martyrdom's palm.

Thou land set apart
From uses profane:
And free from the curse
Which in Adam began

Thou city of God,
Thou gate of the east,
In thee is all grace,
O joy of the blest!
Amen.

V. As the lily among the thorns,
R. So is my beloved among the daughters of Adam.
V. O Lady, hear, etc. (*with the Prayer and Versicles, as at p.* 773).

None

V. DOMINA, in adjutorium meum intende.
R. Me de manu hostium potenter defende.

V. Gloria Patri. Alleluia.

V. O LADY, make speed to befriend me.
R. From the hands of the enemy mightily defend me.
V. Glory be to the Father, etc. Alleluia.

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Hymnus

SALVE, urbs refugii,
Turrisque munita

David, propugnaculis
Armisque insignita.

In conceptione
Charitate ignita,
Draconis potestas
Est a te contrita.

O mulier fortis,
Et invicta Judith!
Pulchra Abisag virgo,
Verum fovens David!

Rachel curatorem
Ægypti gestavit:
Salvatorem mundi

Maria portavit.
Amen.

V. Tota pulchra es, amica mea,
R. Et macula originalis numquam fuit in te.
V. Domina, exaudi, etc. (*cum Oratione ut supra, p.* 773).

Hymn

HAIL, city of refuge!
Hail, David's high tower!
With battlements crowned
And girded with power!

Filled at thy conception
With love and with light,
The dragon by thee
Was shorn of his might.

O woman most valiant,
O Judith thrice blest,
As David was nursed
In fair Abisag's breast,

As the savior of Egypt
Upon Rachel's knee:
So the world's great Redeemer
Was cherished by Thee.
Amen.

V. Thou art all fair, My beloved,
R. And the original stain was never in thee.
V. O Lady, hear, etc. (*with the Prayer and Versicles, as at p.* 773).

Vespers

V. DOMINA, in adjutorium meum intende.
R. Me de manu hostium potenter defende.

V. Gloria Patri. Alleluia.

V. O LADY, make speed to befriend me.
R. From the hands of the enemy mightily defend me.
V. Glory be to the Father, etc. Alleluia.

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Hymnus

SALVE, horologium,
Quo retrogradiatur
Sol in decem lineis;
Verbum incarnatur.

Homo ut ab inferis

Ad summa attollatur,
Immensus ab Angelis
Paulo minoratur.

Solis hujus radiis
Maria coruscat;
Consurgens aurora
In conceptu micat.

Lilium inter spinas,
Quæ serpentis, conterat
Caput: pulchra ut luna
Errantes collustrat. Amen.

V. Ego feci in cœlis, ut oriretur lumen indeficiens,

R. Et quasi nebula texi omnem terram.

V. Domina, exaudi, etc. (*cum Oratione ut supra, p.* 773).

Hymn

HAIL, dial of Achaz,
On thee the true sun
Told backward the course
Which from old he had run,

And, that man might be raised.
Submitting to shame,
A little more low
Than the angels became.

Thou, wrapt in the blaze
Of His infinite light,
Dost shine as the morn
On the confines of night:

As the moon on the lost
Through obscurity dawns;
The serpent's destroyer,
A lily 'mid thorns! Amen.

V. I made an unfailing light to arise in heaven,

R. And as a mist I overspread the whole earth.

V. O Lady, hear, etc. (*with the Prayer and Versicles, as at p.* 773).

Compline

V. CONVERTAT nos, Domina, tuis precibus placatus Jesus Christus Filius tuus,

R. Et avertat iram suam a nobis.

V. Domina, in adjutorium meum intende.

V. MAY Jesus Christ, thy Son, reconciled by thy prayers, O Lady, convert our hearts,

R. And turn away His anger from us.

V. O Lady, make speed to befriend me.

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R. Me de manu hostium potenter defende.

V. Gloria Patri. Alleluia.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, etc. Alleluia.

Hymnus

SALVE, Virgo florens,
Mater illibata,
Reginæ clementiæ,
Stellis coronata.

Super omnes angelos
Pura, immaculata.
Atque ad regis dexteram
Stans veste deaurata.

Per te, mater gratiæ,
Dulcis spes reorum,
Fulgens stella maris,
Portus naufragorum.

Patens cœli janua,
Salus infirmorum,
Videamus Regem
In aula sanctorum.
Amen.

V. Oleum effusum, Maria, nomen tuum.

R. Servi tui dilexerunt te nimis.

V. Domina, exaudi, etc. (*cum Oratione ut supra, p.* 773).

Hymn

HAIL, mother most pure!
Hail, virgin renowned!
Hail, queen with the stars
As a diadem crowned!

Above all the angels
In glory untold,
Standing next to the King
In a vesture of gold!

O mother of mercy,
O star of the wave,
O hope of the guilty,
O light of the grave!

Through thee may we come
To the haven of rest!
And see heaven's King
In the courts of the blest!
Amen.

V. Thy name, O Mary, is as oil poured out.

R. Thy servants have loved thee exceedingly.

V. O Lady, hear, etc. (*with the Prayer and Versicles, as at p.* 773).

The Commendation

SUPPLICES offerimus
Tibi, Virgo pia.
Hæc laudum præconia;
Fac nos ut in via.

THESE praises and prayers
I lay at thy feet,
O Virgin of virgins!
O Mary most sweet;

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Ducas cursu prospero;
Et in agonia

Tu nobis assiste,
O dulcis Maria.

V. Deo gratias.

Be thou my true guide
Through this pilgrimage here;
And stand by my side
When death draweth near.

V. Thanks be to God.

The Magnificat Before the Blessed Sacrament[1]

O LORD, Thy Church doth magnify Thee, our Redeemer; for Thou hast regarded the humility of Thy handmaid.

The Blessed Virgin has conceived Thee, and the Church has recognized Thee in faith; Thou wast born of her whom Thou hast redeemed, and whom all generations and nations call blessed, finding in Thy Church the means of salvation.

Receive, therefore, O Lord, Thy people, and be mindful of Thy mercy, for Thou hast spoken to our fathers, and Thy wonderful work of the redemption of the world is the fulfilment of Thy revelations.

The Magnificat, or Canticle of the Blessed Virgin

1. MY SOUL *doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.*

O my Jesus, the most holy Sacrament of the Altar is the great and glorious work of Thy infinite love for the salvation of the world, to be praised and exalted forever.

My soul doth magnify Thee, O Lord, for Thou hast given us Thy real presence in this sacrament.

Thou art our Saviour and the fruits of Thy suffering for our redemption are received in this most holy mystery. My spirit rejoices in Thee, O my God and Saviour.

O infinite goodness, Thou hast come into this world, and now Thou art hidden in the Most Holy Sacrament.

My soul doth praise and magnify Thee, and all that is in me shall praise Thy name.

What consolation and

[1] From Rev. D. G. Hubert's "Heaven On Earth."

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happiness is mine, that I am able to adore Thee, my God, by day and by night!

I appear in Thy presence to adore Thee in deepest humility, and to offer Thee everlasting thanksgiving.

2. HE HATH *regarded the humility of His handmaid.*

O divine Majesty, it is Thy nature to kindly regard what is lowly, and to shed Thy light on the poor and humble.

O Jesus, Thou art the most high and eternal God, Whose name is holy. Thou dwellest in the sanctuary, in heaven and on earth.

Thou givest supernatural life to the mind and heart of the humble. The prayer of the humble has always found favor with Thee.

O regard me in Thy mercy, for in my humiliations I cry to Thee.

3. BEHOLD, *from henceforth all generations shall call me blessed.*

Blessed and praised for evermore be Thy virginal Mother, whom Thou hast chosen and adorned with wonderful prerogatives.

And thou, O blessed Mother and ever Virgin Mary, glorious queen of the world, be thou my advocate with thy beloved Son, Whom I adore in this most holy sacrament, and will praise and bless for ever.

My dearest Saviour, receive me among Thy elect who enjoy eternal happiness because they are with Thee and see Thee face to face.

O grant me, as the fruit of this adorable sacrament, those virtues which Thou hast called blessed, and to which Thou hast promised an exceeding great reward in Thy kingdom.

4. HE THAT *is mighty hath done great things to me, and holy is His name.*

O Lord Jesus Christ, eternal Word of the almighty Father, by Whom all things were made, Thy mighty power has made Thy blessed Mother great and powerful in heaven and on earth.

Thy name is holy, and holy also is Thy wonderful sacrament, in which Thou continually dost great things to us. I praise Thee, I adore Thee, O holy and mighty God.

Eternal praise and thanks be to Thy almighty power and infinite goodness. Thy divinity hidden under these humble species is a great

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mystery; holy and sublime is the true, unbloody Sacrifice of the Altar; great and inexhaustible are the graces which we receive in Thy holy sacrament.

Blessed and praised for ever be Thy infinite love and majesty.

5. HIS *mercy is from generation to generation to them that fear Him.*

O Jesus, through Thy infinite mercy Thou hast left the glory of Thy Father in heaven, to come into this world; through Thy passion and death Thou hast become our Redeemer, and for hundreds of years Thou hast been dwelling with us, in order to be the food and comfort of our souls.

Who would not desire to come before Thee in Thy tabernacle in deep humility, to praise forever Thy infinite mercies?

Thou pourest forth the treasures of Thy grace into our hearts, and after having redeemed us by Thy death Thou art still our comfort in this vale of tears by Thy continual presence on our altars.

O eternal Love, grant that I may ever love Thee, O my merciful God and Saviour.

6. HE HATH *showed might in His arm; He hath scattered the proud in the conceit of their heart.*

Thy almighty arm has cast down from heaven the proud spirits, and thrown them into the abyss of hell fire.

O Jesus, Thou art our Saviour, and one day wilt be our judge. Now Thou art patience and mercy itself; but on that day Thou wilt pronounce a severe sentence against those who insult, blaspheme, and commit sacrilege against Thy most adorable sacrament.

O most kind Saviour, keep far from me such sinful ingratitude. Infuse into my heart a great devotion and humble veneration towards this great mystery of Thy love.

My spirit shall adore with lively faith and ardent love Thy blessed sacrament, now and to the end of my life.

7. HE HATH *put down the mighty from their seat, and hath exalted the humble.*

Most holy God, the vain exaltation of Thy creatures,

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who, forgetting their nothingness, rise against Thy majesty, is displeasing to Thee.

In Thy blessed sacrament, as from a throne, Thou mercifully receivest the humble prayers of Thy children.

Vouchsafe, O Jesus, my Lord and my God, mercifully to look upon me now prostrate in deep humility before Thy majesty, imploring Thy help in my misery, and Thy consolation in all adversity.

8. HE HATH *filled the hungry with good things, and the rich He hath sent empty away.*

O Jesus, true Messias, Whose coming into this world was so ardently desired by the patriarchs; Thou wast born of the Virgin Mary, and hast enriched us with heavenly gifts in the sacrament of Thy love; we give Thee thanks for all Thy blessings and consolations.

And yet, O my Jesus, there are so many who neglect the source of Thy divine sweetness, and seek happiness in worldly vanities.

O my Jesus, the desires and longing of my heart will always draw me to seek Thy comforting grace and the consolations of Thy most holy sacrament, and not the contemptible pleasures of the world.

O most loving God, my heart panteth after Thee.

9. HE HATH *received Israel His servant, being mindful of His mercy.*

I consecrate myself to Thy service, O Jesus, my God and my all.

I will honor and adore Thee; I will love and praise Thee to the end of my life.

Oh, have mercy on me, forgive and blot out my sins; strengthen my soul, inflame my love, increase my devotion, and guide me to life everlasting.

10. AS HE *spoke to our fathers, to Abraham and to his seed forever.*

Thou hast fulfilled Thy promises, and I hope and trust in Thee, O Jesus. Our fathers have hoped in Thee, and have not been confounded.

O God, infinitely holy! To Thee they have cried, and they were redeemed.

O God, infinitely powerful! Merciful Redeemer, grant to us the fruits of Thy blessed sacrament, especially at the last moment of our life. Amen.

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Have Mercy on the Poor Souls in Purgatory

V. ETERNAL rest give unto them, O Lord.
R. And let perpetual light shine upon them.

V. May they rest in peace.
R. Amen.

The Salve Regina before the Blessed Sacrament [1]

1. HAIL, *holy queen, Mother of mercy! hail, our life, our sweetness, and our hope!*

O my Jesus, Thou hast taken the most pure soul and body of Thy beloved Mother from this vale of tears, to share Thy throne in the everlasting happiness of heaven.

I honor and praise her as Thy most holy Mother, full of grace and glory, exalted above all the choirs of angels in the heavenly Jerusalem.

Hail, holy Virgin Mary! my heart loves thee, and rejoices at thy eternal glory and happiness.

By the power given to Thee, O my Jesus, in heaven and on earth, Thou hast crowned Thy Mother queen of heaven. From Thee she has received the most brilliant crown in heaven; by Thee she was placed above all the saints; her intercession has the greatest power with Thy most loving Heart, for Thou wilt refuse nothing to Thy beloved Mother.

In this vale of tears, amidst the dangers and miseries of this mortal life, I lift up my eyes to Thee, O Jesus, king of glory, and to Thy blessed Mother.

Thou hast created me that I may enjoy the eternal happiness of heaven; and since it is my eternal welfare which is at stake, I cry to Thee, O my God, Who art my portion in eternity. And as in this world we have no resting-place, I am longing for the eternal rest in the heavenly city of God.

Ah, may I one day be received there and appear before Thee, O my Jesus, where I shall behold Thy infinite glory and enjoy eternal felicity!

O glorious kingdom of heaven, in thee is found that eternal bliss which God has promised to those who love and serve Him; that holy and immortal life, that life without grief, without fear, without pain, a life of never-ending happiness.

O Lord, in Thy hands is

[1] From Hubert's "Heaven On Earth."

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my felicity; I desire it with my whole heart, and hope to obtain it from Thy infi ite goodness.

O Jesus, I cling to Thy promises; I trust in Thy sufferings and death; through them Thou hast obtained for me grace, forgiveness, and eternal life.

Thy most holy sacrament sustains me in Thy grace, and strengthens me against the enemies of my soul.

O Mary, Mother of mercy, may I feel the effects of thy love; may I obtain the assistance of thy all-powerful intercession; and may I one day, through thy help and protection, rejoice to appear before the throne of thy Son Jesus.

For thou art our life, by the grace and love we receive through thy prayers; thou art our sweetness, which rejoices and refreshes us in the miseries and infirmities of this life; and thou art our hope, for through thee we obtain the grace of God and eternal happiness.

O dearest Mother, pray for me that I may one day be united in heaven with thy divine Son, Who has redeemed me by His precious blood.

2. TO THEE *do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this vale of tears.*

O Jesus, we are indeed banished from Thee, as long as we are so far from Paradise, our real fatherland.

This earth is the vale of tears in which we are mourning under the heavy burden of our manifold miseries, far from the happy land of the saints.

From this exile I cry to Thee, O my Jesus; open the gates of heaven to us poor sinful children of Adam.

Here on earth I find only crosses and trials, fear and suffering.

Ah! deliver me from the bonds of mortality, and receive me into the liberty of the children of God and the enjoyment of eternal riches.

Thou, O God, wilt dry the tears of devout souls, and fill them with sweet joy and happiness, such as the world cannot give.

O Lord Jesus Christ, call me to the assembly of the angels and saints, through the intercession of Thy beloved Mother, there to be partaker of the merits of our redemption.

O Mary, to thee do I

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send up my sighs, dearest Mother. Have pity on me now, and lend me thy powerful aid, that I may be received by thy Son into His heavenly glory.

O heavenly fatherland, blessed city of God, great is thy magnificence! Thy happy citizens see God, enjoy His love, and the ever-flowing stream of eternal bliss.

O Jesus, may Thy grace inspire me with disgust for worldly vanities, and with an ardent longing after heavenly riches.

3. TURN, *then, most gracious advocate, thine eyes of mercy towards us; and after this our exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!*

O Jesus Christ, Who after the redemption of the world didst ascend into heaven, where Thou livest and reignest with the Father and the Holy Ghost; Thy blessed Mother has found grace with Thee, and is now in heaven our powerful advocate.

Thou art pleased when we fly to her patronage and ask for her intercession to enable us to gain heaven.

By her it was that Thou, our Saviour and our hope, wast given unto the world. Grant that through her mediation we may rejoice for ever with Thee in heaven.

O divine Mother, look down from thy throne above upon our misery and grief, and especially our fear of losing heaven.

O Mary, he that shall find thee shall find eternal life, and shall have salvation from the Lord.

How shall I find thee, but through an ardent love for thy Son Jesus, and a great confidence in thee, O Mother of beautiful love and holy hope!

When my soul shall leave this world and all its perishable goods, to appear before the judgment-seat of thy divine Son, then, O clement, O loving, O sweet Virgin Mary, intercede with Him for me, that He may be to me a Saviour and not a judge.

Oh, do thou thyself present my soul before the throne of Jesus, that I may see Him face to face, adore and love Him for ever, Whom I now adore here in the Most Holy Sacrament.

Ejaculation

Our Lady of the Most Blessed Sacrament, pray for us.

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Indulgenced Ejaculations to Mary Immaculate

Ejaculation

TO THEE, O Virgin Mother, who wast never defiled with the slightest stain of original or actual sin, I commend and entrust the purity of my heart.

Indulgence of 100 days, once a day.—Pius IX, Nov. 26, 1854.

Ejaculation

O MARY, who didst enter the world free from stain, do thou obtain for me from God that I may pass out of it free from sin.

Indulgence of 100 days, once a day.—Pius IX, March 27, 1863.

Ejaculation

BLESSED be the holy and immaculate conception of the most blessed Virgin Mary, Mother of God.

Indulgence of 300 days, every time.—Leo XIII, Sept. 10, 1878.

Invocation

O MARY, conceived without sin, pray for us who have recourse to thee.

Indulgence of 100 days, once a day.—Leo XIII, March 15, 1884.

Invocation

SANCTA Virgo Maria immaculata, Mater Dei, Mater nostra, tu pro nobis loquere ad Cor Jesu, qui tuus Filius est et frater noster.

MOST holy and immaculate Virgin Mary, Mother of God and our mother, speak on our behalf to the Heart of Jesus, Who is thy Son and our brother.

Indulgence of 100 days, once a day.—Leo XIII, Dec. 20, 1890.

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Little Office of the Holy Angels

Matins

Ant. God hath given His angels charge of thee, that they keep thee in all thy ways. Amen.

O Lord, open Thou my lips,
And my tongue shall declare Thy praise.

O God, incline unto my aid.
O Lord, make haste to help me.
Glory be to the Father, etc. Alleluia.

Hymn

O Lord, permit us here to raise our voice;
And waft before Thy throne our feeble praise,
And thank Thee for those angels whom Thy choice
Hath lent our weakness to direct its ways,
And free us from the envious foes that lurk
To spoil the beauty of Thy cherished work.

Ant. O holy angels, our guardians, defend us in the combat, that we perish not in the dreadful judgment.

V. In sight of Thy angels I will sing to Thee, my God.
R. I will adore at Thy holy temple, and confess to Thy name.

Prayer

O God, Who, in Thine ineffable providence, hast deigned to send Thy holy angels to watch over us: vouchsafe to Thy suppliants in all our days to find safety in their protection, and in eternity to share their happiness. Amen.

Prime

Ant. God hath given His angels charge of thee, that they keep thee in all thy ways. Amen.

O God, incline unto, etc.
O Lord, make haste, etc.
Glory be to the Father, etc. Alleluia.

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Hymn

FOR Satan, driven from the happy land,
Where once he shone in splendor, ill can brook
The kindly justice of the almighty hand,
That gives to man the throne that he forsook;
And seeks to drag into his own disgrace
Poor mortals thus designed to fill his place.

Ant. O holy angels, our guardians, etc.

V. In sight of Thy angels I will sing unto Thee, my God.

R. I will adore at Thy holy temple, and confess to Thy name.

Prayer

O GOD, Who in Thine ineffable providence, etc.

Terce

Ant. GOD hath given His angels, etc.
O God, incline unto my aid.

O Lord, make haste to help me.
Glory be to the Father, etc.
Alleluia.

Hymn

BRIGHT Spirit! whom a God supremely wise
Hath given to be the guardian of this land,
Come, arm'd with all Thy power from the skies,
And bear its children harmless in Thy hand—
Safe from all evil that defiles the soul,
Safe from disunion's withering control.

Ant. O holy angels, etc.

V. In the sight of Thy angels, etc.

R. I will adore at Thy holy temple, etc.

Prayer

O GOD, Who in Thine ineffable providence, etc.

Sext

Ant. GOD hath given His angels, etc.
O God, incline unto my aid.

O Lord, make haste to help me.
Glory be to the Father, etc.
Alleluia.

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Hymn

O Jesus! glory of the angelic choirs,
Light of their brightness, sweetness of their bliss;
Thou Who didst leave a world where nothing tires,
To taste the pains and miseries of this;
Be these same pains, endured to set us free,
The germ of endless happiness with Thee.

Ant. O holy angels, our guardians, etc.

V. In the sight of Thy angels, etc.

R. I will adore at Thy holy temple, etc.

Prayer

O God, Who in Thine ineffable providence, etc.

None

Ant. God hath given His angels charge over, etc.

R. Amen.

V. O God, incline unto my aid.

R. O Lord, make haste to help me.

Glory be to the Father, etc. Alleluia.

Hymn

Angel of peace! come, Michael, to our aid;
Thou who didst once chase discord from the sky;
Come, calm those boisterous passions that have made
Such havoc here as they have made on high;
Drive strife and rancor to their kindred gloom,
To hell, their fitting, their eternal tomb.

Ant. Holy angels, our guardians, defend, etc.

V. In the sight of Thy angels I will sing to, etc.

R. I will adore at Thy holy temple, etc.

Prayer

O God, Who in Thine ineffable providence, etc.

Vespers

Ant. God hath given His angels charge over, etc.

V. O God, incline unto my aid.

R. O Lord, make haste to help me.

Glory be to the Father, etc. Alleluia.

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Hymn

SPIRIT of might! O Gabriel, display
Thy matchless power against our ancient foes;
Visit those sacred temples where we pray—
'Twas at thy potent word those temples rose;
Whose worship raised these shrines throughout the earth;
Thou wert the heralds of His future birth.
Ant. O holy angels, our guardians, etc.
V. In the sight of Thy angels, etc.

Prayer

O GOD, Who in Thine ineffable providence, etc.

Compline

Ant. GOD hath given His angels, etc.
V. Convert us, O God, our Saviour.
R. And avert Thy anger from us.
O God, incline unto my aid.
Glory be to the Father, etc. Alleluia.

Hymn

AND Raphael! of the glorious seven who stand
Before the throne of Him Who lives and reigns;
Angel of health! the Lord hath filled thy hand
With balm from heaven to soothe or cure our pains,
Heal or console the victim of disease,
And guide our steps when doubtful of our ways.
Ant. O holy angels, etc.
V. In the sight of Thy angels, etc.
R. I will adore at Thy holy temple, etc.

Prayer

O GOD, Who in Thine ineffable providence, etc.

Commendation

O HOLY Guardian! at thy feet
This wreath of humble flowers I lay;
O that their odor were as sweet
As he desires, who sings the lay,
Protect me at death's awful hour,
Receive my soul to thy embrace,
Rich with the wonders of thy power,
To thank, to praise thee, face to face. Amen.

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Prayer to the Angel Guardian

ANGELE Dei, qui custos es mei,
Me tibi commissum pietate superna
Illumina, custodi, rege, et guberna.
Amen.

ANGEL of God, my guardian dear,
To whom His love commits me here.
Ever this day be at my side,
To light and guard, to rule and guide. Amen.

Indulgence of 100 days; plenary indulgence on the feast of the holy guardian angels (Oct. 2), to those who shall have said this prayer, morning and evening, throughout the year, on usual conditions; plenary indulgence at the hour of death.—Pius VI, Oct. 2, 1795; June 11, 1796.

Pius VII, on May 15, 1821, granted a plenary indulgence, once a month, to all the faithful who shall have said it every day for a month, as above directed.

Antiphon to the Archangel Michael

SANCTE Michael archangele, defende nos in prælio, ut non pereamus in tremendo judicio.

HOLY archangel Michael, defend us in battle, that we may not perish in the tremendous judgment.

Indulgence of 100 days.—Leo XIII, Aug. 19, 1893.

Prayer to the Archangel Raphael

GLORIOUS archangel, St. Raphael, great prince of the heavenly court, illustrious by thy gifts of wisdom and grace, guide of travelers by land and sea, consoler of the unfortunate and refuge of sinners, I entreat thee to help me in all my needs and in all the trials of this life, as thou didst once assist the young Tobias in his journeying. And since thou art the "physician of God," I humbly pray thee to heal my soul of its many infirmities and my body of the ills that afflict it, if this favor is for my greater good I ask, especially, for angelic purity, that I may be made fit to be the living temple of the Holy Ghost. Amen.

Indulgence of 100 days.—Leo XIII, June 21, 1890.

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Prayer to the Archangel Gabriel

O BLESSED archangel Gabriel, we beseech thee, do thou intercede for us at the throne of divine mercy in our present necessities that, as thou didst announce to Mary the mystery of the incarnation, so through thy patronage and prayers we may obtain the fruits of Our Lord's mission among men: that Jesus may be to us, indeed, a Saviour, that we may one day see Him face to face, and with all the angels and the saints sing His praise forever. Amen.

Aspiration

ALL ye angels of the Lord, bless the Lord: Sing a hymn and exalt Him above all forever.

V. BLESS the Lord, all ye His angels, you that are mighty in strength, and fulfil His commandments, hearkening to the voice of His word. *Ps.* 102. Bless the Lord, O my soul; and let all that is within me bless His holy name. *V.* Glory.

Prayer

O GOD Who, in preference to any other of Thine angels, didst choose blessed Gabriel to announce the mystery of Thine incarnation: vouchsafe to us, who venerate him on earth, the help of his patronage in heaven.

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Little Office of the Passion[1]

A Method of Making the Holy Hour

Translated from the Latin

First Quarter-Hour

Matins

BY THE sign of the cross save us from our enemies, O God!

V. Open my lips, O Lord!

R. And my tongue shall announce Thy praise.

V. Incline unto my aid, O God!

R. O Lord! make haste to help me.

V. Glory be to the Father and to the Son and to the Holy Ghost.

R. As it was in the beginning is now and ever shall be, world without end. Amen. *Alleluia.*

Hymn

AT MATIN song the Saviour of the world
Is seized, while nigh still drapes the silent earth;
His faithless friends abandon Him and fly;
Neglected, sold, betrayed,
He stands alone,
Unfriended in the presence of His foes.

Antiphon

O VENERABLE cross, that didst bring salvation to us wretched sinners; how shall I sufficiently extol thee, seeing that thou hast procured for us eternal life!

V. We adore Thee, O Christ! and bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

[1] From "The Holy Hour," by Rev. Jos. McDonnell, S.J —Irish Messenger Series.

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Let us pray

O LORD JESUS CHRIST, Son of the living God! place Thy cross, passion, and death between Thy judgment and my soul, now and at the hour of my death; vouchsafe, O Lord! to grant to me grace and mercy, to the living and the dead rest and pardon, to Thy Church peace and concord, and to all of us sinners life and glory everlasting. Who livest and reignest world without end. *R.* Amen.

Prime

BY THE sign of the cross save us from our enemies, O God.

V. Incline unto my aid, etc.

V. Glory be to the Father, etc. Alleluia.

Hymn

AT HOUR of prime they bring the Lord of all
Before the Roman governor, and there
False witnesses against His life conspire,
A brutal soldier strikes him on the face,
On which the very angels fear to gaze.

Antiphon

O CROSS, triumphant glorious standard, enable us to win our triumphs in the courts above.

V. We adore Thee, O Christ, etc., *with prayer as above.*

Verse

BY THE sign of the cross save us from our enemies, O God.

V. Incline unto my aid, etc.

V. Glory be to the Father, etc. Alleluia.

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Hymn

AT HOUR of terce the brutal cry resounds
From Jewish lips of "Crucify Him,"
While They clothe Him in a purple robe of shame,
And place a thorny crown upon His head,
And load Him, fainting, with the heavy cross.

Antiphon

THE cruel sentence of death is passed upon that Christ Who broke for us, upon the cross, the bonds of sin.

V. We adore Thee, O Christ! etc., *with prayer as before.*

Sext

BY THE sign of the cross save us from our enemies, O God.

V. Incline unto my aid, etc.

V. Glory be to the Father, etc. Alleluia.

Hymn

AT HOUR of sext they nail Him to the cross
And place Him hanging in the midst of thieves,
They give Him gall and vinegar to drink,
And mock Him as He hangs in bitter woe
For three long cruel hours on the cross.

Antiphon

BY THE fruit of the tree we were made slaves, and by Thy holy cross we are set free. The fruit of the tree was our destruction. The Son of God hath redeemed us.

V. We adore Thee, O Christ, etc., *with prayer as before.*

None

BY THE sign of the cross save us from our enemies, O God.

V. Incline unto my aid, etc.

V. Glory be to the Father, etc. Alleluia.

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Hymn

AT HOUR of none our loving Saviour dies,
And with a full-voiced cry gives up His soul
Into His Father's hands;
with cruel lance
His side is pierced, and forth in ruddy drops,
Come blood and water, mingled, from His Heart.

Antiphon

O MIGHTY work of our redemption! Death itself was overthrown when He Who was true life itself laid down His life upon the cross.
V. We adore Thee, O Christ, etc., *with prayer as before.*

Vespers

BY THE sign of the cross save us from our enemies, O God.
V. Incline unto my aid, O God! etc.
V. Glory be to the Father, etc. Alleluia.

Hymn

AT VESPER song they take His body down,
And gently lay it in the Mother's arms,
The Queen of sorrows gazes
on her Son;
As co-redemptrix of the human race
Her heart is pierced with seven swords of grief.

Antiphon

O BLESSED cross, that alone wast worthy to bear the world's redeemer; blessed wood and blessed nails that bore so sweet a burden; thou alone, O noble cross! art more exalted than the cedar-tree, thou on whom the Saviour of the world hung, whereon Christ won His victory, and by His death conquered death for ever.
V. We adore Thee, O Christ, etc., *with prayer as before.*

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Compline

BY THE sign of the cross save us from our enemies, O God.

V. Incline unto my aid, O God! etc.

V. Glory be to the Father, etc. Alleluia.

Hymn

WHEN compline sounds they carry to the tomb
The sacred body carefully embalmed
By loving hands, and place a mighty stone
Roll'd close against the door, and go their way
In silent grief, to keep the parasceve.

Antiphon

SAVE us, O Saviour of the world! Who by Thy cross and passion hast redeemed us. Come unto our aid, O God! we beseech Thee.

V. We adore Thee, O Christ! etc., *with prayer as before.*

Second Quarter

ACT of Reparation and Act of Consecration to the Sacred Heart, Litany of the Sacred Heart.

"Spare, O Lord! spare Thy people; and be not angry with us forever" (*thrice*). Prayer in silence.

Third Quarter

SORROWFUL Mysteries of the Rosary for sinners in their last agony.

"Spare, O Lord, spare Thy people" (*thrice*). Prayer in silence.

Fourth Quarter

BENEDICTION of the Blessed Sacrament or Stations of the Cross (if made in common);

Or (if made in private):

Pater, *Ave*, and *Gloria Patri* five times in honor of the Five Wounds, for the intentions of the Sacred Heart. *Pater*, *Ave*, *Credo* thrice in honor of the Three Hours' Agony on the cross for the conversion of sinners. "Spare, O Lord! spare Thy people" (*thrice*). Prayer in silence.

Pater, *Ave*, and *Gloria Patri*, for all the intentions of the Church and the Pope.

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Other Prayers Suitable for the Holy Hour

THE Litany of the Passion, Litany of the Sacred Heart, Litany of Jesus, Acts of Reparation and Consecration to the Sacred Heart, Acts of Reparation to the Blessed Sacrament, Acts of Contrition, *Anima Christi, Ego, De Profundis, Miserere, Stabat Mater, Confiteor*, Consecration of Families to the Sacred Heart, The Eucharistic Stations of the Cross, The Eucharistic Rosary, and prayers in honor of the precious blood and the sacred passion of Our Lord.

An Hour with Thee

MY HEART is tired, so tired to-night,
How endless seems the strife!
Day after day the restlessness
Of all this weary life!
I come to lay my burden down,
That so oppresseth me,
And, shutting all the world without,
To spend an hour with Thee, dear Lord,
To spend an hour with Thee.

The Psalter of Jesus[1]

Devoutly kneel, to reverence the Holy Name of Jesus

There is no other name under heaven given to men whereby we must be saved.—Acts. iv. 12.

Part I

GOD hath given Him a name which is above all names, that in the name of Jesus, every knee should bow, of those that are in heaven, on

[1] There are three sorts of Psalters: the first is David's, which contains thrice fifty Psalms; the second, our blessed Lady's, composed of thrice fifty Aves; the third is the Psalter of Jesus, containing fifteen petitions; before each of which that glorious name is *ten* times repeated.

The Psalter is divided into *three* parts, each part embracing five petitions; hence *thrice fifty* times at least is the holy name pronounced.

Let us say the sweet and holy name of Jesus each time, with reverence and reflection.

The "*Jesus Psalter*" was composed by an English Carthusian Father in the fifteenth century. In the older days it was a very popular devotion. It may be said as the Rosary, either altogether, or in three separate parts, according to one's leisure or inclination.

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earth and under the earth; and that every tongue should confess that Our Lord Jesus Christ is in the glory of God the Father.—*Phil.* ii. 10, 11.

First Petition

JESUS, Jesus, Jesus, have mercy on us. Jesus, Jesus, Jesus, have mercy on us. Jesus, Jesus, Jesus, have mercy on us.

Jesus, have mercy on us, O God of compassion, and forgive the many and great offenses we have committed in Thy sight.

Many have been the follies of our lives and great are the miseries we have deserved for our ingratitude.

Have mercy on us, dear Jesus, for we are weak; O Lord, heal us who are unable to help ourselves.

Deliver us from setting our hearts upon any of Thy creatures, which may divert our eyes from a continual looking up to Thee.

Grant us grace henceforth, for the love of Thee, to hate sin, and, out of a just esteem of Thee, to despise all worldly vanities.

Have mercy on all sinners, Jesus, we beseech Thee; turn their vices into virtues, and making them true observers of Thy law, and sincere lovers of Thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for Thy bitter passion, we beseech Thee, and for Thy glorious name, Jesus.

O Blessed Trinity, one eternal God, have mercy on us.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.[1]

Second Petition

JESUS, Jesus, Jesus, help us. Jesus, Jesus, Jesus, help us. Jesus, Jesus, Jesus, help us.

Jesus, help us to overcome all temptations to sin, and the malice of our ghostly enemy.

Help us to spend our time in virtuous actions, and in such labors as are acceptable to Thee.

To render our hearts enamored of virtue, and inflamed with a strong desire of Thy glorious presence.

Help us to deserve and keep a good name, b a peaceful and pious living

[1] Have mercy, etc.; O Blessed Trinity, etc.; Our Father, etc., are repeated at the end of every petition.

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to Thy honor, O Jesus, our own comfort, and the benefit of others.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

Third Petition

JESUS, Jesus, Jesus, strengthen us. Jesus, Jesus, Jesus, strengthen us. Jesus, Jesus, Jesus, strengthen us.

Jesus, strengthen us in soul and body, to please Thee in executing such works of mercy as may bring us to everlasting joy and felicity.

Grant us a firm purpose, most merciful Saviour, to amend our lives and atone for the years past.

Those years which we have misspent to Thy displeasure, in vain or wicked thoughts, words, deeds, and evil customs.

Make our hearts obedient to Thy will, and ready for Thy love, to perform every work of mercy.

Grant us the gifts of the Holy Ghost, which, through a virtuous life and a devout frequenting of Thy most holy sacraments, may at length bring us to Thy heavenly kingdom.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

Fourth Petition

JESUS, Jesus, Jesus, comfort us. Jesus, Jesus, Jesus, comfort us. Jesus, Jesus, Jesus, comfort us.

Jesus, comfort us, and grant us grace to place our chief, our only joy and felicity in Thee.

Send us heavenly meditations, spiritual sweetnesses, and fervent desires of Thy glory; fill our souls with the contemplation of heaven, where we shall everlastingly dwell with Thee.

Bring often to our remembrance Thine unspeakable goodness, Thy gifts, and the great mercy which Thou hast shown us.

And when Thou bringest to our minds the sad remembrance of our sins, whereby we have so ungratefully offended Thee,

Comfort us with the assurance of obtaining Thy grace by the spirit of perfect repentance, which may cleanse away our guilt, and prepare us for Thy kingdom.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

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Fifth Petition

JESUS, Jesus, Jesus, make us constant. Jesus, Jesus, Jesus, make us constant. Jesus, Jesus, Jesus, make us constant.

Jesus, make us constant in faith, hope, and charity; give us perseverance in all virtues, and a resolution never to offend Thee.

Let the memory of Thy passion, and of those bitter pains Thou didst suffer for us, strengthen our patience, and support us in all tribulation and adversity.

Let us always hold fast the doctrines of the Catholic Church, and render us diligent frequenters of all holy duties.

Let no false delight of this deceitful world blind us, no evil temptation or fraud of the devil shake our hearts.

Those hearts, which have forever set up their rest in Thee, and resolved to undervalue all for Thy eternal reward.

Have mercy, etc.

Our Lord Jesus Christ humbled Himself, being made obedient unto death, even the death of the cross.

Hear these our petitions, O most merciful Saviour, and grant us Thy grace so frequently to repeat and consider them that they may prove easy steps whereby our souls may ascend to the knowledge, love, and performance of our duty to Thee and our neighbor, through the whole course of our lives.

R. Amen.

Our Father, etc. Hail Mary, etc. Creed.

Part II

At the name of Jesus, etc.

Sixth Petition

JESUS, Jesus, Jesus, enlighten us with spiritual wisdom. Jesus, Jesus, Jesus, enlighten us with spiritual wisdom. Jesus Jesus, Jesus, enlighten us with spiritual wisdom.

Jesus, enlighten us with spiritual wisdom, that we may know Thy goodness, and all those things which are most acceptable to Thee.

Grant us a clear apprehension of our only good, and discretion to order our lives according to it.

Grant that we may wisely proceed from virtue to virtue, until at length we

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arrive at the clear vision of Thy glorious majesty.

Permit us not, dear Lord, to return to those sins for which we have sorrowed, and from which we have been cleansed by confession.

Grant us grace to benefit the souls of others, by our good example, and to assist those by good counsel whom Thou hast confided to our care.

Have mercy, etc.

Our Father, etc., Hail Mary, etc. Glory be to the Father, etc.

Seventh Petition

JESUS, Jesus, Jesus, grant us grace to fear Thee. Jesus, Jesus, Jesus, grant us grace to fear Thee. Jesus, Jesus, Jesus, grant us grace to fear Thee.

Jesus, grant us grace inwardly to fear Thee, and to avoid all occasions of offending Thee.

Let the threats of the torments which are to fall on sinners, the fear of losing Thy love and Thy heavenly inheritance, always keep us in awe.

Let us not dare to remain in sin, but return soon to repentance, lest, through Thine anger, the dreadful sentence of endless death and damnation fall upon us.

Let the powerful intercession of Thy blessed Mother, and all Thy saints, but, above all, Thine own merits and mercy, O my Saviour, ever be between Thine avenging justice and our poor souls.

Enable us, O my God, to work out our salvation with fear and trembling, and let the apprehension of Thy secret judgments render us more humble and diligent supplicants at the throne of Thy grace.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

Eighth Petition

JESUS, Jesus, Jesus, grant us grace to love Thee. Jesus, Jesus, Jesus, grant us grace to to love Thee. Jesus, Jesus, Jesus, grant us grace to love Thee.

Jesus, grant us grace truly to love Thee, for Thine infinite goodness and those excessive bounties we have received, and hope forever to receive, from Thee.

Let the remembrance of Thy goodness and patience

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conquer the malice and wretched inclinations of our perverse nature.

Let the consideration of Thy many deliverances, Thy frequent calls, and continual assistance in the ways of life make us ashamed of our ingratitude.

And what dost Thou require of us for all Thy mercies, or by them, but to love Thee? and why dost Thou require it, but because Thou art our only good?

O dear Lord, our whole life shall be nothing but a desire of Thee, and because we indeed love Thee we will most diligently keep Thy commandments.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

Ninth Petition

JESUS, Jesus, Jesus, grant us grace to remember our death. Jesus, Jesus, Jesus, grant us grace to remember our death. Jesus, Jesus, Jesus, grant us grace to remember our death.

Jesus, grant us grace always to remember our death, and the great account we are then to give; that so our souls, being always well disposed, may depart out of this world in Thy grace.

Then by the holy intercession of Thy blessed Mother, and the assistance of the glorious St. Michael, deliver us from the enemy of our souls: and do thou, our good angel, we beseech thee, help us at that most important hour.

Then, dear Jesus, remember Thy mercy and turn not Thy most amiable face away from us, because of our offenses.

Secure us against the terrors of that day, by causing us to die daily to earthly things, and to have our conversation continually in heaven.

Let the remembrance of Thy death teach us to esteem our lives, and the memory of Thy resurrection encourage us to descend cheerfully into the grave.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father. etc

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Tenth Petition

JESUS, Jesus, Jesus, send us here our purgatory. Jesus, Jesus, Jesus, send us here our purgatory. Jesus, Jesus, Jesus, send us here our purgatory.

Jesus, send us here our purgatory, and so prevent the torments of that cleansing fire which awaits those souls in the next world that have not been sufficiently cleansed in this.

Vouchsafe to grant us those merciful crosses and afflictions which Thou seest necessary for taking off our affections from all things here below.

Since none can see Thee who love anything which is opposed to Thy will, suffer not our hearts to find any rest here but in sighing after Thee.

Too bitter, alas! will be the anguish of a soul which is separated from Thee, which desires, but can not come to Thee, being bound with the heavy chains of sin.

Here then, O my Saviour, keep us continually mortified to this world, that, being purified thoroughly by the fire of Thy love, we may immediately pass from hence into Thine everlasting possession.

Have mercy, etc. Our Lord Jesus, etc.

Hear these, etc. Our Father, etc.

Hail Mary, etc. Creed.

Part III

At the name of Jesus, etc.

Eleventh Petition

JESUS, Jesus, Jesus, grant us grace to avoid bad company. Jesus, Jesus, Jesus, grant us grace to avoid bad company. Jesus, Jesus, Jesus, grant us grace to avoid bad company.

Jesus, grant us grace to avoid bad company and to shun the society of the worldly; but when duty or accident brings us into contact with them, we beseech Thee, by the sanctity of Thy conversation among sinners, to defend us and preserve us from being overcome by any temptations to mortal sin.

Cause us, O blessed Lord, to remember always with

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dread that Thou art present and will take an account of all our words and actions, and judge us according to them.

Repress in us, dear Jesus, all inordinate affection for the pleasures of taste and of sense, and grant us grace to avoid all such as would excite the fire of these unhappy appetites.

Thy power defend, Thy wisdom direct, Thy fatherly pity chastise us and make us live so here among men that we may be fit for the conversation of angels hereafter.

Have mercy on all sinners, Jesus, we beseech Thee, turn their vices into virtues, and making them true observers of Thy law, and sincere lovers of Thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for Thy bitter passion, we beseech Thee, and for Thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on us.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

Twelfth Petition

JESUS, Jesus, Jesus, grant us grace to call on Thee for help. Jesus, Jesus, Jesus, grant us grace to call on Thee for help. Jesus, Jesus, Jesus, grant us grace to call on Thee for help.

Jesus, grant us grace in all our necessities to call on Thee for help, faithfully remembering Thy death and resurrection for us.

Wilt Thou be deaf to our cries, Who wouldst lay down Thy life for our ransom? or canst Thou not save us, Who couldst take it up again for our crown?

Whom have we in heaven but Thee, O dear Jesus, Whose blessed mouth has pronounced: "Call on Me in the day of trouble and I will deliver thee?"

Thou art our sure rock of defense against all sorts of enemies; Thou art our ready grace able to strengthen us in every good work.

Therefore in all our sufferings, in all our weakness and temptations, we will confidently call on Thee; hear us, O Jesus, and when Thou hearest, have mercy.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

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Thirteenth Petition

JESUS, Jesus, Jesus, make us persevere in virtue. Jesus, Jesus, Jesus, make us persevere in virtue. Jesus, Jesus, Jesus, make us persevere in virtue.

Jesus, make us persevere in virtue and a good life and never relinquish Thy service, till Thou bringest us to our reward in Thy kingdom. In all pious customs and holy duties, in our daily and necessary employments, continue and strengthen, O Lord, both our souls and bodies.

Is our life anything but a pilgrimage on earth toward the new Jerusalem, to which he that sits down, or turns out of the way, can never arrive? O Jesus, make us always consider, through how much pain, and how little pleasure, Thou didst press on to a bitter death, that being the way to a glorious resurrection.

Make us, O dear Redeemer, seriously weigh those words of Thine: "He only that perseveres to the end shall be saved."

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

Fourteenth Petition

JESUS, Jesus, Jesus, grant us grace to fix our minds on Thee. Jesus, Jesus, Jesus, grant us grace to fix our minds on Thee. Jesus, Jesus, Jesus, grant us grace to fix our minds on Thee.

Jesus, grant us grace to fix our minds on Thee, especially in time of prayer, when we directly converse with Thee.

Stop the fancies of our wandering heads, and the desires of our unstable hearts; suppress the power of our spiritual enemies who endeavor to draw our minds from heavenly thoughts to many vain imaginations.

So shall we, with joy and gratitude, look on Thee as our deliverer from all the evils we have escaped, and as our benefactor for all the good we have received or can hope for.

We shall see that Thou Thyself art our only good, and that all other things are but means ordained by Thee to make us fix our minds on Thee, to make us love Thee more and more, and, by loving Thee, to be eternally happy.

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O beloved of our souls, take up all our thoughts here, that our eyes, abstaining from all worldly vanities, may become worthy to behold Thee face to face in Thy glory forever.

Have mercy, etc.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

Fifteenth Petition

JESUS, Jesus, Jesus, grant us grace to order our lives toward our eternal welfare. Jesus, Jesus, Jesus, grant us grace to order our lives toward our eternal welfare. Jesus, Jesus, Jesus, grant us grace to order our lives toward our eternal welfare.

Jesus, grant us grace to order our lives toward our eternal welfare, heartily intending and wisely designing all the operations of our souls and bodies for obtaining the reward of Thine infinite bliss and eternal felicity.

For what else is this world but a school to cultivate souls and fit them for the other world? And how are they to be fitted but by an eager desire of enjoying God, their only end? Break our froward spirits, O Jesus; make us humble and obedient; grant us grace to depart hence with contempt of this world and hearts filled with joy at our going to Thee.

Let the memory of Thy passion make us cheerfully undergo all temptations and sufferings here for Thy love, whilst our souls breathe after that blissful life and immortal glory which Thou hast prepared in heaven for Thy servants.

O Jesus, let us frequently and attentively consider, that whatsoever we gain, if we lose Thee, all is lost; and whatsoever we lose, if we gain Thee, all is gained.

Have mercy on all sinners, Jesus, we beseech Thee; turn their vices into virtues, and, making them true observers of Thy law and sincere lovers of Thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory for Thy bitter passion, we beseech Thee, and for Thy glorious name, Jesus. O blessed Trinity, one eternal God, have mercy on us.

Our Lord Jesus Christ humbled Himself, becoming obedient unto death, even the death of the cross (*Phil.* ii. 8).

Hear these our petitions,

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O most merciful Saviour, and grant us Thy grace so frequently to repeat and consider them, that they may prove easy steps whereby our souls may ascend to the knowledge, love, and performance of our duty to Thee and our neighbor through the whole course of our lives.

R. Amen.

Our Father, etc. Hail Mary, etc. Creed.

Hymns and Psalms in Honor of the Most Holy Name of Jesus

An Indulgenced Devotion

Hymn

Jesu Dulcis Memoria

JESU dulcis memoria,	JESUS! the very thought of Thee
Dans vera cordi gaudia:	With sweetness fills my breast;
Sed super mel et omnia,	But sweeter far Thy face to see,
Ejus dulcis præsentia.	And in Thy presence rest
Nil canitur suavius,	Nor voice can sing, nor heart can frame,
Nil auditur jucundius,	Nor can the memory find,
Nil cogitatur dulcius,	A sweeter sound than Thy blest name,
Quam Jesu Dei Filius.	O Saviour of mankind!
Jesu spes pœnitentibus,	O hope of every contrite heart!
Quam pius es petentibus!	O joy of all the meek!
Quam bonus te quærentibus!	To those who fall how kind thou art!
Sed quid invenientibus!	How good to those who seek!
Nec lingua valet dicere	But what to those who find? Ah! this

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Nec littera exprimere:
Expertus potest credere,
Quid sit Jesum diligere.

Nor tongue nor pen can show:
The love of Jesus—what it is,
None but His lov'd ones know.

Sis, Jesu, nostrum gaudium,
Qui es futurum præmium:
Sit nostra in te gloria,
Per cuncta semper sæcula. Amen.

Jesus! our only joy be Thou,
As Thou our prize wilt be;
Jesus! be Thou our glory now
And through eternity. Amen.

Psalms Whose Initial Letters (in Latin) Compose the Most Holy Name of

Jesus

J

Ant. In nomine Jesu.

Ant. In the name of Jesus.

Ps. 99

JUBILATE Deo omnis terra; servite Domino in lætitia.

Introite in conspectu ejus: in exultatione.

Sciote, quoniam Dominus ipse est Deus: ipse fecit nos, et non ipsi nos.

Populos ejus, et oves pascuæ ejus: introite portas ejus in confessione, atria ejus in hymnis; confitemini illi.

Laudate nomen ejus, quoniam suavis est Dominus, in æternum misericordia ejus:

Ps. 99

SING joyfully to God, all the earth; serve ye the Lord with gladness.

Come in before His presence with exceeding great joy.

Know ye that the Lord, He is God: He made us, and not we ourselves.

We are His people, and the sheep of His pasture: go ye into His gates with praise, into His courts with hymns, and give glory to Him.

Praise ye His name, for the Lord is sweet; His mercy endureth forever,

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et usque in generationem et generationem veritas ejus.

Gloria Patri, et Filio, etc.

Ant. In nomine Jesu omne genuflectatur cœlestium, terrestrium, et infernorum.

and His truth to generation and generation.

Glory be to the Father, etc.

Ant. At the name of Jesus let every knee bend in heaven, on earth, and in hell.

℣

Ant. Ego autem in Domino gaudebo.

Ant. But I will rejoice in the Lord.

Ps. 19

EXAUDIAT te Dominus in die tribulationis: protegat te nomen Dei Jacob.

Mittat tibi auxilium de sancto: et de Sion tueatur te.

Memor sit omnis sacrificii tui: et holocaustum tuum pingue fiat.

Tribuat tibi secundum cor tuum: et omne consilium tuum confirmet.

Lætabimur in salutari tuo: et in nomine Dei nostri magnificabimur.

Impleat Dominus omnes petitiones tuas: nunc cognovi, quoniam, salvum fecit Dominus Christum suum.

Exaudiet illum de cœli sancto suo: in potestatibus salus dexteræ ejus.

Ps. 19

MAY the Lord hear thee in the day of tribulation: may the name of the God of Jacob protect thee.

May He send thee help from the sanctuary: and defend thee out of Sion.

May He be mindful of all thy sacrifices: and may thy whole burnt-offering be made fat.

May He give thee according to thy own heart; and confirm all thy counsels.

We will rejoice in thy salvation: and in the name of our God we shall be exalted.

The Lord fulfil all thy petitions: now have I known that the Lord hath saved His anointed.

He will hear him from His holy heaven: the salvation of his right hand *is* in powers.

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Hi in curribus, et hi in equis: nos autem in nomine Domini Dei nostri invocabimus.

Ipsi obligati sunt, et ceciderunt: nos autem surreximus, et erecti sumus.

Domine, salvum fac regem: et exaudi nos in die, qua invocaverimus te.

Gloria Patri, etc.

Ant. Ego autem in Domino gaudebo, et exultabo in Deo Jesu meo.

Some *trust* in chariots, and some in horses: but we will call upon the name of the Lord our God.

They are bound, and have fallen: but we are risen, and are set upright.

O Lord, save the king: and hear us in the day that we shall call upon thee.

Glory be to the Father, etc.

Ant. But I will rejoice in the Lord, and I will exult in Jesus my God.

Ant. Sanctum et terribile nomen ejus.

Ant. Holy and terrible is His name.

Ps. 11

SALVUM me fac, Domine, quoniam defecit sanctus: quoniam diminutæ sunt veritates a filiis hominum.

Vana locuti sunt unusquisque ad proximum suum: labia dolosa in corde, et corde locuti sunt.

Disperdat Dominus universa labia dolosa: et linguam magniloquam.

Qui dixerunt; linguam nostram magnificabimus, labia nostra a nobis sunt: quis noster Dominus est?

Propter miseriam inopum, et gemitum pauperum, nunc exsurgam dicit Dominus.

Ps. 11

SAVE me, O Lord, for there is now no saint: truths are decayed from among the children of men.

They have spoken vain things every one to his neighbor: *with* deceitful lips, *and* with a double heart have they spoken.

May the Lord destroy all deceitful lips, and the tongue that speaketh proud things.

Who have said; we will magnify our tongue; our lips are our own; who is Lord over us?

By reason of the misery of the needy, and the groans of the poor, now will I arise, saith the Lord.

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Ponam in salutari: fiducialiter agam in eo.

Eloquia Domini eloquia casta, argentum igne examinatum, probatum terræ, purgatum septuplum.

Tu, Domine, servabis nos, et custodies nos a generatione hac in æternum.

In circuitu impii ambulant: secundum altitudinem tuam multiplicasti filios hominum.

Gloria Patri, etc.

Ant. Sanctum et terribile nomen ejus: initium sapientiæ timor Domini.

I will set him in safety: I will deal confidently in his regard.

The words of the Lord are pure words: *as* silver tried by the fire, purged from the earth, refined seven times.

Thou, O Lord, wilt preserve us and keep us from this generation forever.

The wicked, walk round about: according to thy highness, Thou hast multiplied the children of men.

Glory be to the Father, etc.

Ant. Holy and terrible is His name: the fear of the Lord is the beginning of wisdom.

℣

Ant. Vocabis nomen ejus Jesum.

Ant. Thou shalt call His name Jesus.

Ps. 12

USQUEQUO, Domine, obliviscéris me in finem? Usquequo avertis faciem tuam a me?

Quamdiu ponam consilia in anima mea, dolorem in cord meo per diem?

Usquequo exaltabitur inimicus meus super me? Respice, et exaudi me, Domine Deus meus.

Illumina oculos meos, ne unquam obdormiam in

Ps. 12

How long, O Lord, wilt Thou forget me unto the end? How long dost Thou turn away Thy face from me?

How long shall I take counsels in my soul, sorrow in my heart all the day?

How long shall my enemy be exalted over me? Consider, and hear me, O Lord, my God.

Enlighten my eyes, that I never sleep in death: lest

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morte; ne quando dicat inimicus meus: prevalui adversus eum.

Qui tribulant me, exultabunt, si motus fuero; ego autem in misericordia tua speravi.

Exultabit cor meum in salutari tuo: cantabo Domino, qui bona tribuit mihi, et psallam nomini Domini altissimi.

Gloria Patri, etc.

Ant. Vocabis nomen ejus Jesum: Ipse enim salvum faciet populum suum a peccatis eorum.

at any time my enemy say: I have prevailed against him.

They that trouble me will rejoice when I am moved: but I have trusted in Thy mercy.

My heart shall rejoice in Thy salvation: I will sing to the Lord, Who giveth me good things: yea, I will sing to the name of the Lord the most high.

Glory be to the Father, etc.

Ant. Thou shalt call His name Jesus: for he shall save His people from their sins.

℣

Ant. Sitivit anima mea.

Ant. My soul hath thirsted.

Ps. 128

Sæpe expugnaverunt me a juventute mea: dicat nunc Israel.

Sæpe expugnaverunt me a juventute mea: etenim non potuerunt mihi.

Supra dorsum meum fabricaverunt peccatores: prolongaverunt iniquitatem suam.

Dominus justus concidit cervices peccatorum: confundantur, et convertantur retrorsum omnes, qui oderunt Sion.

Fiant sicut fœnum tec-

Ps. 128

Often have they fought against me from My youth: let Israel now say.

Often have they fought against me from my youth: but they could not *prevail* over me.

The wicked have wrought upon my back: they have lengthened their iniquity.

The Lord *who* is just will cut the necks of sinners: let them all be confounded and turned back who hate Sion.

Let them be as grass

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torum, quod priusquam evellatur, exaruit.

De quo non implevit manum suam, qui metit: et sinum suum, qui manipulos colligit.

Et non dixerunt, qui præteribant: Benedictio Domini super vos: benediximus vobis in nomine Domini.

Gloria Patri, etc.

Ant. Sitivit anima mea ad nomen sanctum tuum, Domine.

upon the tops of houses which withereth before it be plucked up: wherewith the mower filleth not his hand; nor he that gathereth sheaves, his bosom.

And they that passed by have not said: The blessing of the Lord be upon you: we have blessed you in the name of the Lord.

Glory be to the Father, etc.

Ant. My soul hath thirsted for Thy holy name, O Lord.

Hymn

Jesu Rex Admirabilis

Jesu rex admirabilis,
Et triumphator nobilis,
Dulcedo ineffabilis,
Totus desiderabilis.

O Jesus! king most wonderful!
Thou conqueror renowned!
Thou sweetness most ineffable!
In whom all joys are found!

Quando cor nostrum visitas,
Tunc lucet ei veritas;
Mundi vilescit vanitas,
Et intus fervet charitas.

When once Thou visitest the heart,
Then truth begins to shine;
Then earthly vanities depart,
Then kindles love divine.

Jesu dulcedo cordium,
Fons vivus, lumen mentium,
Excedens omne gaudium,
Et omne desiderium.

O Jesus! light of all below!
Thou fount of life and fire!
Surpassing all the joys we know,
All that we can desire.

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Jesum omnes agnoscite,
Amorem ejus poscite;
Jesum ardenter quærite,
Quærendo inardescite.

Te nostra, Jesu, vox, sonet,
Nostrite mores exprimant;
Te corda nostra diligant
Et nunc et in perpetuum.
Amen.

V. Sit nomen Domini benedictum.
R. Ex hoc nunc, et usque in sæculum.

May every heart confess Thy name,
And ever Thee adore;
And, seeking Thee, itself inflame
To seek Thee more and more.

Thee may our tongues forever bless;
Thee may we love alone;
And ever in our lives express
The image of Thine own.

V. Blessed be the name of the Lord.
R. From henceforth now and for evermore.

Oremus

DEUS, qui unigenitum Filium tuum constituisti humani generis salvatorem, et Jesum vocari jussisti: concede propitius; ut cujus sanctum nomen veneramur in terris, ejus quoque aspectu perfruamur in cœlis. Per eumdem Christum Dominum nostrum.

Amen.

Let us pray

O GOD, Who didst appoint Thine only-begotten Son Saviour of mankind, and didst command that He should be called Jesus; mercifully grant that we may enjoy the vision of Him in heaven, Whose holy name we venerate on earth. Through the same Christ our Lord.
Amen.

The Sovereign Pontiff, Pius VII, by a rescript of the S. Congr. of Indulgences, June 13, 1815, granted to all the faithful, every time that they shall recite, with at least contrite heart and devotion, these psalms, hymns, antiphons, and prayers: 1. An indulgence of seven years and seven quarantines. 2. A plenary indulgence once a month, to any one who shall recite them every day for a month, on any day, when, after confession and communion, he shall

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pray for the intention of the Sovereign Pontiff. 3. A plenary indulgence on the feast of the most holy name of Jesus (the second Sunday after Epiphany), to all those who, having recited them frequently in the course of the year, being truly penitent, after confession and communion, shall pray for the intention of the Sovereign Pontiff.

The same Pope, Pius VII, by another rescript of the same S. Congr., Nov. 13, 1821, added: a plenary indulgence on the feast of the Circumcision of Our Lord Jesus Christ, Jan. 1, and on that of Jesus of Nazareth, Oct. 23, for those who, being truly penitent, after confession and communion, shall pray devoutly for some time for the intention of his Holiness, provided that they have the pious practice of reciting these psalms, hymns, antiphons, and prayers, every day, for a month.

The Psalms

Excellent Spiritual Reading

DURING many weeks of extreme languor the Psalms have never been out of my hands. I was never wearied of reading over and over those sublime lamentations, those flights of hope, those supplications full of love, which answer to all the wants and all the miseries of human nature. It is nearly three thousand years since a king composed those songs in his days of repentance and desolation; and we still find in them the expression of our deepest anguish, and the consolation of our sorrows. The priest recites them daily; thousands of monasteries have been founded in order that these psalms might be chanted at every hour, and that this voice of supplication might never be silent. The Gospel alone is superior to the hymns of David, and this only because it is their fulfillment, because all the yearnings, all the ardors, all the holy impatience of the prophet find their accomplishment in the Redeemer issued of his race.

—Ozanam.

An excellent *daily* spiritual reading would be a combination of extracts from Holy Scripture, "The Imitation of Christ," by Thomas à Kempis, and "The Lives of the Saints" (or St. Francis de Sales' "Devout Life"). A very serviceable book for this purpose is Le Masson's "Spiritual

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Reading for Every Day," edited by Kenelm Digby Best of the Oratory of Saint Philip Neri.

N.B.—Meditation on the Psalms and acts of faith, hope, charity, contrition, adoration, thanksgiving, reparation, and supplication, in the language of the Psalms, are very commendable at Visits to the Blessed Sacrament, and during the Hour of Adoration.

Psalms of Praise, Faith, Hope, Love, Contrition, Thanksgiving, Reparation, Confidence, and Prayer

Psalm XCIX

All Are Invited to Rejoice in God, the Creator of All[1]

A Psalm of Praise

SING joyfully to God, all the earth: serve ye the Lord with gladness.

Come in before His presence with exceeding great joy.

Know ye that the Lord He is God: He made us, and not we ourselves.

We are His people and the sheep of His pasture. Go ye into His gates with praise, into His courts with hymns: and give glory to Him.

Praise ye His name: for the Lord is sweet, His mercy endureth forever, and His truth to generation and generation.

Psalm XXIII

God's Spiritual Benefits to Faithful Souls[2]

A Psalm for David

(*God is my Shepherd*)

THE Lord ruleth me: and I shall want nothing. He hath set me in a place of pasture.

He hath brought me up on the water of refreshment: He hath converted my soul.

He hath led me on the paths of justice, for His own name's sake.

For though I should walk in the midst of the shadow of death, I will fear no evils, for Thou art with me.

Thy rod and Thy staff, they have comforted me.[1]

[1] The annotations are taken from a very commendable little book: Fifty-two Psalms Selected from the Psalter, edited by Father Hugh Pope, O.P., C.T.S., London.

[2] The Psalmist depicts God under the twofold image of a shepherd and a host. The Shepherd's crook guides him, his host's meat and drink support him.

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(*God is my Host*)

Thou hast prepared a table before me, against them that afflict me.

Thou hast anointed my head with oil; and my chalice which inebriateth me, how goodly is it!

And Thy mercy will follow me all the days of my life.

So that I may dwell in the house of the Lord unto length of days.

Psalm XXIII

God is Wonderful in His Works; especially in Mankind, Singularly Exalted by the Incarnation of Christ

Unto the End, for the Presses: a Psalm for David[1]

O Lord our Lord, how admirable is Thy name in the whole earth!

For Thy magnificence is elevated above the heavens.

Out of the mouth of infants and of sucklings Thou hast perfected praise, because of Thy enemies, that Thou mayest destroy the enemy and the avenger.

When I consider Thy heavens, the works of Thy fingers: the moon and the stars which Thou hast founded.

What is man that Thou art mindful of him? or the son of man that Thou visitest him?

Thou hast made him a little less than the angels, Thou has crowned him with glory and honor: and hast set him over the works of Thy hands.

Thou hast subjected all things under his feet, all sheep and oxen: moreover the beasts also of the fields.

The birds of the air, and the fishes of the sea, that pass through the paths of the sea.

O Lord our Lord, how admirable is Thy name in all the earth!

[1] The inscriptions affixed to the Psalms generally indicate first, the person to whom their setting to music or their chanting was entrusted; thus here "unto the end" is probably a mistranslation of a Hebrew word signifying "for the chief musician."

Secondly, the instrument upon which they were to be accompanied; thus here "for the presses," which is probably to be rendered "upon stringed instruments."

And lastly, the name of the composer; thus it is generally thought that "for David" signifies "a Psalm composed by David."

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Psalm XIV

What Kind of Men Shall Dwell in the Heavenly Sion

A Psalm of David

LORD, who shall dwell in Thy tabernacle? or who shall rest in Thy holy hill?

He that walketh without blemish, and worketh justice:

He that speaketh truth in his heart, who hath not used deceit in his tongue.

Nor hath done evil to his neighbor, nor taken up a reproach against his neighbors.

In his sight the malignant is brought to nothing: but he glorifieth them that fear the Lord:

He that sweareth to his neighbor, and deceiveth not.

He that hath not put out his money to usury, nor taken bribes against the innocent:

He that doth these things shall not be moved for ever.

Psalm XXXIII

God's Care for the Afflicted

For David when he changed his countenance before Achimelech, who dismissed him, and he went his way (1 *Kings* xxi).

I WILL bless the Lord at all times, His praise shall be always in my mouth

In the Lord shall my soul make her boast; let the meek hear and rejoice.

O magnify the Lord with me; and let us extol His name together.

I sought the Lord and He heard me: and He delivered me from all my troubles.

Come ye to Him and be enlightened: and your faces shall not be confounded.

This poor man cried, and the Lord heard him: and saved him out of all his troubles.

The angel of the Lord shall encamp round about them that fear Him, and shall deliver them.

O taste and see that the Lord is sweet: blessed is the man that hopeth in Him.

Fear the Lord, all ye

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His saints: for there is no want to them that fear Him.

The rich have wanted, and have suffered hunger: but they that seek the Lord shall not be deprived of any good.

Come, children, hearken to me: I will teach you the fear of the Lord.

Who is the man that desireth life; who loveth to see good days?

Keep thy tongue from evil, and thy lips from speaking guile.

Turn away from evil and do good: seek after peace, and pursue it.

The eyes of the Lord are upon the just: and His ears unto their prayers.

But the countenance of the Lord is against them that do evil things: to cut off the remembrance of them from the earth.

The just cried, and the Lord heard them: and delivered them out of all their troubles.

The Lord is nigh unto them that are of a contrite heart: and He will save the humble of spirit.

Many are the afflictions of the just: but out of them all will the Lord deliver them.

The Lord keepeth all their bones: not one of them shall be broken.

The death of the wicked is very evil: and they that hate the just shall be guilty.

The Lord will redeem the souls of His servants: and none of them that trust in Him shall offend.

Psalm XLI

The Fervent Desire of the Just after God: Hope in Afflictions

I Long for Thee, My God

AS THE hart panteth after the fountains of waters: so my soul panteth after Thee, O God.

My soul hath thirsted after the strong living God: when shall I come and appear before the face of God?

My tears have been my bread day and night: whilst it is said to me daily: Where is thy God?

These things I remembered, and poured out my soul in me: for I shall go over into the place of the wonderful tabernacle, even to the house of God:

With the voice of joy and praise: the noise of one feasting.

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Why art thou sad, O my soul? and why dost thou trouble me?
Hope in God, for I will still give praise to Him: the salvation of my countenance, and my God.

(*But I Am Far from Thee*)

My soul is troubled within me: therefore will I remember Thee from the land of Jordan and Hermoniim, from the little hill.
Deep calleth on deep, at the noise of Thy flood-gates.
All Thy heights and Thy billows have passed over me.
In the day-time the Lord hath commanded His mercy; and a canticle to Him in the night.
With me is prayer to the God of my life; I will say to God: Thou art my support.
Why hast Thou forgotten me? and why go I mourning, whilst my enemy afflicteth me?
Whilst my bones are broken, my enemies who trouble me have reproached me.
Whilst they say to me day by day: Where is thy God?
Why art thou cast down, O my soul? and why dost thou disquiet me?
Hope thou in God, for I will still give praise to Him: the salvation of my countenance, and my God.

(*Yet I Trust in Thee*)

Judge me, O God, and distinguish my cause from the nation that is not holy, deliver me from the unjust and deceitful man.
For Thou art God my strength: why hast Thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?
Send forth Thy light and Thy truth: they have conducted me, and brought me unto Thy holy hill, and into Thy tabernacles.
And I will go into the altar of God: to God Who giveth joy to my youth.
To Thee, O God my God, I will give praise upon the harp:
Why art thou sad, O my soul; and why dost thou disquiet me?
Hope in God, for I will still give praise to Him: the salvation of my countenance and my God.

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Psalm XXXVIII

A Just Man's Peace and Patience in His Sufferings; Considering the Vanity of the World, and the Providence of God

A Canticle of David

I SAID: I will take heed to my ways: that I sin not with my tongue.

I have set a guard to my mouth, when the sinner stood against me.

I was dumb, and was humbled, and kept silence from good things: and my sorrow was renewed.

My heart grew hot within me: and in my meditation a fire flamed out, and I spake with my tongue.

(Teach Me the Vanity of Life)

O Lord, make me know my end.

And what is the number of my days: that I may know what is wanting to me.

Behold Thou hast made my days measurable: and my substance is as nothing before Thee.

And indeed all things are vanity; every man living.

Surely man passeth as an image: yea, and he is disquieted in vain.

He storeth up: and he knoweth not for whom he shall gather these things.

(Teach Me to Hope in Thee)

And now what is my hope? is it not the Lord? and my substance is with Thee.

Deliver Thou me from all my iniquities: Thou hast made me a reproach to the fool.

I was dumb, and I opened not my mouth, because Thou hast done it. Remove Thy scourges from me.

The strength of Thy hand hath made me faint in rebukes: Thou hast corrected man for iniquity.

And Thou hast made his soul to waste away like a spider: surely in vain is any man disquieted.

Hear my prayer, O Lord, and my supplication: give ear to my tears.

Be not silent: for I am a stranger with Thee, and a sojourner, as all my fathers were.

O forgive me, that I may be refreshed before I go hence and be no more.

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Psalm XXV

Trust in God's Goodness

Love of the House of God

JUDGE me, O Lord, for I have walked in my innocence: and I have put my trust in the Lord, and shall not be weakened.

Prove me, O Lord, and try me: burn my reins and my heart.

For Thy mercy is before my eyes: and I am well pleased with Thy truth.

I have not sat with the counsel of vanity: neither will I go in with the doers of unjust things.

I have hated the assembly of the malignant: and with the wicked I will not sit.

I will wash my hands among the innocent: and will compass Thy altar, O Lord:

That I may hear the voice of Thy praise, and tell of all Thy wondrous works.

I have loved, O Lord, the beauty of Thy house: and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked, nor my life with bloody men:

In whose hands are iniquities: their right hand is filled with gifts.

But as for me, I have walked in my innocence: redeem me, and have mercy on me.

My foot hath stood in the direct way: in the churches I will bless Thee, O Lord.

Psalm XXVI

David's Faith and Hope in God

The Psalm of David before He Was Anointed

(*His Faith*)

THE Lord is my light and my salvation, whom shall I fear?

The Lord is the protector of my life: of whom shall I be afraid?

Whilst the wicked draw near against me, to eat my flesh,

My enemies that troubled me, have themselves been weakened, and have fallen.

If armies in camp should stand together against me, my heart shall not fear.

If a battle should rise up against me, in this will I be confident.

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One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.

That I may see the delight of the Lord, and may visit His temple.

For He hath hidden me in His tabernacle: in the day of evils He hath protected me in the secret place of His tabernacle.

He hath exalted me upon a rock: and now He hath lifted up my head above my enemies.

I have gone round, and have offered up in His tabernacle a sacrifice of jubilation: I will sing, and recite a psalm to the Lord.

(*His Hope*)

Hear, O Lord, my voice, with which I have cried to Thee: have mercy on me and hear me.

My heart hath said to Thee: My face hath sought Thee: Thy face, O Lord, will I still seek.

Turn not away Thy face from me; decline not in Thy wrath from Thy servant.

Be Thou my helper, forsake me not; do not Thou despise me, O God my Saviour.

For my father and my mother have left me: but the Lord hath taken me up.

Set me, O Lord, a law in Thy way, and guide me in the right path, because of my enemies.

Deliver me not over to the will of them that trouble me; for unjust witnesses have risen up against me; and iniquity hath lied to itself.

I believe to see the good things of the Lord in the land of the living.

Expect the Lord, do manfully: and let thy heart take courage, and wait for the Lord.

Psalm LXVI

A Prayer for the Propagation of the Church

Unto the End, That all Nations May Give Praise to God

GOD have mercy on us, and bless us: may He cause the light of His countenance to shine upon us, and may He have mercy on us.

That we may know Thy way upon earth: Thy salvation in all nations.

Let the peoples confess to Thee, O God: let all people give praise to Thee.

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Let the nations be glad and rejoice: for Thou judgest the people with justice, and directest the nations upon earth.

Let the peoples, O God, confess to Thee: let all people give praise to Thee: the earth hath yielded her fruit.

May God, our God, bless us, may God bless us: and all the ends of the earth fear Him.

Psalm XXX

In Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice.

Incline Thine ear unto me: make haste to deliver me.

Be Thou, my God, my protector, and a house of refuge: that Thou mayest save me.

For Thou art my strength and my refuge: and for Thy name's sake Thou wilt lead me and nourish me.

Thou wilt bring me out of this snare that they have laid for me: for Thou art my protector.

Into Thy hands I commend my spirit: Thou hast redeemed me, O Lord, the God of truth.

Psalm XC[1]

The Just is secure under the Protection of God

The Praise of a Canticle for David[2]

He that dwelleth in the aid of the Most High shall abide under the protection of the God of heaven.

He shall say to the Lord: Thou art my protector, and my refuge: my God, in Him will I trust.

For He hath delivered me from the snare of the hunters: and from the sharp word.

He will overshadow thee with His shoulders: and under His wings thou shalt trust.

His truth shall compass

[1] It is difficult to arrange this Psalm in stanzas; perhaps the Psalmist contemplated it as being sung by two choirs alternately chanting the praises of God's Providence, while the last three verses contain the Divine ratification of the singer's trustfulness. The best commentary on it is afforded by *Job* v. 14–27.

[2] This title is due to the Greek Bibles; it may mean "Praise in the form of a canticle."

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thee with a shield: thou shalt not be afraid of the terror of the night.

Of the arrow that flieth in the day, of the business that walketh about in the dark: of invasion, or of the noonday devil.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

Because Thou, O Lord, art my hope: Thou hast made the Most High thy refuge.

There shall be no evil come to thee.

Nor shall the scourge come near thy dwelling.

For He hath given His angels charge over thee; to keep thee in all thy ways.

In their hands shall they bear Thee up: lest haply thou dash thy foot against a stone.

Thou shalt walk upon the asp and the basilisk: the lion and the dragon shalt thou tread under thy feet.

Because he hath hoped in me, I will deliver him: I will protect him because he hath known my name.

He shall cry unto me, and I will hear him: I am with him in trouble: I will deliver him, and glorify him.

With length of days will I fill him; and I will show unto him my salvation.

Psalm CIII

A Song of the Creation

"God Said: Let There be a Firmament Made"

BLESS the Lord, O my soul: O Lord my God, Thou art exceeding great.

Thou hast put on praise and beauty: and art clothed with light as with a garment.

Who stretchest out the heaven like a pavilion: Who coverest the higher rooms thereof with water.

Who makest the clouds Thy chariot: Who walkest upon the wings of the winds.

Who makest the winds Thy messengers, and the burning fire Thy minister.

("*Let the Dry Land Appear*")

Who hast founded the earth upon its own bases; it shall not be moved for ever and ever.

The deep, like a garment, is its clothing; above the mountains shall the waters stand.

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At Thy rebuke they shall flee: at the voice of Thy thunder they shall fear.

The mountains ascend, and the plains descend into the place which Thou hast founded for them.

Thou hast set a bound which they shall not pass over: neither shall they return to cover the earth.

Thou sendest forth springs in the vales: between the midst of the hills the waters shall pass.

(" *Let the Earth Bring Forth the Green Grass* ")

All the beasts of the field shall drink: the wild asses shall expect in their thirst.

Over them the birds of the air shall dwell: from the midst of the rocks they shall give forth their voices.

Thou waterest the hills from Thy upper rooms: the earth shall be filled with the fruit of Thy works:

Bringing forth grass for cattle, and herbs for the service of men.

That thou mayest bring bread out of the earth: and that wine may cheer the heart of man.

That he may make the face cheerful with oil: and that bread may strengthen man's heart.

The trees of the field shall be filled, and the cedars of Libanus which He hath planted: there the sparrows shall make their nests.

The highest of them is the house of the heron. The high hills are a refuge for the harts, the rock for the conies.

(" *And God Said: Let There be Lights Made* ")

He hath made the moon for seasons: the sun knoweth his going down.

Thou hast appointed darkness, and it is night: in it shall all the beasts of the woods go about.

The young lions roaring after their prey, and seeking their meat from God.

The sun ariseth, and they are gathered together: and they shall lie down in their dens.

(" *And the Lord God Formed Man of the Slime of the Earth* ")

Man shall go forth to his work, and to his labor until the evening.

How great are Thy works, O Lord? Thou hast made all things in wisdom; the earth is filled with Thy riches.

So is this great sea, which stretcheth wide its arms; there are creeping things without number.

Creatures little and great. There the ships shall go.

This sea-dragon which Thou hast formed to play therein.

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(" *For in Him we Live and Move and Have Our Being* ")

All expect of Thee that Thou give them food in season.

What Thou givest to them they shall gather up: when Thou openest Thy hand they shall all be filled with good.

But if Thou turnest away Thy face, they shall be troubled: Thou shalt take away their breath, and they shall fail, and return to their dust.

Thou shalt send forth Thy spirit, and they shall be created; and Thou shalt renew the face of the earth.

(*Therefore Let Us All Be Grateful*)

May the glory of the Lord endure for ever: the Lord shall rejoice in His works.

He looketh upon the earth, and maketh it tremble: He toucheth the mountains, and they smoke.

I will sing to the Lord as long as I live: I will sing praise to my God while I have my being.

Let my speech be acceptable to Him: but I will take delight in the Lord.

Let sinners be consumed out of the earth, and the unjust, so that they be no more: O my soul, bless thou the Lord.

Psalm 39

God Hears the Prayer of the Just
Place Your Trust in the Lord

WHEN I called upon Him, the God of my justice heard me: when I was in distress, Thou didst enlarge me.

Have mercy upon me and hear my prayer.

O ye sons of men, how long will ye be dull of heart: why do ye love vanity, and seek after lying?

Know ye also that the Lord hath exalted His holy one: the Lord will hear me when I cry unto Him.

Be ye angry, and sin not: the things which ye say in your hearts, be sorry for upon your beds.

Offer up the sacrifice of justice, and hope in the Lord: there are many that say, Who showeth us good things?

The light of Thy countenance, O Lord, is signed upon us: Thou hast put gladness in my heart.

By the fruit of their corn and wine and oil: are they multiplied.

In peace in the selfsame: I will sleep and take my rest.

For Thou only, O Lord, hast established me in hope.

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Psalm XXXIII

Peace Dependent on a Good Conscience
The Lord is with the Contrite of Heart
The Lord Will Save the Humble of Spirit

I WILL bless the Lord at all times: His praise *shall be* always in my mouth.

In the Lord shall my soul be praised: let the meek hear and rejoice.

O magnify the Lord with me: and let us extol His name together.

I sought the Lord, and He heard me: and He delivered me from all my troubles.

Come ye to Him and be enlightened: and your faces shall not be confounded.

This poor man cried, and the Lord heard him: and saved him out of all his troubles.

The angel of the Lord shall encamp round about them that fear Him: and shall deliver them.

O taste, and see that the Lord is sweet: blessed is the man that hopeth in Him.

Fear the Lord all ye His saints: for there is no want to them that fear Him.

The rich have wanted, and have suffered hunger: but they that seek the Lord shall not be deprived of any good.

Come children, hearken to me: I will teach you the fear of the Lord.

Who is the man that desireth life: who loveth to see good days?

Keep thy tongue from evil: and thy lips from speaking guile.

Turn away from evil, and do good: seek after peace and pursue it.

The eyes of the Lord are upon the just: and His ears unto their prayers.

But the countenance of the Lord is against them that do evil things: to cut off the remembrance of them from the earth.

The just cried, and the Lord heard them: and delivered them out of all their troubles.

The Lord is nigh unto them that are of a contrite heart: and He will save the humble of spirit.

Many are the afflictions of the just: but out of them all will the Lord deliver them.

The Lord keepeth all their bones: not one of them shall be broken.

The death of the wicked is very evil: and they that hate the just shall be guilty.

The Lord will redeem the souls of His servants: and none of them that trust in Him shall offend.

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Psalm LXXXIII

The Soul Aspireth after Heaven, Rejoicing in the Meantime in Being in the Communion of God's Church upon Earth

Unto the End, for the Wine-Presses,[1] a Psalm for the Sons of Core

(*The Happiness of Those Who Serve in God's House*)

How lovely are Thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord.

My heart and my flesh have rejoiced in the living God.

For the sparrow hath found herself a house, and the turtle-dove a nest for herself where she may lay her young ones:

Thy altars, O Lord of hosts, my king and my God.

Blessed are they that dwell in Thy house, O Lord: they shall praise Thee for ever and ever.

Blessed is the man whose strength is in Thee; in their hearts are the paths; they that pass through this vale of tears, they make it a place of springs.

For the law-giver shall give a blessing, they shall go from virtue to virtue: the God of gods shall be seen in Sion.

(*A Prayer That, though Exiled from God's House, He May yet Enjoy God's Protection*)

O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

Behold, O God our protector: and look on the face of Thy Christ.

For better is one day in Thy courts above thousands.

I have chosen to be a servant in the house of my God—rather than to dwell in the tabernacle of sinners.

For God loveth mercy and truth: the Lord will give grace and glory.

He will not deprive of good things them that walk in innocence; O Lord of hosts, blessed is the man that trusteth in Thee.

[1] The Hebrew word "Gittith" may mean "after the manner of Gath," i.e., on an instrument in use among the people of Gath.

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Psalm LXII

The Prophet Aspireth after God

A Psalm of David when He Was in the Desert of Edom

(*I Live United to God*)

O God, my God, to Thee do I watch at break of day.

For Thee my soul hath thirsted; for Thee my flesh, O how many ways!

In a desert land, and where there is no way, and no water: so in the sanctuary have I come before Thee, to see Thy power and Thy glory.

For Thy mercy is better than life: Thee my lips shall praise.

Thus will I bless Thee all my life long. and in Thy name I will lift up my hands.

Let my soul be filled as with marrow and fatness: and my mouth shall praise Thee with joyful lips.

Remembering Thee upon my bed, I will meditate on Thee in the morning: because Thou hast been my helper.

And I will rejoice under the covert of Thy wings: my soul hath stuck close to Thee: Thy right hand hath received me.

(*And Therefore I Shall Triumph*)

But they have sought my soul in vain, they shall go into the lower parts of the earth:

They shall be delivered into the hands of the sword, they shall be the portions of foxes.

But the king shall rejoice in God, all they shall be praised that swear by Him: because the mouth is stopped of them that speak wicked things.

Psalm LXXXV

A Prayer for God's Grace to Assist Us to the End

(Have Mercy on Me)

Incline Thy ear, O Lord, and hear me: for I am needy and poor.

Preserve my soul, for I am holy: save Thy servant, O my God, that

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trusteth in Thee.

Have mercy on me, O Lord, for I have cried to Thee all the day. Give joy to the soul of Thy servant, for to Thee, O Lord, I have lifted up my soul.

For Thou, O Lord, art sweet and mild: and plenteous in mercy to all that call upon Thee.

(*Hear Me*)

Give ear, O Lord, to my prayer: and attend to the voice of my petition.

I have called upon Thee in the day of my trouble: because Thou hast heard me.

There is none among the gods like unto Thee, O Lord: and there is none according to Thy works.

All the nations Thou hast made shall come and adore before Thee, O Lord: and they shall glorify Thy name.

For Thou art great and dost wonderful things: Thou art God alone.

Conduct me, O Lord, in Thy way, and I will walk in Thy truth: let my heart rejoice that it may fear Thy name.

I will praise Thee, O Lord my God, with my whole heart, and I will glorify Thy name for ever:

For Thy mercy is great towards me: and thou hast delivered my soul out of the lower hell.

(*Look upon Me*)

O God, the wicked are risen up against me, and the assembly of the mighty have sought my soul: and they have not set Thee before their eyes.

And Thou, O Lord, art a God of compassion, and merciful, patient, and of much mercy, and true.

O look upon me, and have mercy on me: give Thy command to Thy servant, and save the son of Thy handmaid. Show me a token for good: that they who hate me may see, and be confounded, because Thou, O Lord, hast helped me and hast comforted me.

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Psalm CXX

God is the Keeper of His Servants

A Gradual[1] Canticle

I HAVE lifted up my eyes to the mountains, from whence help shall come to me.

My help is from the Lord, Who made heaven and earth.

May He not suffer thy foot to be moved; neither let Him slumber that *keepeth* thee.

Behold He shall neither slumber nor sleep, that *keepeth* Israel.

The Lord is thy *keeper*, the Lord is thy protection upon thy right hand.

The sun shall not burn thee by day; nor the moon by night.

The Lord *keepeth* thee from all evil: may the Lord *keep* thy soul.

May the Lord *keep* thy coming in and thy going out; from henceforth now and for ever.

Indulgenced Acts in Honor of the Blessed Sacrament

Reverent Genuflection and Devout Invocation Before the Blessed Sacrament

1. FOR reciting in any language the invocation, "Jesus, my God, I adore Thee here present in the sacrament of Thy love," whilst devoutly genuflecting before the Blessed Sacrament enclosed in the tabernacle, one hundred days' indulgence, each time.

2. For reciting the same invocation whilst adoring with a double genuflection the Blessed Sacrament solemnly exposed, three hundred days, each time.

3. For making an exterior act of reverence in passing by a church or oratory where the Blessed Sacrament is kept, one hundred days each time.

Pius X (S. Cong. Indul., July 13, 1908).

[1] Many explanations have been given of this term, which is applied to the Psalms cxix–cxxxi. They are commonly known as "The Songs of Ascents," either because they were sung during the regular pilgrimages to Jerusalem, *cf. Exod.* xxiii. 17, or because they were sung on the steps or "ascents" of the Temple.

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Seven Visits to the Blessed Sacrament

Reflections and Prayers for Holy Communion, for Short Visits to the Blessed Sacrament, and for the Hour of Adoration

Visit I

Emmanuel: God with Us

I

IN ANSWER to the two disciples who followed Jesus, saying: "Master, where dwellest Thou?" He answered: "Come and see!" (*John* i. 39.)

"Come and see" where He dwells now in the Blessed Sacrament.

II

POOR was His dwelling-place in the stable in the desert, on the cross—in Bethlehem, Nazareth, and Judea—and still for love of us how poor is His abode upon our altars.

III

AND, alas! how poorly is He lodged within our hearts!

"Come to Me, all you that labor and are burdened and I will refresh you" (*Matt.* xi. 28). Does not Jesus still address these words to us from the tabernacle?

The Holy Eucharist is at once refreshment and rest to our souls.

I

THE Wise Men were led by a star to Bethlehem, where they found Jesus. The lamp of the sanctuary is the light which shines for us and shows us where Jesus reposes.

II

"VENITE, adoremus." "Come, let us adore Him" in union with these fervent worshipers of Jesus, with "exceeding great joy."

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III

THE Wise Men offered "gold and frankincense and myrrh" to their infant king. What gifts have we brought to the God Who dwells on our altars?

Let us imitate the three holy kings by offering to Our Lord in the Sacrament of the Altar the most becoming gifts: 1. The treasures of the hearts, i.e., the gold of charity, the frankincense of prayer, and the myrrh of mortification. 2. The treasures of the purse—gold and silver or any other donation for poor churches and especially for the embellishment of the sanctuary, and of the tabernacle, that now takes the place of the manger at Bethlehem. We may place our offerings in Mary's hands by means of her representative, the priest, the guardian of the eucharistic babe, and we may be certain that Jesus will accept them and will smile upon us, as He smiled upon the holy kings when they adored Him and poured out their treasures at His feet. Let us resolve, moreover, that Christ shall be our king in truth, and that He shall rule over us with absolute sway. In holy communion Jesus enters as king into our hearts. But when does He reign in us? When His doctrine is our guide of conduct and its divine truths form our rule of life. Christ reigns in us, when we live His life, so that His virtues supplant our vices and take the place of our imperfections. The kingdom of Christ, when once firmly established in our hearts, will make us inexpressibly happy. It is mild and beneficent in its rule. "My yoke is sweet and My burden is light." Christ is the king of peace. Meekly and humbly He enters our hearts as we adore Him before the tabernacle or receive Him in reality in holy communion, to enrich it with the peace, the rest, the joy of paradise. And when you go to the Holy Table, or when you kneel before the tabernacle, in the presence of the divine king, ever remember that you speak to your Lord. Who is infinitely rich and infinitely good, Who loves to be implored, because He is all love and is ever pleased to give. Therefore beseech Him that He would give you His spirit, the spirit of humility; the spirit of perfect obedience, of fidelity to one's duties;

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of entire self-abandonment to His mercy, and entire self-denial; the spirit which instils a supreme esteem and a perfect love of the cross, and which moves the soul to lead a life of charity; of complete self-immolation to the glory of God, and for the good of our neighbor; the spirit which wisely guides and persuades the soul to purity of intention in every action, conducting it to sincerity and simplicity of operation, with a perfect love of the hidden life; a life unaffectedly retired, with gladness, with gentleness, with sweet condescension, and fraternal charity. This is the spirit of Our Lord Jesus Christ, liberally bestowed by Him upon every one who shall ask it—particularly in the precious moment of adoring Him in the Blessed Sacrament.

—Emmanuel.

N. B.—At each visit say the following prayer in connection with other prayers, litanies, or devotions, in honor of the Blessed Sacrament, the Holy Name, the Sacred Heart, or the Most Precious Blood of Our Lord.

Then make a spiritual communion and an offering of the fruit of the visit, viz., a resolution to do something for the love of Jesus and in imitation of His sacred Heart.

St. Alphonsus' Prayer

LORD JESUS CHRIST, Who, through the love which Thou bearest to men, dost remain with them day and night, in this sacrament, full of mercy and of love, expecting, inviting, and receiving all who come to visit Thee, I believe that Thou art present in the Sacrament of the Altar. From the abyss of my nothingness I adore Thee, and I thank Thee for all the favors which Thou hast bestowed upon me, particularly for having given me Thyself in this sacrament, for having given me for my advocate Thy most holy Mother, Mary, and for having called me to visit Thee in this church.

I this day salute Thy most loving Heart, and I wish to salute it for three ends: first, in thanksgiving for this great gift; secondly, in compensation for all the injuries Thou hast received from Thy enemies in this

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sacrament; thirdly, I wish by this visit to adore Thee in all places in which Thou art least honored and most abandoned in the holy sacrament. My Jesus, I love Thee with my whole heart. I am sorry for having hitherto offended Thine infinite goodness. I purpose, with the assistance of Thy grace, never more to offend Thee; and, at this moment, miserable as I am, I consecrate my whole being to Thee. I give Thee my entire will, all my affections and desires, and all that I have. From this day forward do what Thou wilt with me, and with whatever belongs to me. I ask and desire only Thy holy love, the gift of final perseverance, and the perfect accomplishment of Thy will. I recommend to Thee the souls in purgatory, particularly those who were most devoted to the Blessed Sacrament and to most holy Mary; and I also recommend to Thee all poor sinners. Finally, my dear Saviour, I unite all my affections with the affections of Thy most loving Heart; and, thus united, I offer them to Thy eternal Father, and I entreat Him, in Thy name, and for Thy sake, to accept them.

Indulgence of 300 days when said before the Blessed Sacrament.—Pius IX, Sept. 7, 1854.

Come, Lord Jesus

O Jesus, hidden God, I cry to Thee;
O Jesus, hidden Light, I turn to Thee;
O Jesus, hidden Love, I run to Thee;
With all the strength I have I worship Thee;
With all the love I have I cling to Thee;
With all my soul I long to be with Thee,
And fear no more to fail, or fall from Thee.

O Jesus, deathless Love, Who seekest me.
Thou Who didst die for longing love of me,
Thou king, in all Thy beauty, come to me,
White-robed, blood-sprinkled, Jesus, come to me,
And go no more, dear Lord, away from me.

O sweetest Jesus, bring me home to Thee;
Free me, O dearest God, from all but Thee.

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And all the chains that keep me back from Thee;
Call me, O thrilling Love, I follow Thee;
Thou art my all, and I love nought but Thee.

O hidden Love, Who now art loving me;
O wounded Love, Who once wast dead for me;
O patient Love, Who weariest not of me—
O bear with me till I am lost in Thee;
O bear with me till I am found in Thee.

—Fr. Rawes.

Spiritual Communion

Recite one of the following Acts:

I

O Jesus, my Saviour, Who art truly present in the Blessed Sacrament for the nourishment of our souls! since I cannot now receive Thee sacramentally, I humbly and earnestly beseech Thee to refresh me spiritually. I love Thee above all things and I desire to possess Thee within my soul. Come into my mind to illumine it with the light of heaven; come into my heart to enkindle therein the fire of Thy love. Unite me so intimately with Thee, that it may be no more I that live but Thou that livest and reignest in me forever. "O Sacrament most holy! O Sacrament divine! All praise and all thanksgiving be every moment Thine!"

II

Indulgenced Act, by St. Alphonsus Liguori

My Jesus, I believe that Thou art in the Most Holy Sacrament. I love Thee above all things, and I long for Thee in my soul. Since I can not receive Thee now sacramentally, come at least spiritually into my heart. I embrace Thee as already there and unite myself wholly to Thee; never permit me to be separated from Thee.
Jesus, my good, my sweet love,
Wound, inflame this heart of mine.
So that it may be always and all on fire for Thee!

Indulgence of 60 days, once a day.—Leo XIII, June 30, 1893.

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III

O my Jesus, I love Thee with my whole heart, and I wish to live always united to Thee. As I can not now receive Thee sacramentally, I receive Thee in spirit. Come, then, into my soul; come, O God of my heart; come and remain always with me.

IV

O my Jesus, living in the blessed Eucharist, come and live in my soul; reign over all my faculties; so that I may be able to say with Thine apostle; "I live, yet not I, but Christ liveth in me." Jesus, meek and humble of Heart, make my heart like unto Thine! Sweet Heart of Jesus, be my love!

V

O my sweet Jesus, come into my heart. Poor as it is, may it be to Thee a sanctuary from those who hate Thee, as Thy Heart is to me a refuge and a sanctuary from my enemies.

VI

O my heart is ready, O my Jesus, to receive Thee. Enter, and stay with me, for the day is far spent. Tribulation draws nigh and there is none to help, but if Thou art with me I shall not fear.

Aspirations

Anima Christi, sanctifica me.
Corpus Christi, salva me.
Sanguis Christi, inebria me.
Aqua lateris Christi, lava me.

Soul of Christ, be my sanctification.
Body of Christ, be my salvation.
Blood of Christ, fill all my veins.
Water of Christ's side, wash out my stains.

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Passio Christi, conforta me.	Passion of Christ, my comfort be.
O bone Jesu, exaudi me.	O good Jesu, listen to me.
Intra tua vulnera absconde me.	In Thy wounds I fain would hide,
Ne permittas me separari a te.	Ne'er to be parted from Thy side.
Ab hoste maligno defende me.	Guard me should the foe assail me.
In hora mortis meæ voca me,	Call me when my life shall fail me.
Et jube me venire ad te,	Bid me come to Thee above,
Ut cum sanctis tuis laudem te,	With Thy saints to sing Thy love,
In sæcula sæculorum. Amen.	World without end. Amen.

Three Offerings to the Most Holy Name

MOST holy Virgin, I venerate thee with my whole heart above all angels and saints in paradise, as the daughter of the eternal Father, and I consecrate to thee my soul with all its powers. Ave Maria.

MOST holy Virgin, I venerate thee with my whole heart above all angels and saints in paradise, as the Mother of the only-begotten Son, and I consecrate to thee my body with all its senses. Ave Maria.

MOST holy Virgin, I venerate thee with my whole heart above all angels and saints in paradise, as the spouse of the Holy Ghost, and I consecrate to thee my heart and all its affections, praying thee to obtain for me from the ever-blessed Trinity all that is necessary for my salvation. Ave Maria.

Indulgence of 300 days, every time.—Pius IX, June 18, 1876.

Fruit of the Visit

I

BEHOLD Christ seated in thy heart, as thy divine king—the almighty and most bountiful king—Who demands thy whole heart and thy un-

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divided affections. He shows thee the pattern of His life, that thou mayest look closely at it and do in like manner.

II

DESIRE out of love to be perfectly conformed to His likeness; that so thou mayest be clothed with all the perfections of God, as far as is possible to man; and mayest imitate those virtues which are specially shown in the Most Holy Sacrament — His charity, humility, and obedience.

III

ASK of thy Lord the most perfect "conformity to His divine will," so that God may be able to glory in thee, and say: "I have found a man according to My own Heart, who shall do all My wills" (*Acts* xiii. 22).

Aspiration

"WITH Christ I am nailed to the cross; and I live, now not I; but Christ liveth in me" (*Gal.* ii. 19, 20).

"SHOW, O Lord, Thy ways to me, and teach me Thy paths" (*Ps.* xxiv. 4).

Eucharistic Gems

OUR tabernacle is holier than the Holy of holies, yea, than the Ark itself; for it contains the most sacred and life-giving flesh of Our Saviour, Christ.—St. Nicephorus of Constantinople.

The Spouse wished to leave to His beloved a companion, that she might not be lonely during His long absence; He therefore left her Himself in the Holy Sacrament, as the best companion He could imagine for her.—St. Peter of Alcantara.

Here (in the Holy Sacrament) He abides day and night as a living victim before the eyes of His Father, appeasing His anger and satisfying His justice, communicating the life of grace and the seed of the life of glory to those who approach Him worthily.

—Lallemant.

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Jesus, my Lord, my God, my All!

JESUS, my Lord, my God, my all!
How can I love Thee as I ought?
And how revere this wondrous gift,
So far surpassing hope or thought?
Sweet Sacrament, we Thee adore;
Oh! make us love Thee more and more.

DEAREST Lord, teach me to be generous, teach me to serve Thee as Thou deservest. To give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labor and not to seek reward, save that of feeling that I do Thy will.

—St. Ignatius.

O KING of angels! Who can tell Thy worth?
The angels round Thy tabernacle know how far too short eternity will prove to exhaust the hymns that should enumerate the wonders of Thy sacrament of love!

—Faber.

O Jesus! King Most Wonderful

O JESUS! King most wonderful!
Thou conqueror renowned!
Thou sweetness most ineffable!
In Whom all joys are found!

When once Thou visitest the heart,
Then truth begins to shine;
Then earthly vanities depart;
Then kindles love divine.

O Jesus, light of all below!
Thou font of life and fire!
Surpassing all the joys we know,
All that we can desire!

May every heart confess Thy name,
And ever Thee adore;
And seeking Thee, itself inflame
To seek Thee more and more.

Thee may our tongues forever bless;
Thee may we love alone;
And ever in our lives express
The image of Thine own.

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Visit XX

The Mystery of Faith

I

"Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came" (*John* xx. 24). Is our absence from Mass, from the holy table, from Benediction not reprehensible? Could we not be present more frequently when the sacred mysteries are celebrated?

II

When Our Lord again appeared to the apostles, and this time also to the doubting Thomas, He said to the latter: "Be not faithless but believing, . . . blessed are they that have not seen and have believed" (*John* xx. 27, 29).

We do not see Jesus in the sacred Host with our bodily eyes, but we know that He is really and substantially present; we see Him with the eyes of faith. Do we always conduct ourselves before the tabernacle with that devotion which the reality of faith suggests?

III

With Thomas let us vehemently protest our faith and give evidence of it by our self-sacrificing love. Jesus, Thou art my Lord and my God.

Consideration

"The Holy Eucharist is called the 'Mystery of Faith' at the most solemn moment of the Mass, when the priest, at the consecration of the chalice, pronounces the words: 'This is the chalice of My blood, of the new and everlasting testament, *the mystery of faith*, which shall be shed for you and for many unto the remission of sins.'

"This name imports that only the light of faith can let us see the body and blood of Our Lord on the altar, where the unbeliever sees nothing but bread and

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wine. The Eucharist is a great secret of divine goodness, revealed only to simple faith—*Mysterium Fidei.*

"The Eucharist is more than a mystery; it is the epitome of all the mysteries of our holy religion; for transubstantiation and the real presence pre-suppose the incarnation of the Word, of which they are the continuation; and as the Father with the Holy Ghost is in the Word, and this august Trinity is the inexhaustible source of all the mysteries of grace and glory, so the whole supernatural world centers in the mystery of the Eucharist. Blessed is he who has faith and in faith adores God in this mystery!

"For, though the heavenly bliss consists in seeing God face to face, yet here on earth blessed are they who have not seen and have believed, because all our happiness here below consists in meriting heaven, not in enjoying it, and merit comes by faith, not by sight.

"The laborious merits of faith, however, are never without their unspeakable joys, even now in this life, because in believing, although we see not God, yet we feel Him, we feel God Who surpasses our knowledge (*Job* xxxvi. 26). When God speaks man must believe; what can be more reasonable? Now the God-Man, in blessing the bread, said, 'This is My body'; and in blessing the wine He said 'This is My blood.' Who am I, that I should refuse to believe Thee, O my God? I believe firmly and implicitly. I cannot fathom the mystery of the Eucharist, but I can perceive and taste it, since it is not only a mysterious truth, but a miraculous food given me to eat; a food containing in itself all sweetness, better far than the manna of the wilderness. The Psalmist says: 'Taste and see that the Lord is sweet' (*Ps.* xxxiii. 9). It is necessary to taste this food to know its sweetness and to appreciate it. The spiritual perception is sharpened by faith and love more than by science, and so it will often happen that while the theologian goes on coldly speculating concerning the mysteries of faith, he really understands far less than one who in holiness and simplicity of faith partakes with relish and love of this miraculous food. It is by tasting that we tell the flavor of a fruit and not by chemical analysis of its acids and sap. O precious simplicity of faith! I give thanks to Thee, 'O

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Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them to little ones' " (*Matt.* xi. 25). —"Names of the Eucharist."

O God! Enliven my faith, and strengthen it with Thy grace, that it may be a living and vigorous faith—a faith productive of good works—a faith whose virtue is such that what I do may never contradict what I believe.

Thee prostrate I adore,
the Deity that lies
Beneath these humble
veils concealed from human
eyes;
My heart doth wholly yield,
subjected to Thy sway,
For contemplating Thee it
wholly faints away.
Hail, Jesus, hail; do
Thou, good Shepherd
of the sheep,
Increase in all true hearts
the faith they fondly
keep.

The sight, the touch, the
taste, in Thee are here
deceived;
But by the ear alone this
truth is safe believed;
I hold whate'er the Son of
God hath said to me;
Than this blest word of
truth no word can
truer be.
Hail, Jesus, hail, etc.

Upon the cross Thy God-
head only was con-
cealed;
But here Thy manhood too
doth lie as deeply
veiled;
And yet, in both these
truths confessing my
belief,
I pray as prayed to Thee
the poor repentant
thief.
Hail, Jesus, hail, etc.

I see not with mine eyes
Thy wounds, as
Thomas saw;
Yet own Thee for my God
with equal love and
awe;
Oh grant me, that my faith
may ever firmer be,
That all my hope and love
may still repose in
Thee.
Hail, Jesus, hail, etc.

N. B.—Prayers and spiritual communion as at Visit I (Page 839).

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Fruit of the Visit

I

BEHOLD Christ seated in thy heart as the brightness of the eternal light, revealing the hidden things of heaven; regard thyself as that blind man whom Jesus ordered to be brought to Him, who besought Him and said, "Lord, grant that I may see" (*Wis.* vii. 26; 1 *Cor.* iv. 5; *Luke* xviii. 41).

II

LOVE Him more than thine eyes, and more than everything that is pleasant to thy sight; that so thou mayest resolve to turn away thine eyes from vanity (*Ps.* cxviii. 37).

III

ASK Him for the precious gift of "faith;" that thou mayest see the things that ought to be done, and mayest have strength to do what thou hast seen (*Wis.* iii. 14).

Eucharistic Gems

O THOU memorial of Our Lord's own dying!
O bread that living art and vivifying!
Make ever Thou my soul on Thee to live;
Ever a taste of heavenly sweetness give.

O loving Pelican! O Jesu, Lord!
Unclean I am, but cleanse me in Thy blood;
Of which a single drop, for sinners spilt,
Is ransom for a world's entire guilt.

Jesu! Whom for the present veil'd I see,
What I so thirst for, oh! vouchsafe to me:
That I may see Thy countenance unfolding,
And may be blest Thy glory in beholding.

THE real presence of Our Lord in this sacrament corresponds to the perfection of faith; for we believe not only in Our Lord's divinity, but also in His humanity. Hence we read in St. John's Gospel: "Ye believe in God; believe also in Me" (*John* xiv. 1).
—St. Thomas.

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JESUS loves each one of us with a love so tender and particular that He enters upon His eucharistic life for the ultimate purpose of uniting Himself most intimately with the wayward nature of every one of us, of sharing its human sorrows, and of transferring into it His own pure life.—Dalgairns.

When we partake of the body and blood of the Lord, by eating His bread and drinking His chalice, we are taught to die to the world, to have our life hidden with Christ in God, and to crucify our flesh with its vices and concupiscences.

—St. Fulgentius.

Jesu! our only joy be Thou,
As Thou our prize will be;
Jesu! be Thou our glory now
And through eternity.

Aspiration

"WITH Christ I am nailed to the cross; and I live, now not I; but Christ liveth in me" (*Gal.* ii. 19, 20).

Visit XXX

Jesus, Our Hope

I

"IT IS I, fear not" (*Matt.* xiv. 27). Thus spoke Jesus to His disciples when He came to them at night walking upon the sea.

II

JESUS in the eucharistic veil is, as it were, hidden by the shades of night. If we would behold Him only with our corporeal eyes, we shall not know Him.

III

BUT to the ear of faith He will make Himself known, and from the sacred Host we shall hear: "It is I; fear not:" "It is I; have confidence in Me."

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"FEAR not," He says to the just soul; "it is I—I, Who try thee sometimes, it is true, but only to increase thy merit; I, Who chastise thee often, but to preserve thee from evil, and because I love thee and desire thy love and therefore draw thee close to My Heart; I, Who in heaven will be thy reward, exceeding great. It is I; fear not—*Ego sum; nolite timere.*"

The blessed Eucharist is our hope and our confidence. The voice of Jesus comes from the tabernacle: "It is I; fear not." Fear nothing; for behold the humble veils that conceal Me. Here I am more lowly than in the crib of Bethlehem; and the shepherds did not fear Me. Here I am more docile and meek than in the house of Nazareth; and Mary and Joseph did not fear Me. Here I am more destitute than during My mortal life; I had not then where to repose my head; and now I only ask to rest in your tabernacle and in your heart:—"Fear not; *nolite timere.*" Fear nothing; for in this sacrament I have concealed My power, yet I bring with Me My grace and benediction. "Ask and you shall receive; seek and you shall find; knock and it shall be opened to you." My dear Lord, when I approach Thy tabernacle and hear Thee say to me: "It is I; fear not," I praise and adore Thee; I humble myself profoundly; I love and I thank Thee, but I do not fear. I gaze calmly on the enemies of my soul; I despise them and fear them no longer; I resign myself to the sufferings of life, the storms of the world, the tribulations of the flesh, I resign myself and I fear not. I find that this sweet confidence renders it easy to avoid sin and to practise virtue; and I say often to myself that as the fear of the Lord is the beginning of wisdom, so its perfection and consummation is a blind confidence in the God of the Eucharist.

O Jesus! Strengthen my hope; fortify my confidence. O my soul, how canst thou fear? O fair hope, last refuge of the miserable, already thou cheerest me! If my God be with me, whom shall I fear? "If God be for us, who is against us?" (*Rom.* viii. 31.) O my God, I thank Thee for so much good; I love Thee and I

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will love Thee forever; and this love shall be the child of that sweet hope, wherewith Thou inspirest me. Strengthen this hope in me with Thy fatherly benediction, and may it be a benediction of mercy and sweetness, enabling me to serve Thee; a benediction of grace, which shall enrich me with all blessings; a benediction of power, which shall strengthen me and prepare me to receive the fulness of Thy glorious benediction consummated in heaven.

N. B.—Prayers and spiritual communion as at Visit I (Page 839).

Fruit of the Visit

I

BEHOLD Christ seated in thy heart, watching over thy journey to the promised land, and raining down manna for thee to eat: regard thyself as a wanderer in the desert, gathering this heavenly manna, day by day, until in that promised land itself thou shalt eat of its blessed fruits (*Ps.* lxxvii 24; *Jos.* v. 12).

II

LOVE Him more than all aromatical spices and than all the fragrance of flowers, that so thou mayest run after Him always to the odor of His ointments, that is, follow His example, until He, the King, shall bring thee into the cellar of wine (*Cant.* i. 3; ii. 4; vi. 1).

III

ASK Him for the gift of unwavering "Hope," that with all confidence thou mayest say: "In peace I will sleep, and in peace I will rest; since Thou, O Lord, hast marvellously established me in hope" (*Ps.* iv. 9, 10).

Aspiration

"I REJOICE at the things that were said to me: We will go into the house of the Lord. Our feet were standing in thy courts, O Jerusalem" (*Ps.* cxxi. 1, 2).

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Eucharistic Gems

"It is I, fear not."—Here is another of the sweet words the Eucharist addresses to us in its mysterious language, and while it is a tender expression of the love of God for us, it is at the same time a motive of that unbounded confidence He invites us to place in Him.

The Word, within the Host,
Gives me the pledge of peace:
The promise, well assured,
Of joys that never cease.

St. Thomas Aquinas and the Tabernacle

One day a frightful tempest raged around the monastery in which St. Thomas lived. Overcome by fear the monks fled into the cloister to seek a refuge. The Angelic Doctor, however, sought refuge where his heart attracted him, before the tabernacle of the Eucharist. Leaning the head, so dear and venerable to the Church, against the Prison of Love, he awaited in silence the end of the terrific storm.

In the storms of the world and of the passions, amidst calumny, persecutions, and troubles which may rise up against us, let us seek refuge with the God of hosts and we shall find a shelter and a tower of might against the furious onslaughts of the enemies of our soul.

Jesus comes to us laden with graces and treasures to enrich our souls. Let us not go to meet Him empty handed. Let no moment pass that is not sanctified by some act of virtue, interior or exterior.
—Ibid.

Desire out of love to be perfectly conformed to the likeness of thy eucharistic King, Who cannot countenance inordinate earthly affections.

Ask Him for the spirit of "Self-Immolation," so that by dying daily to ourselves, to our sins, to our bad habits and evil inclinations, we may imitate Him as our divine Model and follow Him faithfully in the Blessed Sacrament as well as on Calvary.

Ask of thy Lord the most perfect conformity to His divine will, so that God may be able to glory in thee, and say: "I have found a man according to My own heart, who shall do all My wills" (*Acts*. xiii. 22).
—Fr. de la Colombière.

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Visit XV

Jesus, Our Love

I

JESUS in the Holy Eucharist is a "consuming fire." His desire is to enkindle this fire within our hearts.

II

BUT how often we come before Him like those tepid souls that are "neither hot nor cold" (*Apoc.* iii. 15).

III

LET us adore Jesus in the tabernacle, and beg of Him that we may no longer remain insensible to the ardent flames of His divine love.

Consideration

"JUST as selfishness severs and puts men asunder one from the other, so love is a unitive power, which draws and binds them together. Charity is the social bond of the Christian family. Charity towards God and man is a fire that burns brightest on the eucharistic hearth, and for this reason the Eucharist is called the 'bond of charity' toward God and man. The Eucharist is the bond of divine charity. How could human love ever have soared up to God, the infinite Being, unless His divine majesty had first lovingly stooped down to us? This makes the apostle of love, St. John, cry out: 'Let us love God, because God first hath loved us' (1 *John* iv. 19). This same cry comes to us from the tabernacle. Could God, indeed, have stooped any lower in order to make us love Him? In the beginning, when He created the world, He veiled His likeness under the created glory of the universe; later on, in the incarnation, He well-nigh disappeared under the obscurity of the human form; last of all He was, as it were, buried out of sight in the Eucharist, under the material and lowly appearances of bread and wine. This self-humiliation of the Godhead is the origin of

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our greatness and it is also our chief incentive to love God.

"The Holy Eucharist is likewise the bond of fraternal charity. It makes all men neighbors, brings them near to one another, or, at any rate, gives them power to become brethren in Jesus Christ, as St. Paul says: 'Now, in Christ Jesus, you, who sometime were afar off, are made nigh by the blood of Christ' (*Ephes.* ii. 13). This fellowship is created by Baptism, but brought to perfection by the Holy Eucharist, in which Christ mingles His sacred flesh with ours and makes us one body with Him. Wonderful thing! The divine Word, in becoming incarnate of His virgin Mother, took upon Him only one human body, but in the eucharistic communion He takes upon Him the flesh of us all, appropriates it, makes it His own, and so draws us near to one another at the Holy Table, more so even than the members of one family, even like the members of one body: 'For we being many are one bread, one body, all, who partake of one bread'" (1 *Cor.* x. 17).

—"The Names of the Eucharist."

O most sacred Host, wherein I humbly adore the incarnate word! From the depth of my nothingness I offer Thee my vows of gratitude and love. In Thee alone, O my God, I acknowledge my life on earth and in heaven. Thou art my nourishment, my preservation, and my comfort. Ah, my heart, how cold art thou beside this furnace of divine love! Give back, O my soul, with thy fullest measure, the affection of thy Lord; turn to Him thy thoughts and thy desires. He is the bread which satisfies; He is the spring which quenches thirst; He is the treasure which forever enriches. Most foolish art thou if thou sufferest thy love to rest on any other object. O my Jesus! I will indeed greatly love Thee; I will love Thee with my whole heart, because Thou art the infinite Good; I will love Thee with my whole soul, because Thou art the one true God; I will love Thee with all my strength, because to Thee I owe all that I have.

Sweetest Heart of Jesus, I implore
That I may love Thee ever more and more!

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Aspiration of St. Francis of Assisi

DEUS meus et omnia! | My God, and my all!

Indulgence of 50 days, every time.

N. B.—Prayers and spiritual communion as at Visit I (Page 839).

Fruit of the Visit

I

BEHOLD Christ seated in thy heart, and giving thee food which endureth to everlasting life; regard thyself as satisfied with this most sweet food, and yet out of love hungering for more (*Luke* xii. 37; *John* vi. 27; *Ecclus.* xxiv. 29).

II

LOVE Him more than all sweetness, more than all pleasant foods; that so, restraining thyself from all excess, thou mayest begin to taste and see how sweet the Lord is (*Ps.* xxxiii. 9).

III

ASK Him for the gift of most fervent "Love," that God only may be sweet to thee, and that everything which is not God may be distasteful.

Eucharistic Gems

NO TONGUE can express the greatness of the love which Jesus Christ bears to our souls. Hence that His absence from us might not be an occasion of forgetting Him, before His departure from the world He left us, as a memorial of love, this most holy sacrament in which He Himself has remained.

—St. Peter of Alcantara.

IN HOLY communion we reverse, in a manner, that token of love and friendship which passed between Jesus and St. John at the Last Supper; for there the disciple leaned upon his Master's bosom, but *here* the Lord condescends to repose in the breast of His unworthy servant. Oh, how pure and brightly clean should we keep the couch on which He thus deigns to rest!—Cardinal Wiseman.

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GOD regards the motive and not the action. It is not the importance of the action that He considers, but the excellence of the intention, the love which prompted it.

—St. Gregory the Great, O.S.B.

So great is the goodness of God in your regard, that, when you ask through ignorance for that which is not beneficial, He does not grant your prayer in this matter, but gives you something better instead.

—St. Bernard, O. Cist.

TO LOVE God truly one must have three hearts in one: a heart all on fire for God; a heart full of charity for his neighbor; and a heart of flint for himself.

—Bl. Benedict Joseph Labre.

LET us never voluntarily dwell upon the faults of others when they present themselves to our minds; instead of dwelling on them let us at once consider what there is of good in these persons. . . . No one should think or say anything of another which he would not wish thought or said of himself.—St. Teresa.

TRUE perfection consists in a perfect love of God and our neighbor; the more perfectly a soul observes these two commandments, the more perfect does she also become.

—Ch. II. St. Teresa: "Interior Castle."

CHARITY is patient, is kind. Charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth, beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away (1 *Cor.* xiii. 4–8).

I say to you: Love your enemies; do good to them that hate you; and pray for them that persecute and calumniate you, that you may be the children of your Father Who is in heaven. Who maketh His sun to rise upon the good

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and bad, and raineth upon the just and unjust (*Matt.* v. 44, 45).

If you will forgive men their offenses, your heavenly Father will forgive you also your offences. But if you will not forgive men, neither will your Father forgive you your offences (*Matt.* vi.. 14, 15).

Prayer

O LORD almighty, Who permittest evil to draw good therefrom, hear our humble prayers, and grant that we remain faithful to Thee unto death. Grant us also, through the intercession of most holy Mary, the strength ever to conform ourselves to Thy most holy will.

Indulgence of 100 days, once a day.

Anima Mia Che Fai?

O Y SOUL, what dost thou? Answer me,
Love God, Who loves thee well,
Love only doth He ask of thee,
Canst thou His love repel?

See how on earth, for love of thee,
In lowly form of bread,
The Sovereign Good and Majesty
His dwelling-place hath made.

He aids thee now, His friendship prove,
And at His table eat;
To share the bread of Life and Love,
His own true flesh thy meat.

What other gifts so great, so high,
Could God Himself impart?
Could Love divine do more, to buy
The love of thy poor heart?

Though once in agonies of pain
Upon the cross He died,
A love so great not even then
Was wholly satisfied.

Not till the hour when He had found
The sweet mysterious way,
To join His Heart in closest bond
To thy poor heart of clay.

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How, then, amid such ardent flame,
My soul, dost thou not burn?
Canst thou refuse, for very shame,
A loving heart's return?

Then yield thy heart at length to love
That God of charity,
Who gives His very self to prove
The love He bears to thee. —St. Alphonsus.

Visit V

Jesus, a Model of Poverty, Humility, and Self-Denial

I

JESUS in the tabernacle, as in the crib, welcomes with an equal love the lowly and the great, the rich and the poor. All may approach Him to pay their homage.

II

WHEN we draw near to Him let us be lowly, as the shepherds were, by humility and simplicity.

III

BE WE ever so poor we may "come to adore Him," and join in the angels' song: "Glory to God in the highest."

Consideration

OUR LORD in the Blessed Sacrament is the model of the religious soul and of the perfect life. He teaches us poverty, obedience, chastity, and these include meekness, humility, charity, self-denial, and all other virtues. In this visit let us consider the virtue of poverty, as exemplified in Our Saviour, together with humility and self-denial. When Jesus Christ was born there came into existence an incomprehensible alliance between His holy humanity and poverty, in virtue of which He chose the latter as His inseparable companion through life. In becoming man He laid aside every appearance of His perfections and assumed our weakness. He submitted

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to be acted on by the elements, by creatures, by demons, and, in a manner, depriving Himself of strength to resist them. Consider the poverty of Jesus on the cross. There, separated from every person and from everything, dying while deserted by His Father, He becomes to us the Model of perfect deprivation of all things. Consider His poverty in the tabernacle. It is voluntary poverty, chosen out of love. He deprives Himself of everything, even to the appearance of existence, and does not so much as retain His liberty of action. He allows Himself to be taken by the priest to the homes of the poor as well as the rich, to be exposed upon the altar, or enclosed in the tabernacle; to be given to the worthy or the unworthy communicant. He gives up all that He has in giving us Himself—His open Heart, His pierced hands, can no longer keep back any graces. But in order to receive them your hearts must be empty of creatures —free from any voluntary attachment to sin and imperfection. "The perfect soul," says St. Jerome, "has nothing but Jesus Christ; if it have anything beside, it is not yet perfect." Enter deeply into these thoughts; nourish your soul with them, knowing that the Heart of Jesus is an inexhaustible fountain of grace. Seek also to relieve the poverty of Jesus somewhat in the tabernacle. Let us, like Mary and Joseph, remain near Him, and minister to His wants, as they did in the cave of Bethlehem and in the house of Nazareth. Too often carelessness and slovenliness in His service take the place of Mary and Joseph's ministrations. Too frequently withered leaves, soiled and dilapidated artificial flowers are deemed a sufficient offering for the Creator, Who has clothed the earth with all her beauty.

Let us take an example of the lowly animals with which Jesus took up His first visible dwelling on earth, and as they are the types of patient, willing labor, so let us imitate them in making it our happiness and pride to work for the Babe of Bethlehem, by helping to raise fitting tabernacles for His dwelling-place, by doing what we can to have the churches kept clean and attractive and the altars duly provided with vestments, ornaments, and, expecially, fine linen—the new swaddling-

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clothes of the eucharistic Babe—by laboring in behalf of poor sanctuaries with our own hands and by seeking to draw other souls to the practice of greater devotion to the Blessed Sacrament.

O Jesus! teach me to become poor in spirit as Thou art poor, humble as Thou art humble, and by Thy utter abandonment of Thyself to the wishes of Thy creatures, teach me to give myself up unreservedly to the directions of Thy divine will. Jesus, meek and humble of heart, make my heart like unto Thine!

—Vide Ram: "Emmanuel."

N. B.—Prayers and spiritual communion as at Visit I (Page 839).

Fruit of the Visit

I

BEHOLD Christ seated in thy heart, breaking His bread for thee, who art perishing of hunger; regard thyself as a poor outcast, asking for the precious and life-giving crumbs.

II

LOVE Him with changeless love as the holy confessors loved Him; that so, being holy in thy life, thou mayest continue in wisdom as the sun, and not, in thy foolishness, be changed as the moon (*Ecclus.* xxvii. 12).

III

ASK Him for the true spirit of "poverty;" that, renouncing all things, thou mayest run more swiftly along the way of perfection, which leadeth straight to the heavenly kingdom.

Pray for "Humility."

IF YOU wish to raise a lofty edifice of perfection, take humility for your foundation.

—St. Thomas Aquinas: Sermon X.

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Aspiration

"THOU didst feed Thy people with the food of angels, and gavest them bread from heaven, prepared without labor, having in it all that is delicious, and the sweetness of every taste" (*Wis.* xvi. 20).

Eucharistic Gems

RECEIVE Him without fear, yet without pride: without fear, because the God Who comes to thee is meek and humble; without pride, because thou hast not deserved to touch Him so familiarly. Open thy lips to eat the flesh of the Son of man, and to drink His blood; for thus He Himself invites thee to the banquet.

—Pere Lacordaire.

HAPPY is he who, when praised and glorified by others, does not regard himself as better than when humbled and despised; because a man is only what he is in the eyes of God and nothing more.

—St. Francis of Assisi: Minor Works, P. IV.

THE conquest of a city is of less importance to us than a victory gained over ourselves.

—St. Gregory the Great, O.S.B.

THE most efficacious sermon is a good example. Nothing better convinces those spoken to than a practical illustration of the counsel given.

—St. Bernard, O. Cist.: Sermons.

Blessed are the Poor in Spirit

I. "BLESSED are the poor in spirit" (*Matt.* v. 3). Ponder, in each particular virtue, its acts, Christ's example, and its rewards. The proper acts of poverty are considered to be five. 1. He is poor in spirit who in affection is ready to lose all rather than offend God. 2. He who actually leaves all for God's sake. 3. He who never aspires to things above himself, and does not presume in himself, and does not court the praises of men. 4. He who denies his own will and judgment, and submits himself to

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others. 5. He who acknowledges that every thing which he has comes from God, and who is intimately convinced of his own nothingness, acknowledging with the Prophet, "my substance is as nothing before Thee" (*Ps.* xxxviii. 6). Though not bound to practise all, every Christian is bound to practise some of the above acts.

II. Christ has given us admirable examples of poverty of spirit throughout the whole course of His life, but principally in His crib, in banishment, in His parents' house, and, lastly, on the cross. Besides, "He debased himself," as St. Paul writes (*Phil.* ii. 7), becoming obedient, not only to His eternal Father and His earthly parents; but also to His tormentors, even to death itself.. Of His doctrine He publicly asserted, "My doctrine is not Mine, but of Him that sent Me" (*John* vii. 16).

III. Christ has promised to reward the professors of poverty of spirit with the possession of heaven. "Theirs," he says, "is the kingdom of heaven." Reflect how advantageous it is to obtain the kingdom of heaven with its eternal happiness, by the exchange of some few transitory enjoyments of this world. Ponder the excellence of this kingdom, its riches, glory, and perpetuity. "The eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him" (1 *Cor.* ii. 9). Hence St. Gregory Nazianzen had reason to say, "Happy is he who buys Christ, though the purchase cost him all his goods and fortune."

—Fr. Baxter's "Meditations."

The Beatitudes

1. "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

2. "Blessed are the meek; for they shall possess the land."

3. "Blessed are they that mourn; for they shall be comforted."

4. "Blessed are they that hunger and thirst after justice; for they shall have their fill."

5. "Blessed are the merciful; for they shall obtain mercy."

6. "Blessed are the clean of heart; for they shall see God."

7. "Blessed are the peacemakers; for they shall

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be called the children of God."

8. "Blessed are they that suffer persecution for justice sake; for theirs is the kingdom of heaven."

"Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake:

"Be glad and rejoice; for your reward is very great in heaven" (*Matt.* v. 3–12)

A Message from the Sacred Heart

A message from the
Sacred Heart:
What may its mes-
sage be?
"My child, My child, give
Me thy heart—
My Heart has bled for
thee."
This is the message Jesus
sends
To my poor heart to-
day,
And eager from His throne
He bends
To hear what I shall
say.

A message to the Sacred
Heart;
Oh, bear it back with
speed:
"Come, Jesus, reign within
my heart—
Thy Heart is all I need."
Thus, Lord, I'll pray until
I share
That home whose joy
Thou art:
No message, dearest Jesus,
there—
For heart will speak to
Heart.

—Father M. Russell.

Visit VI

Jesus, a Model of Obedience, Meekness, and Mortification

I

Consider, at the foot of the altar, the words of Martha to Mary: "The Master is come and calleth for thee."

II

"He has come." He is here, upon the altar, not only by His immensity, but as the Man-God in His body, blood soul, and divinity.

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III

"HE calleth for thee." He has called thee from all eternity: He calleth thee to-day.

Sometimes duty calls us away from sweet contemplation at the feet of Jesus. Our dear Lord lived a hidden life in Nazareth until He was thirty years old; then He left His quiet home and entered upon His public life in Judea; so He leaves the tabernacle that He may dwell within us.

HE "WENT about doing good and healing all" (*Acts* x. 38).

We cannot remain in church all the time; we, too, must leave the tabernacle, but let us show by our good works that we have been with Jesus and that we have been healed of our infirmities.

"I live: now not I, but Christ liveth in me."

—St. Paul.

Considerations

"OBEDIENCE," says St. Augustine, "is the greatest of virtues; it is the mother and guardian of other virtues." It is possible that we may not find it hard to give up all our possessions, but it is impossible that we should find it easy to give up ourselves. Thus the Holy Spirit says: "Obedience is better than sacrifices" (1 *Kings* xv. 22). The measure of the love of Jesus Christ toward His Father was that of His obedience. His whole life was one uninterrupted act of obedience. Learn to love obedience in meditating upon that of Our Lord Jesus Christ. Behold Him at Bethlehem, in Egypt, at Nazareth: does He not go from one place to another in submissive obedience to His Father? During thirty years, what wonderful docility does He not show to His Mother's voice, to her slightest wish! When the awful hour of the passion arrived He said to His disciples: "Arise, let us go hence." On Calvary, when He stretched Himself upon the cross, when He tasted the vinegar and gall, He still obeyed, and death was the consummation of His obedience. In view of this picture, how can I hesitate to submit my will to those who stand in the place of God to me? When a painful sacrifice is required of me, let me recall the last

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cry of Our Lord: "Father, into Thy hands I commend My spirit" (*Luke* xxiii. 46), and like Him, let me resign myself to the sacrifice, were it even unto death.

If I desire to serve God only as seems right to me, I show but little love for Him, and I shall have to bear the entire responsibility of my actions in His sight. Let us be faithful to duty, no matter how hard it may be, and let us for the love of Jesus Christ cultivate the spirit of the most humble submission to our superiors and of sweetest meekness toward all with whom we come in daily contact.

When our blessed Lord was upon the earth He was "obedient unto death, even to the death of the cross" (*Phil.* ii. 8). In the holy tabernacle He becomes obedient unto the consummation of the world. He renders *immediate, universal* obedience to every priest who pronounces the words of consecration—a *free* and *voluntary* obedience, which exposes His adorable person to the outrages of perverse humanity; an entire obedience, without regard to the worthiness of the priest. How different are our lives from this life of Jesus in the Blessed Sacrament! How impatient are we of control! Scarcely does the respect due to authority, age, or experience suffice to silence our petulant murmurs when our will is thwarted. We fret and chafe under opposition or else we inwardly resolve to obey for a time only, and certain persons only, for whom we feel affection or esteem. We think that we have made a prodigious effort when we have managed to hide the struggle which it cost us to maintain a meek, submissive behavior under provocation for a few moments only, whereas Jesus is here in the tabernacle, week after week, month after month, year after year, submitting unreservedly to the wishes, to the tyranny, and to the neglectful caprices of His creatures. O my Jesus! I will treasure up in my heart this sweet and earnest instruction. O Lord! I consecrate myself to Thee without reserve. Receive my soul with all its faculties, my body with all its senses, my thoughts, my desires, all the days, hours and moments of my life, that they may all yield a perfect submission to Thy will in all things.

—Ibid.

N. B.—Prayers and spiritual communion as at Visit I (Page 839).

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Fruit of the Visit

I

BEHOLD Christ seated in thy heart as a kind Lord, Who hath made a friend of Thee, His unworthy servant: regard thyself as a guest at His table, or rather as a hired laborer, since thou dost love Him when thou receivest consolation, but, when thou art scourged for thy good, dost grow cold in love.

II

LOVE Him with thy whole strength, that so, in union with His strength and senses, thou mayest offer to God all the strength and powers of thy soul, all the senses and members of thy body, and mayest resolve to use them always in obedience to Him.

III

ASK thy Lord for the virtue of "obedience"; that thou mayest imitate Him, Who for thy salvation humbled Himself and became "obedient to death, even to the death of the cross" (*Phil.* ii. 8).

Beg of Him a child-like gentleness, that thou mayest learn of Him to be meek and humble of heart, and, becoming as a little child, enter the kingdom of heaven.

Eucharistic Gems

"LEARN of Me, because I am meek and humble of heart" (*Matt.* xi. 29).

Bear patiently the little contradictions which come to you from your neighbor without showing any resentment; for that is contrary to the Sacred Heart of Jesus.—Bl. Margaret Mary.

EXAMINE and see if, after having eaten this divine food, your heart is more detached from all that is not God; if the life He has produced in you has penetrated to the exterior—your senses, habits, words, and works.—Tauler.

Communicate often, and, believe me, your soul will become all beautiful and good and pure by means of the beauty and goodness and purity of this divine sacrament.

—St. Francis de Sales.

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BELIEVE me, the mortification of the senses—of the sight, the hearing, the tongue—is more beneficial than to wear a chain of iron or a hairshirt.
—St. Francis de Sales.

BE ASSURED that we shall obtain more grace and merit in one day, by suffering patiently the afflictions which come to us from God or from our neighbor, than we could acquire in ten years by mortifications and other exercises which are of our own choice.
—St. Francis de Sales.

Learn to suffer something for Jesus Christ without letting others perceive it.
—St. Teresa.

PATIENCE hath a perfect work; that you may be perfect and entire—failing in nothing (*Jas.* i. 4).

Brethren, if a man be overtaken in any fault, you who are spiritual instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted (*Gal.* vi. 1).

Do thy works in meekness, and thou shalt be beloved above the glory of men (*Ecclus.* iii. 19).

SO LET your light shine before men, that they may see your good works, and glorify your Father Who is in heaven (*Matt.* v. 16).

Therefore, let us follow after the things that are of peace, and keep the things that are of edification—one toward another (*Rom.* xiv. 19).

Let your modesty be known to all men (*Phil.* iv. 5).

Blessed are the Meek

I. "BLESSED are the meek" (*Matt.* v. 4). After poverty of spirit, that is, contempt of the world and its desires, follows meekness, as a child does its parent. The acts of this virtue are chiefly three: 1. To bridle the passion of anger and revenge; and when it is your duty to display zeal to do it without any perturbation either exterior or interior. 2. To be affable to all, and troublesome to none, neither in word nor action. 3. The third act of meekness is, not to oppose or resist injuries with violence, even when you may lawfully do so, but to suffer contempt with peace and tranquillity of mind. Ex-

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amine yourself on these heads, and reform whatever stands in need of correction.

II. Christ has given the world a most brilliant example of meekness. Speaking of the future Messias the Prophet says: "He shall not contend, nor cry out, neither shall any man hear His voice in the streets." "The bruised reed He shall not break and smoking flax He shall not extinguish" (*Matt.* xii. 19; *Is.* xlii. 4). "He shall not be sad nor turbulent." St. Peter, speaking of Him, observes: "When He was reviled, He did not revile; when He suffered He threatened not, but delivered Himself to him that judged Him unjustly" (1 *Pet.* ii. 23). And He says of Himself: "Learn of Me, because I am meek and humble of Heart" (*Matt.* xi. 29).

III. Christ promises the meek that "they shall possess the land." They will possess their own hearts, that is, they will be masters of their own passions. They will also possess the hearts of others, according to the author of Ecclesiasticus: "My son, do thy works in meekness, and thou shalt be beloved above the glory of men" (*Ecclus.* iii. 19). Lastly, they will possess the land of promise, as their eternal inheritance. "The meek shall inherit the land, and delight in the abundance of peace" (*Ps.* xxxvi. 11). Adopt, then, this meekness in your conduct and conversation, in order that you may delight in the abundance of peace, as well in regard to God, as yourself and your neighbor. —Fr. Baxter's "Meditations."

Just for To-Day

LORD, for to-morrow
and its needs I do
not pray;
Keep me, my God, from
stain of sin
Just for to-day.

Let me both diligently
work
And duly pray;
Let me be kind in word and
deed
Just for to-day.

Let me be slow to do my
will,
Prompt to obey;
Help me to mortify my
flesh
Just for to-day.

Let me no wrong or idle
word,
Unthinking say;
Set Thou a seal upon my
lips
Just for to-day.

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Let me in season, Lord, be grave,
In season gay;
Let me be faithful to Thy grace
Just for to-day.

And if to-day my tide of life
Should ebb away,
Give me Thy sacraments divine,
Dear Lord, to-day.

In purgatory's cleansing fires
Brief be my stay;
Oh, bid me, if to-day I die,
Go home to-day.

So, for to-morrow and its needs
I do not pray;
But keep me, guide me, love me, Lord,
Just for to-day.

—Sister M. Xavier.

Visit VII

The Sacred Passion of Our Lord

A

I

JESUS in the Garden of Olives reproached His disciples that they could not watch *one hour* with Him (*Matt.* xxvi. 40).

II

COULD He not still address the same reproach to us from the tabernacle?

III

JESUS desired His disciples to watch with Him and console Him in His sadness. In the Holy Eucharist He would have us watch with Him and console Him in His solitude.

B

I

THE Blessed Sacrament is a memorial of Our Lord's passion and the altar is another Calvary, where Jesus immolates Himself each day for love of us.

"This do for the commemoration of Me."

"As often as you shall eat this bread and drink the chalice, you shall show the death of the Lord, until He come" (1 *Cor.* xi. 26).

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II

THE same love which fastened Him by nails to the cross holds Him a prisoner in the tabernacle.

III

LET us in our visits love to meditate on the passion of Our Lord and resolve to offer Him atonement for sin by our love and gratitude and patient endurance of trials.

FOSTER a great devotion to Our Saviour's passion and remember that the same love which caused Him to suffer so much in Gethsemani and on Golgotha still subjects Him to many painful injuries and irreverences in the tabernacle, for which thy love should make reparation.

Considerations

THE most holy Sacrament of the Altar has been appropriately called the last effort of the boundless love of Our Saviour for man. Consider the Holy Eucharist in this visit as a *memorial*. Every tabernacle is surmounted by a cross, because the Blessed Sacrament is a memorial of Our Lord's passion and death. "As often as ye shall eat this bread and drink this chalice, ye shall show the death of the Lord, until He come." Why? First, because it was given as a parting gift on the eve of the passion, and, secondly, because it contains Our Lord and perpetuates Him as the victim of the cross.

"The blessed Eucharist is a 'memorial' because it is the parting gift of Our Lord to the apostles and to us. But it is also a 'memorial,' because it contains Our Lord as the victim of the cross and perpetuates Him, as it were, in that state. How does it do this? *First*, that divine victim of the cross was silent. It had been prophesied of Him: 'He shall be dumb as a lamb before His shearers, and He shall not open His mouth.' He was reviled, but He did not revile; He suffered, but He threatened not; He was cursed and blasphemed, but He cursed not His guilty blasphemers. And when He was dead

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His ears did not hear the wails of His Mother and of the women, His eyes did not see the tears of the dear ones around Him; a corpse feels not, hears not, speaks not. Such is the state of Our Lord in the Blessed Sacrament. He speaks not. Day and night there reigns perpetual silence in and about His tabernacle. He never breaks the stillness around His altar throne. In many a church and chapel He remains a whole day, sometimes a whole week, without receiving the homage of a single heart, but He utters no complaint. In some churches—let us blush to acknowledge it—He is neglected, His tabernacle is enveloped in dust, yet no murmur falls from His sacred lips. He sees His children frivolous and irreverent even during the celebration of the divine mysteries, still He does not rebuke them. He beholds some before His very face polluting their souls with mortal sin, but not a word of indignation escapes Him. The unworthy communicant approaches, opens his sacrilegious lips, receives Him and hands Him over to the demons of sin in his Judas-like soul: but Jesus is silent, except, perhaps for a whisper of reproach breathed to that conscience stained with the infamous crime committed against his patient, long-suffering Lord. It is night; all is peaceful in the church; the little lamp alone sends a few trembling rays of light into the dark aisles. Suddenly the gates of the church are forced asunder by lawless, ungodly men. The tabernacle door is ruthlessly opened, the ciborium seized, and He is made a mockery of, He is cast upon the floor, He may be trampled upon amid diabolical laughter, and then He is left alone to be wept over in anguish by His angels, His priests, and His people: but He is silent, for He is none other than the Christ Who died on Calvary, the ancient victim of the cross.

"Again, as man, Jesus was, until His passion, the most attractive and the most beautiful of the children of men. But behold Him on the cross, behold Him dead in the arms of His weeping Mother. All His beauty has departed, the light has vanished from His sacred brow. Was ever a body bruised and rent as His? His face is disfigured with welts and blots of clotted blood, ashy, pale, and haggard beyond description:

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because of the terrible agony He has endured. His whole body is disfigured by cruel blows, by piteous falls, by lash and scourge, by hunger and thirst, and by the sharp wind blowing that day over the mount of sacrifice. The words of the prophet Isaias have found their fulfilment: 'There is no beauty or comeliness in Him, and we have seen Him, and there was no sightliness in Him that we should desire Him: . . . He was despised and the most abject of men,' Poor outraged Jesus! Now glance at the blessed Eucharist and behold Him there. Where is His beauty? Where His strength? Where His awful majesty? Where the splendor of His glory? He is so concealed that He does not show the form of a human being. At the foot of the cross, in the arms of Mary, we do not see His divinity, we see *at least* His body—mangled, horribly disfigured, it is true—still it is His body. But here He cannot be seen at all. We perceive a little white veil—nothing more. Faith alone has power to penetrate the folds of that veil.

"O silent dweller of the tabernacle! Thou art indeed a hidden God; Thou art here more than ever the victim of the cross! When we look at the sacred Host, let us recall that pathetic word of Our Lord: 'Remember Me!' Let us reflect that the Blessed Sacrament is a memorial of the greatest sorrow men ever witnessed, a memorial of the greatest pain a creature on earth ever endured, a memorial of the tenderest, most faithful, most unselfish, most heroic love the world shall ever know—the last gift of a heart that fears to be forgotten. Oh, yes! Lord, we will remember Thee! May my tongue cleave to the roof of my mouth, and my hand wither and rot away, if I should ever forget Thee."

—From "Lover of Souls."

N. B.—Prayers and spiritual communion as at Visit I (Page 839).

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Fruit of the Visit

A

I

BEHOLD Christ seated in thy heart, as thy Lord, Who hath bought thee with a great price; and regard thyself as His runaway slave, ever desiring to return to new fervor (1 *Cor.* vi. 20).

II

LOVE Him with thy whole soul, so that thou mayest be one of those who say: "None of us liveth to himself, and no man dieth to himself; for, whether we live, we live unto the Lord, and whether we die, we die unto the Lord" (*Rom.* xiv. 7, 8).

III

ASK Him for the spirit of the "fear of the Lord;" that thou mayest fly from the very smallest sin, and with chaste love mayest fear Him and only Him.

Aspiration

O LORD, put my feet into Thy fetters; put my neck into Thy chains (*Ecclus.* vi. 25).

B

I

BEHOLD Christ seated in thy heart as a wounded and blood-stained spouse, pouring forth from His hands and feet and Sacred Heart the streams of His most precious blood for the health and salvation of thy sick soul.

II

LOVE Him with a brave love, as the holy martyrs loved Him, that so thou mayest dare to say: "Who, then, shall separate us from the love of Christ? Shall tribulation? or distress? or famine? or persecution? or the sword?" (*Rom.* viii. 35).

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III

Ask Him for "health-giving sorrows," that as the sufferings of Christ abound in thee, so also may abound in thee the greatness of His comforts (*2 Cor* i. 5).

Eucharistic Gem

"By this chalice the martyrs were inebriated, when on their way to martyrdom they did not know their own kinsfolk."—St. Augustine.

Thoughts and Affections on the Passion of Our Lord

Good and merciful Jesus, my blessed Saviour! What a world of anguish pierced Thy sacred Heart, what a flood of bitterness deluged Thy soul, what a torrent of humiliation overwhelmed Thee in Thy passion, from Gethsemani to Calvary!

When I contemplate Thee in Thy bitter passion, looking at my crucifix, and reflecting on all Thy sufferings of soul and body—on Thy mental anguish and dereliction; on Thy agony in the garden; Thy betrayal by Judas; the rudeness of the soldiers dragging and striking Thee and spitting in Thy face; Thy contemptuous treatment at the tribunal of the haughty high priests Annas and Caiphas; Thy shameful mockery and humiliation at the court of Herod, where Thou wert treated as a fool; the cruel scourging and crowning with thorns, which made Thee so pitiable in appearance, as to cause even the Roman governor to exclaim, "*Ecce Homo!*" and the Royal Psalmist to lament in prophetic vision, "I am a worm and no man, the reproach of men and the outcast of the people;" the derisive yells and the brutal cry of the frenzied and bloodthirsty rabble, "Crucify him!" the carrying of

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the heavy cross in Thy enfeebled condition; the painful meeting with Thy sorrowful Mother, and at length the dreadful crucifixion between two thieves, and the hours of suffering on Calvary, which ended in Thy death amid the awful gloom and convulsive desolation of nature—reflecting upon all these pains and torments, insults and outrages, to which Thou wert subjected in Thy passion, I bow my head in shame and sorrow on account of my many sins, and deeply regret my self-indulgence and pride, which have led me so often to abuse Thy graces, to forget Thy love, and to wound Thy sacred Heart.

O King of glory, Jesus, my Saviour! what marvelous virtue Thou dost display in this flood of sorrows, sufferings, and humiliations, which overwhelmed Thy Heart! What meekness, what resignation, what patience, what charity! Thou dost pray for those who outrage Thee. Thou offerest Thy sufferings for those who persecute and afflict Thee.

How unlike I am to Thee, my divine Model! How great is the change that must be effected in me, if I wish to be Thy true disciple and to bear a resemblance to Thee! In all sincerity, however, I pray: "Jesus, meek and humble of heart, make my heart like unto Thine." How different a rule of life, how great a reform of conduct is required of me before I shall be able to say with the Apostle: "I live, now not I, but Christ liveth in me." How unwilling I am to bear the slightest pain! How I shrink from the lightest cross! How impatient I am in sufferings, disappointments, and contradictions! And yet the Holy Spirit tells us, "Jesus Christ suffered for us, leaving us an example, that we should follow His steps;" and again, "All that will live godly in Christ Jesus shall suffer."

How the apostles, the martyrs, and all the saints have suffered! But they entered with firm tread the grotto of the agony

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and stood bravely by the cross. They rejoiced in suffering and persecution, because they became thereby more like to Christ; they bore in mind that great and abundant merit is attached to patient endurance of trials; they remembered that those who suffer with Christ, those who tread courageously the royal road of the cross to Calvary, shall also ascend with Him to heaven and reign with Him in immortal glory.

Henceforth I shall look upon pains and sufferings and humiliations as blessings sent me from heaven as a means to make me become more Christlike, to atone for my sins, to wean me from the love of self and the gratification of my passions, to teach me the vanities of the world, to lead me to greater perfection—in a word, to make me a saint. I will remember my Saviour's words: "If any man will come after Me, let him deny himself, take up his cross *daily*, and follow Me" (*Luke* ix. 23).

I will accept with resignation and bear with patience every cross that comes to me, mindful of the Apostle's words, "We know that to them that love God all things work together unto good" (*Rom.* viii. 28). Every pain may help us to shorten our purgatory; every pain, moreover, is a means of merit and reparation when it is met in the spirit of our Blessed Saviour, when it is accepted in union with His sufferings and endured for His sake on behalf of souls for which He died.

O Jesus! I adore Thee carrying with love for us the cross prepared for Thee by Thy Father, and we beg of Thee, through the intercession of Thy holy and sorrowful Mother, patience and resignation in the trials of this life.

Divine Jesus! We adore Thee in the unfathomable debasements of Thy passion and of Thy presence on the altar. We adore Thee, O loving King, overwhelmed with insults both in Thy pas-

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sion and in the sacred Host! we beg of Thee, through the intercession of Thy holy and sorrowful Mother, the penitential spirit, the spirit of humility, obedience, and sacrifice, the grace of mortifying our pride and self-love. Heart of Jesus, wounded by my infidelities, forgive me my sins. I am sorry for having offended Thee, because Thou art infinitely good. Sin displeases Thee; I will not sin again. Heart of Jesus, let me drink of Thy chalice.

Sweet Heart of Jesus, be my love! Thy kingdom come! Mayest Thou reign in all hearts! Be Thou the sole Master of all that I am and have! May I live henceforth only to love Thee, to follow Thee, to serve Thee!

"*Master, go on, and I will follow Thee,*
To the last gasp with truth and loyalty."

Steps of the Passion

St. Alphonsus Liguori

O MY SWEETEST Jesus, Who, while praying in the garden, didst sweat blood, wast in agony, and didst suffer a sorrow so great as would suffice to cause Thee death, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us; have mercy on the poor souls in purgatory!

My sweetest Jesus, Who was betrayed by Judas with a kiss, and delivered over into the hands of Thine enemies, and then wast taken prisoner by them, and bound, and abandoned by Thy disciples, have mercy on us.

R. Have mercy on us, etc.

My sweetest Jesus, declared by the council of the Jews guilty of death, and in the house of Caiphas blindfolded with a piece of cloth, and then buffeted, spat upon, and derided, have mercy on us.

R. Have mercy on us, etc.

My sweetest Jesus, led away as a malefactor to Pilate, and then turned

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into ridicule by Herod, and treated as a madman, have mercy on us.

R. Have mercy on us, etc.

My sweetest Jesus, stripped of Thy garments, bound to the pillar, and so cruelly scourged, have mercy on us.

R. Have mercy on us, etc.

My sweetest Jesus, crowned with thorns, covered with a red mantle, buffeted, and in mockery saluted as king of the Jews, have mercy on us.

R. Have mercy on us, etc.

My sweetest Jesus, rejected by the Jews, placed lower than Barabbas, and then unjustly condemned by Pilate to die upon a cross, have mercy on us.

R. Have mercy on us, etc.

My sweetest Jesus, laden with the wood of the cross, and like an innocent lamb led away unto death, have mercy on us.

R. Have mercy on us, etc.

My sweetest Jesus, nailed to the cross between two thieves, ridiculed and blasphemed, and for three hours suffering an agony of the most horrible torments, have mercy on us.

R. Have mercy on us, etc.

My sweetest Jesus, dead upon the cross, in sight of Thy holy Mother, transfixed with a spear in Thy side, from whence there issued forth blood and water, have mercy on us.

R. Have mercy on us, etc.

My sweetest Jesus, taken down from the cross, and placed in the bosom of Thine afflicted Mother, have mercy on us.

R. Have mercy on us, etc.

My sweetest Jesus, Who, torn with stripes and bearing the marks of Thy five wounds, wast laid in the sepulcher, have mercy on us.

R. Have mercy on us, etc.

V. Surely He hath borne our infirmities.

R. And He hath carried our sorrows.

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Let us pray

O God, Who, for the redemption of the world, didst will to be born, to be circumcised, rejected by the Jews, betrayed by the traitor Judas with a kiss, bound with cords, led as an innocent lamb to the sacrifice, and with so many insults taken before Annas, Caiphas, Pilate, and Herod, accused by false witnesses, beaten with scourges and buffetings, overwhelmed with ignominies, spat upon, crowned with thorns, smitten with the reed, blindfolded, stripped of Thy garments, fastened with nails to the cross, lifted up on the cross, numbered amongst thieves, drenched with gall and vinegar, and wounded with the spear—do Thou, Lord, by these sacred pains, which I, unworthy as I am, dare to venerate, and by Thy holy cross and death, deliver me from the pains of hell, and vouchsafe to conduct me whither Thou didst conduct the thief that was crucified with Thee: Thou Who livest and reignest with the Father and the Holy Spirit, world without end. Amen.

Consoling Thoughts in Trouble and Anxiety

Dearest Lord! make us remember, when the world is cold and dreary and we know not where to turn for comfort, that there is always one spot bright and cheerful—the sanctuary. When we are in desolation of spirit, when all who are dear to us have passed away, like summer flowers, and none are left to love us and care for us, whisper to our troubled souls that there is one friend Who dies not—One Whose love never changes—Jesus on the altar. When sorrows thicken and crush us with their burden, when we look in vain for comfort, let Thy dear words come forth with full force from the tabernacle: "Come to Me all ye who labor and are heavily burdened, and I will refresh you." Thy friendship, dearest Lord, henceforth shall be the dearest treasure we possess. It shall compensate for the treachery and ingrat-

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itude of creatures. It shall be our consolation when the wild flowers are growing over the best loved ones, and when all who hold a dear place in our hearts are withered and gone! With Thy friendship the world shall never be dreary, and life never without a charm. Would that we could realize the pure happiness of possessing Thy sympathy! When we are crushed and humbled—when the hope we have lived for is withered—when sorrows and trials that we dare not reveal to any make our souls sink well nigh unto death—when we look in vain for some one to understand us, one who will enter into our miseries, make us remember that there is One on the altar Who knows every fiber of our hearts, every sorrow, every pain special to our peculiar natures, and Who deeply sympathizes with us. Compassionate Jesus, be our friend in trouble, our consolation in sorrow, our help in necessity, our secure refuge in life and in the hour of death.

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Methodical Visits to the Blessed Sacrament

Special Considerations for Each Visit

N.B.—Combined with prayers selected from the miscellaneous collection in this book, according to one's time, devotion, and inclination, e.g., St. Alphonsus' Prayer and Spiritual Communion, these short considerations or points for meditation are calculated to aid powerfully in making one's visits to Jesus in the tabernacle more practical, interesting, and fruitful.

"ONE thing I have asked of the Lord; this will I seek after: that I may dwell in the house of the Lord all the days of my life; that I may see the delight of the Lord, and may visit His temple. For He hath hidden me in His tabernacle; in the day of evils He hath protected me in the secret place of His tabernacle" (*Ps.* xxvi. 4, 5).

DOES it not often happen to us, as we pass by a church, that we feel a holy inspiration inviting us to enter? "As the hart panteth after the fountains of water," so do our souls pant after the divine Lover of souls—the Prisoner of the tabernacle. Yet is it not a fact, proved by every-day experience, that when we kneel before the tabernacle our thoughts soon run out, we grow restless and distracted, we waste time, we find it hard to meditate and pray? And why? Surely not because we have no *love* to offer, no *gratitude* to express, no *regrets* to mention, no *graces* to ask, no *sorrows* to complain of, no *troubles* to lay at the feet of Jesus! No, but simply because we have no *method*, no *system*, and therefore the precious moments before the tabernacle are lost forever. The present work suggests some methods and offers many prayers, arranged so as to enable us to employ usefully the few moments spent from time to time at the foot of the altar, and to keep more fruitfully the Hour of Adoration. The method herewith suggested consists briefly in this

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that when we visit our blessed Lord we regard and contemplate Him now under one aspect or character and then again under another. At one time we consider Him as He is Himself; at another time in relation to the mysteries of faith; while yet again we invite the angels and saints to bear us company to the feet of Jesus in the tabernacle. It is arranged in *four* groups, each group consisting of *seven* parts—one for *each* day in the *week*. Besides the special grace to be asked for each day, we should lay our daily needs and troubles before Jesus, and never fail to make an act of *spiritual communion*.

FIRST GROUP[1]

The Day	Consideration	Virtue	Scriptural Text
Sunday	Our Lord a prisoner	Union with Jesus	Canticles v. 2
Monday	Victim	Efficacy of the Blood of Jesus	Isaias liii. 4
Tuesday	Manna	Fervent Communion	John vi. 54
Wednesday	Host	Desire of visiting Jesus	Matt. xi. 28
Thursday	Guest	Never to be separated from Jesus	Prov. viii. 31
Friday	Friend	Labor and suffer for Jesus	John xv. 14
Saturday	Intercessor	Growth in holiness	Heb. vii. 25

[1] The elaboration of each group, and the full Scriptural texts will be found following this table of reference.

First Group

I WILL consider my divine Jesus as present to me under different disguises:

Sunday.—Jesus is my *prisoner*, bound hand and foot for me in the sacrament of love. O my Jesus, grant that I may be bound to Thee by the bonds of love for all eternity.

"I sleep, and my heart watcheth: the voice of my beloved knocking: Open to Me, My sister, My love, My dove, My undefiled" (*Can.* v. 2).

Monday.—Jesus is my *victim*, offered up daily on the altar for my salvation. O Jesus, grant that Thy most precious blood be not shed in vain for me.

"He has borne our infirmities, and carried our sorrows: and we have thought

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Him as it were a leper, and as one struck by God and afflicted" (*Is.* liii. 4).

Tuesday.—Jesus is my *manna*, to feed my hungry soul with His most precious body and blood. O Jesus, grant that I may become daily more worthy to receive Thee.

"Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you" (*John* vi. 54).

Wednesday.—Jesus is my *host*, entertaining me and greeting me when I visit Him in His tabernacle. O Jesus, grant that my soul may be filled with an ardent desire of visiting Thee often.

"Come to Me, all you that labor, and are burdened, and I will refresh you" (*Matt.* xi. 28).

Thursday.—Jesus is my *guest*, entering into my heart and making His abode there. O Jesus, grant that I may never drive Thee away by sin.

"My delights are to be with the children of men" (*Prov.* viii. 31).

Friday.—Jesus is my *friend*, loving me with more than the love of a friend. O Jesus, grant that I may spend myself in Thy holy service.

"You are my friends, if you do the things that I command you" (*John* xv. 14).

Saturday.—Jesus is my *intercessor*, ever pleading for me with His eternal Father. O Jesus, grant that Thy intercession may produce fruit a hundredfold in my heart.

"He is able also to save for ever them that come to God by Him; always living to make intercession for us" (*Heb.* vii. 25).

SECOND GROUP

The Day	Consideration	Virtue	Scriptural Text
Sunday	The Holy Trinity	Thanksgiving	Luke i. 46, 47, 49
Monday	Angelic Choirs	Purity	Ps. cxxxvii. 1, 2
Tuesday	Apostles	Love of Church and Pope	Eph. v. 25
Wednesday	St. Joseph	Labor for sanctification	Acts x. 38
Thursday	St. John Baptist	Greater knowledge and love	John i. 29
Friday	Sacred Heart	Reparation	Ps. lxviii. 21
Saturday	Our Blessed Lady	Love of the sacred humanity	Gal. ii. 20

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Second Group

SUNDAY.—I will praise and magnify with my whole soul the *Most Holy Trinity*. I will thank the eternal Father for the gifts of creation and preservation. I will thank His only begotten Son for the grace of redemption, and in a very special manner for the Most Holy Sacrament. I will thank the Holy Ghost for the graces of vocation to the true faith, and for all the means of sanctification.

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. Because He that is mighty hath done great things to me; and holy is His name" (*Luke* i. 46, 47, 49).

Monday.—I will visit my Jesus with the *angelic choirs*, and I will ask these holy spirits to intercede for me, and to obtain for me the grace of serving my divine Lord with all the purity that adorns them.

"I will sing praise to Thee in the sight of the angels. I will worship towards Thy holy temple, and I will give glory to Thy name" (*Psalm* cxxxvii. 1, 2).

Tuesday.—I will visit my Jesus with the *holy apostles*, and through their intercession I will ask from my Lord a great love for His holy Church, and for His Vicar on earth.

"Christ also loved the Church, and delivered Himself up for it" (*Ephes.* v. 25).

Wednesday.—I will ask the holy patriarch, *St. Joseph*, to be my intercessor to-day with my Jesus. I will beg for his spirit of labor, that I may work hard for my own salvation and sanctification, and, as far as in my power, for the salvation and sanctification of my neighbor.

"Jesus went about doing good and healing all" (*Acts* x. 38).

Thursday.—*St. John Baptist* will guide me to-day to the feet of Jesus. As during life he was the precursor of the Redeemer, so now he will obtain for me the grace of knowing better, and of loving more ardently, my Jesus in the sacrament of His love.

"Behold the Lamb of God. Behold Him Who taketh away the sins of the world" (*John* i. 29).

Friday.—I will enter into the *Sacred Heart* of Jesus, and there take up my dwelling. I will make reparation to Him for all the injuries and insults I have

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myself offered to Him, and for all the injuries and insults He receives from men in this holy sacrament.

"My heart hath expected reproach and misery. And I looked for one that would grieve together with Me, but there was none; and for one that would comfort Me, and I found none" (*Ps.* lxviii. 21).

Saturday.—O Mary, Mother of God, and my Mother, obtain for me of thy divine Son a deep and ardent love of His human nature, which He assumed for me, and great zeal for the interests of His sacred Heart.

"I live, now not I; but Christ liveth in me" (*Gal.* ii. 20).

THIRD GROUP

The Day	Consideration	Virtue	Scriptural Text
Sunday	Patriarchs	Faith	Mark ix. 23
Monday	Prophets	Hope	Ps. xxx. 2
Tuesday	Apostles	Charity	John xiii. 35
Wednesday	Martyrs	Fortitude	Matt. xvi. 24
Thursday	Bishops	Zeal	Matt. ix. 38
Friday	Confessors	Contempt of the world	I John ii. 15
Saturday	Virgins	Sinlessness	Ecclus. xxi. 2

Third Group

I will invite the different choirs of saints to accompany me to the feet of Jesus.

Sunday.—O all ye *holy patriarchs* of the old law, obtain for me your lively faith, that I may believe more and more, even as you believed God's promises.

"I believe, O Lord, help my unbelief" (*Mark* ix. 23).

Monday.—O all ye *holy prophets*, obtain for me your firm hope that as you lived in hope of a Redeemer to come, so my hope in God may daily grow and increase.

"In Thee, O Lord, have I hoped, let me not be confounded for ever" (*Ps.* xxx. 2).

Tuesday.—O all ye *holy apostles* of the Lamb, obtain for me your ardent charity, that I may love my divine Lord for His own sake, and my neighbor as myself, for the love of Him.

"By this shall all men know that you are My disciples, if you have love one for another" (*John* xiii. 35).

Wednesday.—O all ye *holy martyrs*, obtain for me your fortitude, that I may

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endure patiently and willingly the sufferings of life in order to become more like my divine Master, crucified for me.

"If any man will come after Me, let him deny himself, and take up his cross and follow Me" (*Matt.* xvi. 24).

Thursday.—O all ye *holy bishops*, obtain for me your burning zeal that I may do all that lies in my power, at least by fervent prayer, to promote the salvation of souls.

"*Pray* ye the Lord of the harvest, that He send forth laborers into His harvest" (*Matt.* ix. 38).

Friday.—O all ye *holy confessors*, obtain for me your contempt of the world, that I may value only the things of eternity.

"Love not the world, nor the things which are in the world" (1 *John* ii. 15).

Saturday.—O all ye *holy virgins*, obtain for me your purity, that I may live all my days free from the slightest breath of sin.

"Flee from sin as from the face of a serpent" (*Ecclus.* xxi. 2).

FOURTH GROUP

The Day	Consideration	Virtue	Scriptural Text
Sunday	Immac. Conception	Purity of soul and body	Cant. iv. 7
Monday	Nativity	Work	Cant. ii. 1
Tuesday	Annunciation	Humility	Luke i. 38
Wednesday	Visitation	Love of neighbor	Luke i. 43
Thursday	Loss of the Child Jesus	Fear of losing God's grace	Luke ii. 48
Friday	Foot of the Cross	Compassion for Jesus	Lament. i. 12
Saturday	Assumption	Joy at glory of Jesus and Mary	Cant. vi. 9

Fourth Group

I will beg the Blessed Virgin Mary to be my intercessor at the feet of Jesus.

Sunday.—O blessed Mother, I beg of thee, through thy *immaculate conception*, to obtain for me from Jesus purity of soul and body, that so I may become daily more like thee and thy divine Son.

"Thou art all fair, O my love, and there is not a spot in thee" (*Cant.* iv. 7).

Monday.—O blessed Mother, I beg of thee through thy *nativity*, to obtain for me from Jesus the grace of working earn-

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estly and without rest in the service of God.

"I am the flower of the field, and the lily of the valleys" (*Cant.* ii. 1).

Tuesday.—O blessed Mother, I beg of thee through thy *annunciation*, to obtain for me from Jesus the grace of true humility.

"Behold the handmaid of the Lord; be it done to me according to Thy word" (*Luke* i. 38).

Wednesday.—O blessed Mother, I beg of thee, through thy *visitation*, to obtain for me from Jesus a pure and sincere love of my neighbor.

"Whence is this to me, that the Mother of my Lord should come to me?" (*Luke* i. 43).

Thursday.—O blessed Mother, I beg of thee, through thy *three days' loss* of the child Jesus, to obtain for me from Him deep fear of losing God's grace.

"Behold, Thy father and I have sought Thee sorrowing" (*Luke* ii. 48).

Friday.—O blessed Mother, I beg of thee, through thy *sorrows at the foot of the cross*, to obtain for me from Jesus compassion and sorrow for His sufferings and for thine.

"O all ye that pass by the way, attend and see if there be any sorrow like to my sorrow" (*Lam.* i. 12).

Saturday.—O blessed Mother of God, I beg of thee, through thy *assumption*, to obtain for me from Jesus great joy in thy glory, and in that of thy divine Son.

"Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?" (*Cant.* vi. 9.—From "Child of Mary before Jesus Abandoned."

Pious Ejaculations

MAY the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

Indulgence of 100 days, once a day.—Pius IX, Feb. 29, 1868.

O SACRAMENT most holy! O Sacrament divine! All praise and all thanksgiving be every moment thine!

Indulgence of 100 days, each time.

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MAY the most just, most high, most adorable will of God in all things be done, praised, and magnified forever.

Indulgence of 100 days, once a day.

Offering of the Precious Blood

ETERNAL Father! I offer Thee the precious blood of Jesus Christ in satisfaction for my sins; and for the wants of Holy Church.

Indulgence of 100 days, every time.

Ejaculation

SACRED Heart of Jesus, I trust in Thee.

Indulgence of 300 days, every time.

Ejaculation

EUCHARISTIC Heart of Jesus, have mercy on us.

Indulgence of 300 days, every time.

Ejaculation

DIVINE Heart of Jesus, convert sinners, save the dying, set free the holy souls in purgatory.

Indulgence of 300 days, every time.

Ejaculation

MARY, our hope, have pity on us!

Indulgence of 300 days, every time.

Reparation for Blasphemy against Our Lady

O MARY, bless this house, where thy name is ever held in benediction. All glory to Mary, ever immaculate, ever virgin, blessed among women, the mother of Our Lord Jesus Christ, queen of paradise.

Indulgence of 100 days, every time.

Aspiration

MY LADY and my Mother, remember I am thine; protect and defend me as thy property and possession.

Indulgence of forty days, every time.

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Ejaculation

MARY, Mother of God and Mother of mercy, pray for us, and for the departed.

Indulgence of 100 days, once a day.

Short Indulgenced Visit to the Blessed Sacrament

His Holiness, Pope Pius IX, by a brief, Sept. 15, 1876, granted to all the faithful who, with at least contrite heart and devotion shall visit the Most Blessed Sacrament, and say before it the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each five times, and another *Our Father*, *Hail Mary*, and *Glory be to the Father*, for peace and union among Christian princes, for the extirpation of heresy, for the conversion of sinners, and for the triumph of holy Mother Church, an indulgence of 300 days, every time.

Prayer

DEAR Jesus, in the Sacrament of the Altar, be forever thanked and praised. Love, worthy of all celestial and terrestrial love! Who, out of infinite love for me, ungrateful sinner, didst assume our human nature, didst shed Thy most precious blood in the cruel scourging, and didst expire on a shameful cross for our eternal welfare! Now, illumined with lively faith, with the outpouring of my whole soul and the fervor of my heart, I humbly beseech Thee, through the infinite merits of Thy painful sufferings, give me strength and courage to destroy every evil passion which sways my heart, to bless Thee in my greatest afflictions, to glorify Thee by the exact fulfilment of all my duties, supremely to hate all sin, and thus to become a saint.

His Holiness, Pope Pius IX, by an autograph rescript, Jan. 1, 1866, granted an indulgence of 100 days, once a day, to all the faithful who, with at least contrite heart and devotion, shall say this prayer.

Indulgences for the Hour of Adoration on Thursdays

Devout Exercises for all the Thursdays in the Year, and Especially for Holy Thursday and the Feast of Corpus Christi

THE Sovereign Pontiff, Pius VII, on Feb. 14, 1815, and April 6, 1816, granted a plenary indulgence to all those who shall perform for one hour, in public or in private, on Holy Thursday, any devout

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exercise in honor of the institution of the Blessed Sacrament, provided that they be truly penitent, and approach the sacraments of confession and communion on that day, or on any day during the following week.

A plenary indulgence, on the same conditions, on the Feast of Corpus Christi. An indulgence of 300 days for each of the other Thursdays of the year, on performing the said exercise with at least contrite heart and devotion. All these indulgences were confirmed by the Sovereign Pontiff, Pius IX, June 18, 1876.

Considerations for the Hour of Adoration

Emmanuel: God with Us

I

IN ANSWER to the two disciples who followed Jesus, saying: "Master where dwellest Thou?" He answered: "Come and see" (*John* i. 39).

"Come and see" where He dwells now in the Blessed Sacrament.

II

POOR was His dwelling-place in the stable, in the desert, on the cross—in Bethlehem, Nazareth, and Judea — and still for love of us how poor is His abode upon our altars.

III

AND, alas! how poorly is He lodged within our hearts!

Considerations

THE home of Jesus is the tabernacle. Our dear Lord and Saviour dwells among the poor as much as among the rich; He abides in the noisy, crowded city as well as in the lonely, quiet country; in stately cathedrals as well as in the poorest churches and most dilapidated chapels, hidden away in rural lanes, on the mountainside, and in sequestered districts, seldom visited by strangers. There He remains that all may be able easily to come to His dwelling-place, to converse with Him, to obtain graces from Him, and to enter into the most intimate communion with Him. On the night in which the Redeemer took leave of His beloved disciples to go to His death.

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these faithful followers of Christ shed tears of sorrow at the thought of being separated from their divine Master, but Jesus consoled them, saying substantially: My children, I am going to die for you in order to show you the love which I bear you. But at my death you will not be left alone and separated from Me; I will remain with you in the Most Holy Sacrament; I leave you My body, My soul, My divinity; I leave Myself entirely to you. "Behold, I am with you all days, even to the consummation of the world" (*Matt.* xxvii. 20).

Truly, the Gentiles have invented many gods; but they could not imagine a god more loving and generous than our true God, Who remains so near to us and assists us with so much love. The soul that loves Jesus need not go far to find Him. He can be found in every church in which the Blessed Sacrament is preserved, and there the King of kings, our Lord, our Saviour, and our God, is content to remain shut up in a tabernacle of wood or of stone, often even without a lamp burning before Him and without any one to keep Him company. And yet from His humble sacramental home we hear His voice: "This is my rest forever and ever; here will I dwell; for I have chosen it" (*Ps.* cxxxi. 14).

"My delight is to be with the children of men" (*Prov.* viii. 31). Oh! how is it that men show so little love for Jesus and do not visit Him more frequently? From the tabernacle the pleading voice of our kind Father comes: "My Son, give Me thy heart" (*Prov.* xxiii. 26), and we turn a deaf ear to His cry of love—the gold, the favors, and the pleasures of the world hold our hearts enthralled. We hear the cordial invitation: "Come to Me, all you that labor and are burdened and I will refresh you" (*Matt.* xi. 28), and yet men run hither and thither for help in their distress before they think of Jesus in the tabernacle, Who holds in readiness there all the remedies for human woes. Real faith and ardent love are wanting to men; else they would show a greater appreciation of our divine Saviour's presence in our midst.

How tender is the devotion which pilgrims feel in visiting the Holy Land, the holy house of Loretto, the cave at Bethlehem, the hill of Calvary, or the Holy Sepulcher at Jerusalem—those hallowed places where

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our Redeemer was born, or lived, or died, or where He was buried! But how much greater and more tender should be our devotion in the actual presence of Jesus Christ upon our altars! We read of saints weeping at sight of the palaces of princes, filled with sycophantic courtiers, while churches, in which God—the King of heaven—dwells, were solitary and neglected. Oh! if the Lord remained only in one church on earth—for example, in St. Peter's at Rome—and only on one day in the year, how many pilgrims from all parts of the world would endeavor to have the happiness of being there on that particular day to pay their homage to Jesus Christ, our Saviour and our God! If Christ, our Lord, in the excess of His love, had not instituted the Blessed Sacrament of the Altar, who would have thought of such a favor? But, alas! where is our gratitude?

Let us ask ourselves whether we in reality, by our conduct, display a living faith and show a proper love and veneration for this great sacrament? Do we always enter the house of God with appropriate interior dispositions and a respectful exterior deportment? When we come into the presence of Jesus, is not our soul immersed in distractions, earthly affections, and worldly desires? Let us not approach the tabernacle without profound respect mingled with holy fear and confidence. Christ is holy and we must be holy to be pleasing in His sight.

"At the birth of our blessed Saviour," says Father More,[1] the swathing bands did not hinder us from believing that infant to be God, or stop the angels from singing: *Glory to God in the highest* degree,[2] and from adoring Him, but do incite us the more to admire and love his goodness: the resemblances of bread and wine, remaining after consecration in this blessed mystery, must not in like manner be any hindrance to us from believing the truth contained under them, delivered in our Saviour's own words: *This is My body, this is My blood*,[3] that is, the living body and blood of our Saviour, and consequently His blessed soul and divinity, God and man, the eter-

[1] Vide: Entertainment of Our Saviour in the Blessed Sacrament.

[2] Luke ii. 14.

[3] Matt. xxvi. 26.

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nal Word made flesh for our sakes. And as in them we adore His power, we admire His wisdom, we embrace His infinite goodness; we do not argue from His immensity that He could not be contained in the manger; nor from His unity in essence with the Father and the Holy Ghost, that He alone could not be man; nor from His immortality that he could not suffer; but do submit as to the manner, and do believe the substance; so we must raise our thoughts in this mystery to believe His real presence, though in a way incomprehensible to our short understanding, and adore the Person of the Son of God our Saviour; not arguing from His quantity that He cannot confine Himself to so little room; nor from His unity that He cannot at once be in so many places; nor from His majesty that He will not stoop to so mean an action as to be daily handled and received by us; but so much the more admire His goodness, that as there once, so here daily He doth give Himself unto us. O blessed angels, who in multitudes did adore Him[1] at His coming into the world, though in a disguise far different from your apprehensions, with you I do willingly submit my weak conceits, and do adore here present the living God, the eternal Word made flesh for us. O blessed Host! with how much reverence art Thou to be handled and received, *seeing the ground* on which Moses *stood*,[2] when God appeared to him, *was holy*; for here the Holy of holies is contained after a more sublime manner; *put* (my soul) *thy shoes from thy feet*, that is, from thy apprehension, and affection, all inferior thoughts, and with eyes of faith *behold this great sight; I am He that is:* He that is doth vouchsafe to be thus among us for our relief. *This is His name for ever, and this His memorial from generation to generation.*

In the olden days when God resolved to manifest Himself to the children of Israel, thunder and lightning went before Him, the mountain was covered with a thick cloud of smoke, and all the people trembled at the clashing of the skies, and heard the noise of the trumpets, and they were commanded not to ap-

[1] Heb. i. 6.

[2] Exod. iii. 5.

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proach, lest multitudes of them might perish by the fire. *Lord, God of hosts, terrible, and worthy of all praise, working wondrous things,*[1] what but Thy own infinite goodness could induce Thee thus to change Thy style, and work this wonder of wonders, that Thou, Whose voice is like thunder and lightning, able to *break into shivers the highest cedars,*[2] shouldest thus meekly appear among us, not in a cloud of smoke, but under the resemblances of bread and wine, inviting us to Thy table? *Come, eat of My bread, and drink the wine which I have mingled for you.* There, though sanctified according to the Law, the people were forbidden to approach under pain of death; here Thou invitest us, that we may live, if we will but observe Thy law: *Shall not my soul be subject to God? For from Him is salvation. He is my God, and my Saviour, my defence, and I shall not be moved.*[3]

Finally, presenting Thyself before our Saviour, and bowing to the ground with Moses, say, *O Lord, Lord God, merciful and gracious, patient and abundant in mercy, and truth, reserving mercy for thousands,*[4] I acknowledge the great honor which Thou doest to me, and to all mankind; forgive my transgressions; pardon my irreverent behavior towards Thee. The seraphim cover their faces in Thy presence; while adoring Thy greatness they sing unto thee, *Holy, holy, holy, full is all the earth of Thy glory.*[5] To me what is due but confusion in Thy sight, who am not able to conceive the least part of Thy worthiness? *Benedicite Domino omnes angeli ejus.* O blessed angels of heaven, and all creatures, sun, moon, and stars, mountains and valleys, fruits of the earth and sea, young and old, supply my wants! with them all I do prostrate myself at Thy feet, begging that Thou wilt conserve us in the order Thou hast created us, and that we may be ever subject to Thy blessed will and ordination. Amen.

[1] Exod. xv. 11.
[2] Ps. xxviii. 5.
[3] Ps. lxi. 1.
[4] Exod. xxxiv. 6.
[5] Isa. vi. 3.

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Fruit of the Visit

I

BEHOLD Christ seated in thy heart, as thy divine king, Who demands thy whole heart and thy undivided affections. He shows thee the pattern of His life, that thou mayest look closely at it and do in like manner.

II

DESIRE out of love to be perfectly conformed to His likeness; that so thou mayest be clothed with all the perfections of God, as far as is possible to man; and mayest imitate those virtues, which are specially shown in the Most Holy Sacrament — His charity, humility, and obedience.

III

ASK of thy Lord the most perfect "conformity to His divine will," so that God may be able to glory in thee, and say: "I have found a man according to My own heart, who shall do all My wills" (*Acts* xiii. 22).

Aspiration

WITH Christ I am nailed to the cross; and I live, now not I; but Christ liveth in me" (*Gal.* ii. 19, 20).

Jesus: Our Teacher and Our Master[1]

I. CALL to mind how Mary Magdalen, having Christ her guest, *sat at His feet, hearing His word*,[2] and make account that no less happiness hath befallen thee, the day that thou receivest Him in the Blessed Sacrament, or art present at the Holy Sacrifice; for to this effect St. John Chrysostom saith, complaining and answering: "How many do now say, I would see His features, His garments, His

[1] The three following Considerations are excerpts from "Entertainment of Our Saviour," by Rev. Henry More, S.J.
[2] Luke x. 39.

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shoes: Behold, thou dost see Him, thou dost touch Him, thou dost receive Him: thou desirest to see His garments, and He doth thee a greater favor, that thou may not only see Him, but touch Him, and receive Him within thee; sit therefore down at His feet, and hearken to His divine words. Consider the excellency of this master; His infinite comprehension of all things; His excessive desire of benefitting thee; His resolution to spare no labor and pains for thy instruction; the impossibility of His being deceived or mistaken, or of having any will to misinform thee; and withal, the importance of His doctrine, as concerning no less than our eternal welfare; and that upon the point He is and ought to be *our only Master*,[1] Whom above all others we must hear, and hearken to nobody against Him.

II. In this lifetime He had many places from whence He did teach the people; the Temple, private houses, the open fields, and mountains, whither people did flock after Him by thousands; and even His enemies did confess that *never did man speak as this man*.[2] This day He saveth thee the labor of running after Him; He is come to thee, and hath chosen thy heart for His chair; say with young Samuel, *Speak, O Lord, for Thy servant heareth*.[3] Say with the prophet Isaias: *Our Lord hath opened my ear; I will not gainsay: I will not turn back*.[4] O my Jesus, forgive my many reluctances to Thy heavenly inspirations; I acknowledge Thy goodness towards me, and Thy desire of my welfare; my heart is at Thy command, make what impression in it Thou pleasest; however hard I have been heretofore to receive them, now I desire to be like wax in Thy hand, to temper it according to Thy own mind, which shall be ever mine, etc.

III. The need which we have, and the benefit which we receive by this our Master, will be more plain unto us, if we reflect how many ways, and in how many things we are of ourselves ignorant, and apt to mistake, or to be misled. How often do obscurities rise in us concerning the knowledge, the goodness, the providence of almighty God? What fears and

[1] Matt. xxiii. 10.

[2] John vii. 46.

[3] 1 Kings iii. 10.

[4] Isa. l. 5.

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anxieties do accompany them! How often doth vice insinuate itself under color of virtue! Our faith, our hope, our charity is assaulted by the wily serpent: Say with the royal prophet, *Thou art good; through Thy goodness teach me Thy justifications.* Teach me not as other teachers, whose words sound in my ears, but touch not my heart; teach me as *having power* withal, to dispose me with heart and hand to follow Thy doctrine. O divine Master, I do give Thee full power to mold this my heart as Thou thinkest best. I say with St. Augustine, give what Thou commandest, and command what Thou pleasest. I say again with Thy royal prophet, *Give me understanding, and I will search into Thy law, and keep it with my whole heart; lead me in the path of Thy commandments, for it is that which I desire.*

Jesus: Our Mediator and Advocate

I. THE title of mediator and advocate, as belonging to our Saviour, is full of comfort; and that He is so, St. John testifieth, *If any man shall sin, we have an advocate with the Father, Jesus Christ the just;*[1] and St. Paul, *One is the mediator of God and men, the man Christ Jesus.*[2] Our need also is apparent, for as we daily offend, so we have need of an advocate, incessantly to plead pardon for us; and as unworthy by ourselves to approach to the throne of God, specially being guilty, we have need of a mediator, to make our way unto him. This office our Saviour doth, as man, but man so nearly linked to God that He is also God, and therefore infinitely worthy to be admitted, and to be heard, whether it be to plead for remission, or for some new grace and favor: which is the reason why holy Church doth generally present all her prayers with this clause, *through Christ our Lord*, that His merits may prevail, where on our side there is little that can deserve to be heard, and much peradventure by which we may deserve rather to be rejected; for which we have reason deeply to humble ourselves, and to have continual recourse to Him.

[1] 1 John ii. 1.
[2] 1 Tim. ii. 5.

II. This office He per

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formed while He lived, by prayer, and good works, offering them for our sake; but chiefly upon the cross, when also for us, as well as for the Jews and Gentiles present, He prayed saying, *Father, forgive them, because they know not what they do.*[1] And for the same end He reserved the marks of His most precious wounds, that they might be a continual plea for the remission, for which they were first opened. And here in the Blessed Sacrament, we, receiving the self-same body of our Saviour, with the self-same wounds, what force and efficacy may not our prayers have, offering them steeped in these precious wounds, and as it were, written or embellished with His sacred blood? O my God! *Look upon the face of Thy Christ.*[2] In Him Thou wilt find no cause, why Thou shouldst deny Him; the multitude of His deservings will outweigh my ill deserts; hear His plea for me: Behold He hath written me, and my petition, in His hands; read His handwriting, and have mercy on me.[3] With Him I say, *Father, forgive*, and *into Thy hands I do give* myself with Him.

[1] Luke xxiii. 34.
[2] Ps. lxxxiii. 10.
[3] St August.

III. Though from the beginning He put this office upon Himself for us, and not only before we could deserve it, but when we deserve that all the world should plead against us, for which we owe Him infinite obligations; yet having undertaken it, and continuing it with the same efficacy with which He began it, it is reason we should think how to gratify Him in what we are able; and first, it is necessary that while He is pleading for us we plead not against ourselves by infringing His Father's commandments; secondly, we must follow the order of petitioning which He prescribeth, and principally ask spiritual things, and such as concern our soul, before all temporals, which rule He hath set us down in our daily prayer of the *Pater noster*. Thirdly, we must not be weary of waiting the time and good pleasure of His Father, as He is not weary; and be content whether He grant our petition in the terms we ask it, or some other way, saying as He did: *Not my will, but Thine be done: not as I will, but as Thou.* Fourthly, the greatest obligation that we can put upon Him, is to be confident of His love and care, and often

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to use this meditation, and especially presenting His sacred person to His heavenly Father in the Holy Sacrifice and Sacrament, when we assist or receive. There is not a more worthy obligation or greater satisfaction towards the washing away of our sins, than to offer up ourselves sincerely and entirely with the oblation of the body of Christ in the Holy Sacrifice or communion.

With Martha, Mary, and Lazarus

I. LAZARUS is a figure of the purgative life, Martha of the active, Mary of the contemplative. The acts which are proper to all these three cannot be better employed than in entertaining our blessed Saviour, with the like love that these two sisters and their brother Lazarus did entertain Him in their lifetime. Lazarus first *languished*, then died of his sickness; but was restored to life by our Saviour, and at an entertainment a little before our Saviour's passion *was one of those that sat at table.* It is far from our duty, but too often seen in us, that by disorder we suffer ill humors and ill dispositions to grow in our souls, which vitiating the health thereof, *we languish*, and are dull in the service of God; and not using convenient remedy in time we come to die by mortal offence; and abiding long in it *we become noisome*,[1] and of ill example to others; and were not the goodness of God incomparable, so we should lie irrecoverably turned into very earth, without possibility of returning, or raising our head towards heaven: but our Saviour of Himself proffers to come to us, and raise us. *He is dead, but let us go to Him;* and out of our corruption draweth our greater good. Here it is fitting we should borrow tears of the sisters; and, contemplating our own spiritual misfortunes, bewail them unconsolably, Lord, what a disaster was it to me, that I should forsake Thee! If I had had Thee in my thoughts, as I ought, this would not have befallen me; I am loathsome to myself in this dungeon of sin in which I am buried; what a weight of difficulty doth press me down that I cannot raise myself! Command, sweet Jesus, that the *stone be re-*

[1] John xi. 39.

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moved, give me grace to understand thoroughly *where I have laid myself;* call upon me *with a strong voice, Lazarus, come forth;* untie the bonds in which I am ensnared. Oh! how willingly will I obey Thy voice, and be careful not to fall into the like hereafter.

II. We may easily imagine what joy this bred in the two sisters; but it bred also no less envy and malice in some of the Jews; in so much that the chief of them contrived *how they might kill Lazarus, because many did believe in our Saviour by occasion of this miracle.*[1] By which we must learn both to be thankful to our Saviour for so great a benefit, as one at which the very *angels do rejoice;*[2] and be the more wary we be not entrapped by our ghostly enemy, *who like a roaring lion walketh about, seeking whom he may devour.*[3] The diligence of Martha in entertaining our Saviour will put us in a way to secure ourselves from danger. Our Saviour on such an occasion said unto her: *Martha, Martha, thou art careful, and art troubled about many things.*[4] He did not mislike her carefulness: not to be careful is next degree to neglect; to be careful and troubled argues pusillanimity; to be careful and not troubled proceeds out of a noble disposition, confident in that which is best. And speaking of entertainment, in three things people use to show their care; that there be variety of good meats, that they be tender and well seasoned, that they be served in good order and time. These three betoken the serious mortification of our passions and evil customs after our reconciliation: Variety of virtuous actions, sometimes praying, sometimes reading, sometimes doing some deed of charity, spiritual or temporal; sometimes attending to our other occasions according to our calling. And thirdly, that all these things be not done at random, but in an orderly and constant way and distribution, so near as possibly we can.

III. It is very true, that charity, or the love of God, is the queen of virtues; and is that *one thing*, which is absolutely *necessary*, as indeed comprehending all other virtues, as the Apostle setteth forth unto us; *Charity is patient, benign, doth not envy (etc.), and is never to be taken from us;* [5] because

[1] John xii. 10.
[2] Luke xv. 10.
[3] 1 Peter v. 8.
[4] Luke x. 41.
[5] Cor. xiii. 4.

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faith and hope and other virtues will cease in heaven, where there will be no occasion of them. Charity remaineth for ever. And happy are they who with Mary Magdalen can *sit at the feet of our Saviour;* by hearing and speaking of His love, to inflame it in their hearts. It is *the best part,* yet they must understand that, so long as we live in this vale of misery, it is but a part; it must be so attended unto, as not to hinder other occasions, which daily call upon us. And even in this entertainment of our Saviour, when we receive Him, though our whole lifetime were not sufficient to attend upon Him for once receiving, yet having sat at His feet some convenient space, so we part not from Him for idleness, or tediousness, or neglect, we may not omit other necessary business; but having commended all the occasions of the day, or week following, to His direction, we shall find that we shall have no reason to complain that we *are left alone,* but be helped and assisted in our distractions by our former quiet. Verily Thou art my beloved, chosen among a thousand, in Whom it hath pleased my soul to dwell all the days of my life; Thou art He in Whom is all true peace and quiet.

Fruit of the Visit

I

BEHOLD Christ seated in thy heart as a kind and compassionate physician, pouring forth from His hands and feet streams of His precious blood, as a bath in which thy soul may be washed; regard thyself as the sick man by the pond called Bethsaida, lying there in thine infirmity for many years (*vide John* v. 5).

II

SEEK to love Him purely and strongly by withdrawing thyself from all created things; and as one who hath learned wisdom from his sickness by turning away from those things that pleased thee before, turn thou now altogether from unlawful things, not holding thy head high in thy pride, but lying low in thy humility.

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III

ASK thy Lord for the virtue of "fidelity to the inspirations of divine grace," that thou mayest imitate Him, Who for thy salvation humbled Himself and became obedient—even to the death of the cross (*Phil.* ii. 8).

* * *

LORD, behold, he, whom Thou lovest, is sick. Say unto my soul, I am thy salvation.

Examine and see if, after having eaten this divine food, your heart is more detached from all that is not God; if the life He has produced in you has penetrated to the exterior—your senses, habits, words, and works.—Tauler.

O FOOD of life! Thou,
Who dost give
The pledge of immortality!
I live;—no, 'tis not I that live;
God gives me life; God lives in me.
He feeds my soul, He guides my ways,
And every grief with joy repays.

FROM sinful wanderings I return:
No more, no more from Thee to roam;
Thy contrite child; ah! do not spurn—
Sweet Jesus, take the wanderer home.
Pure, meek, and humble let me be,
And guileless as the simple dove;
Thyself in others let me see,
For Thee both friends and foes I'll love.

Unselfishness

"*Christ did not please Himself*"

THE mainspring of Our Lord's life was to do the will of God. In His all-holy soul there was the greatest singleness of *thought*, *affection*, and *intention*. By seeing God in all things Jesus gives us an example of how He would have us live. How many sins have we committed because we were inordinately attached to our own will, our opinions, our pleasures, or our reputation! Christ, the all-

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holy, "did not please Himself." Shall we sinful creatures allow ourselves full liberty to follow our evil inclinations and disordered passions?

Look out for occasions of practising self-denial. Jesus Christ condescends to call us not servants, but friends; but let us note the condition! "You are My friends *if ye do the things* that I command you."

The Sacred Heart of Jesus desires our perfection: "Be you perfect as also your heavenly Father is perfect. This is the will of God, your sanctification."

The treasure of holiness lies open to all, and the secret of utilizing these precious treasures consists in turning to our spiritual profit the common routine of every-day duties and the events of Providence. That which happens to us hour by hour, by God's will, is what is best and most profitable for us. Daily we have *active or passive* means of sanctity offered us. Active sanctity consists in fulfilling with purity of intention the duties imposed by God, by the Church, by our state of life. Passive sanctity consists in the loving acceptation of what is painful and repugnant to nature, *without heeding our likes and dislikes*. If only we utilize the means of holiness thus provided, we shall surely become saints sooner or later.

—Madame Cecilia, "Cor Cordium."

Self-Surrender

"Into Thy hands I commend My spirit"

JESUS came on earth as our Master, and He wills that we should learn from Him the lesson of full and entire submission to the will of God. His life was one uninterrupted act of self-abandonment, beginning with the "*Ecce venio*" of the incarnation, "*Lo, I come to do Thy will*," till the final commendation of His soul on the cross. Like Him, we must yield ourselves as living sacrifices to God, content *as far as our will goes* to accept health or illness, wealth or poverty, interior peace or the conflict with temptation. God knows what is best, and He can and will provide the necessary means of sanctification for each of the souls that are so dear to Him, and this thought should help us to cast all our care on Him.

—Ibid.

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With Our King

"*In what place soever Thou shalt be, Lord, my King, either in death or in life, there will Thy servant be.*"

WHICH of us will have the courage to say this as we kneel before our King crowned with thorns? Or at the foot of the cross? Let me look into the Heart of my King. What makes Him suffer willingly in spite of the repugnance of nature? The same recognition of the Father's hand in all that befalls Him, to which His word in the Garden testified: "The chalice that My Father hath given Me, shall I not drink it?" The faith that sees the Father's hand in every trial, this it is that holds the secret of meekness. To it alone belongs the strength of endurance, the peacefulness of trust, the *crown of thorns today, the crown of glory hereafter.*

—Mother Mary Loyola.

Ejaculation

FIAT, laudetur atque in æternum superexaltetur justissima, et amabilissima voluntas Dei in omnibus.

MAY the most just, most high, and most amiable will of God be done in all things, be praised and magnified forever.

Indulgence of 100 days, once a day.—Pius VII, May 19, 1818.

Looking through the Lattices[1]

"BEHOLD He standeth behind our wall." But the barrier between Our Lord in His veiled presence and ourselves is not a drawback, an obstacle to union with Him—inseparable indeed from the present condition of things—yet an obstacle for all that. It is distinctly willed by Him as a necessary part of our trial, a wholesome discipline, a purification of love. It has in it all the privileges, advantages, blessings, that in this life belong to pain, and can be won by pain alone. It is a present blessing as well as a pledge of blessing to come. "Blessed *are* they that have not seen and have believed" (*John* xx).

[1] Cant. ii. 9.

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it is a pledge of that full clear vision, "reserved in heaven for you, who, by the power of God, are kept by faith unto salvation, ready to be revealed in the last time. Wherein you shall greatly rejoice, if now for a little time you must be made sorrowful. . . . That the trial of your faith (much more precious than gold which is tried by the fire) may be found unto praise and glory and honor at the appearing of Jesus Christ: Whom having not seen, you love; in Whom also now, though you see Him not, you believe, and believing shall rejoice with joy unspeakable" (1 *Pet.* i).

"We see now through a glass in a dark manner: but then face to face" (1 *Cor.* xiii). "I shall see Him, but not now" (*Num.* xxiv. 17). How will that face to face vision be the brighter and the sweeter for the dimness now! How will the joy of that moment, when we part for ever with faith, be intensified by what faith has cost us in the past!

But meanwhile the Beloved *is* behind the wall. And He is there with all the sympathy for our difficulty which His perfect knowledge of it enables Him to have. "Jesus needed not that any man should tell Him, for He knew what was in man." He knows the weariness of praying on against apparently unanswered prayer; against the pain of physical restlessness, the labor of thought, the irksomeness of concentration, the perpetual gathering together of the forces that are playing truant in a thousand fields, recalled for a brief space only to be off again more wayward for their capture. All this He knows. And our remedy is to remember that He knows it. He Who has appointed prayer to be the channel of grace, means such prayer as we can bring Him. He does not ask impossibilities. He does not place us amid distracting work all day long and expect us to shut it out by an effort of will the moment we kneel down to pray. Nor even to shut it out by repeated efforts. He would have us turn our distractions and weariness not so much into matter for self-reproach, or humiliation even, as into a loving, trustful plea for His pity and His help. This is prayer. Lay the tired brain, the strained muscles, the aching head—lay them all down at His feet without a word, just for His

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eye to rest on and His Heart to help and heal.

There are times when physical lassitude, cold or heat, an importunate thought, a trial with its sting still fresh, baffles every effort to fix the mind on the subject of prayer, and concentrates the whole attention on what for the moment is all-absorbing. Times harder still to manage, when mind and heart are so absolutely vacant and callous that there is no rousing them to action. This reflection will sometimes be helpful then—What should I have to say were I in the presence of the one I love best in the world; with whom I am quite at my ease; my friend *par excellence;* to whom my trials, difficulties, character, the secrets of my soul are known; that one in whose concerns and welfare I take the deepest interest; whose plans and views are mine, discussed again and again together; in whose company time flies and the hour for parting comes too soon—what should I find to say?

Say it, make an effort to say it to Him Who is in the tabernacle yonder.

O Jesus, hidden God, "more friendly than a brother" (*Prov.* xviii. 24), I believe most firmly that You are present, a few feet only from where I kneel. You are behind that little wall, listening for every word of confidence, and love, and thanksgiving, and praise. Listening when my heart is free to pour itself out to You as the brook to the river in the days of spring. Listening more tenderly when the stream is ice-bound; when I kneel before You troubled, wearied, anxious about many things, about many souls perhaps, yet dry and hard, without a word to say. Make my heart so perfectly at ease with You, O Lord, that it may be able to turn to You even in its coldness and inertness; to confide to You naturally all that most intimately concerns it; to be content with this, when discontented with all else, with self most of all—that You know all men "and need not that any should give testimony of man, for You know what is in man" (*John* ii).

—Mother Mary Loyola.

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Christ in the Eucharist

Jesus knowing that His hour was come, that He should pass out of this world to the Father, having loved His own who were in the world, He loved them to the end. And so to the end, came the Last Supper and the first communion; for this jealous Lover could not bear to leave us without a keepsake. a love token, a perpetual remembrancer, such as only God could imagine it, as only God could give it. —Rev. M. Russell, S.J.

It is no strain of music, no tinsel or vestment, no pomp of ceremonial which attracts us to our churches, which holds us captive in them. No! For Jesus in the Blessed Sacrament offers the same attractions, commands the same reverent attention, elicits the same humble adoration, whether we assist at His worship amid the poverty and simplicity of an Indian chapel, or assist at it amid the wealth and grandeur of a stately cathedral; it is Christ in the Eucharist Who holds us captive. It matters not to us whether He is worshipped amid the squalor of a stable, as at Bethlehem, by the lowly and illiterate, or as afterward when offered gold and incense He is adored by the high-born and learned, by kings and wise men.

Let us do all in our power, however, to beautify the house of God; let us endeavor to render to Our Lord in the Sacrament of the Altar an eternal worship worthy of His majesty and goodness; let us in particular aid the Tabernacle Society, whose aim is to furnish gratuitously to poor churches and foreign missions the requisites for divine service.

Love keeps Jesus in our midst; love shall engage me to pay Him frequent visits, and to prolong them as much as possible; and this same love shall cause my thoughts and desires to remain with the God of the tabernacle when I am forced to quit His presence.—Père Huby.

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Salute Your Lord in the Blessed Sacrament

WHILE passing a church, manifest your devotion to the Blessed Sacrament by some sign of reverence. Lift your hat and incline your head, when you pass your divine *friend*, and say in your heart that you love Him and will be faithful to Him. Say, for instance, "*All for Thee, O Jesus!*" or "*Jesus, my Love!*" or "*My God and my all!*" or "*Praised be Jesus Christ!*" or "*Jesus, bless me; I thank Thee for all Thy blessings!*" or "*O Sacrament most holy! O Sacrament divine! All praise and all thanksgiving be every moment Thine!*"

If you have time (perhaps you can "make time") step in and visit Our Lord for a few moments. You are busy—yes; but remember, there is but one *real* business in life, but "*one thing necessary.*" Keep that in mind all the time. Save your soul! "*Seek ye first the kingdom of God, and all these things shall be added unto you*" (*Matt.* vi. 33). Your business will not suffer if you spend a few moments with your *best friend*—the same who will one day be your *judge*. Keep Him as your friend. And if you think of Him and His interests He will think of you and prosper your affairs.

At the hour of luncheon—at mid-day—it would be worth while to go out of your way to visit the Blessed Sacrament, to have a few moments' conversation with the *divine lover of souls*, who abides with us "all days" for our good. It would refresh you, soul and body; it would certainly make you feel better; it would help you to forget your disappointments, and to take up your burden again with a light heart. Our Lord did not say in vain: "Come to Me all you that labor and are burdened, and I will refresh you" (*Matt.* xi. 28).

What Mass Is

NON-CATHOLICS who are present at Mass, not understanding the ceremony, wonder why we should be so diligent in assisting at it. To them the idea of church and public worship is associated with preaching and hymn singing. They are surprised at a function in which a clergyman takes no notice of the people and at which often there is no sermon.

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What, then, is the Mass, that so attracts Catholics and attendance at which is made obligatory on them, at least once a week, under pain of deadly sin?

The Mass is the Last Supper over again. In it the priest takes bread and wine, and pronounces over them the sacred words of consecration used by the Lord in the upper chamber wherein He instituted the Eucharist and where first the elements were changed into His body and blood. So the memory of that supper and of the sacrament that was then instituted is perpetuated.

But the Mass is more than the Last Supper. It is the sacrifice of Calvary all over again. In it Jesus Christ is really and personally offered to the eternal Godhead for the Almighty's honor and glory, in thanksgiving for all His benefits and blessings, in satisfaction for the sins of mankind, and in supplication for the spiritual and temporal needs of His people. He is there on the altar and He is sacrificed. He is offered up to the Father as He was offered upon Golgotha, only that now the oblation is unbloody. But the same victim is presented, the same sacrifice takes place.—Anon.

Holy Communion[1]

1. Frequent and daily communion, as a thing most earnestly desired by Christ our Lord and by the Catholic Church, should be open to all the faithful, of whatever rank and condition of life; so that no one who is in the state of grace, and who approaches the holy table with a right and devout intention, can lawfully be hindered therefrom.

2. A right intention consists in this: that he who approaches the holy table should do so, not out of routine, or vainglory, or human respect, but for the purpose of pleasing God, or being more closely united with Him by charity, and of seeking this divine remedy for his weaknesses and defects.

3. Although it is more expedient that those who communicate frequently or daily should be free from venial sins, especially from such as are fully deliberate, and from any affection thereto, nevertheless it is

[1] Extract from the Pontifical Decree on Daily Communion.—Pius X, 1905.

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sufficient that they be free from mortal sin, with the purpose of never sinning mortally in future; and if they have this sincere purpose it is impossible but that daily communicants should gradually emancipate themselves from even venial sins, and from all affection thereto.

4. But whereas the sacraments of the New Law, though they take effect *ex opere operato*, nevertheless produce a greater effect in proportion as the dispositions of the recipient are better; therefore, care is to be taken that holy communion be preceded by serious preparation, and followed by a suitable thanksgiving according to each one's strength, circumstances, and duties.

5. That the practice of frequent and daily communion may be carried out with greater prudence and more abundant merit, the confessor's advice should be asked. Confessors, however, are to be careful not to dissuade any one (*ne quemquam avertant*) from frequent and daily communion, provided that he is in a state of grace and approaches with a right intention.

IF THE world asks you why you communicate so often, say you do so in order to learn how to love God; to purify yourself from your imperfections, to deliver yourself from your miseries, to seek for consolations in your trials, and to strengthen yourself in your weakness.

—St. Francis of Sales.

THIS sacrament is the gift of gifts and the grace of graces. When the almighty and eternal God comes to us, with all the perfections of His thrice-holy humanity and His divinity, He surely does not come empty-handed. Provided that you have proved yourself, as the apostle enjoins, He remits your temporal punishment, strengthens you against temptation, weakens the power of your enemies, and increases your merits.

—St. Angela of Foligno.

THE Eucharist heals the maladies of the soul. It strengthens it against temptation. It deadens the ardor of concupiscence. It incorporates us with Jesus Christ.

—St. Cyril of Alexandria.

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DO YOU wish to love God sincerely . . . to maintain in your heart the divine and eternal life of Jesus Christ? Communicate *often* and regularly.—De Ségur.

ONE of the most admirable effects of holy communion is to preserve souls from falling, and to help those who fall from weakness to rise again; therefore it is much more profitable frequently to approach this divine sacrament with love, respect, and confidence than to keep back from an excess of fear and cowardice.
—St. Ignatius.

TO COMMUNICATE every day, and partake of the sacred body and blood of Christ is a most beautiful and profitable practice, for He has clearly said: "He who eateth My flesh and drinketh My blood hath everlasting life."—St. Basil.

O SACRED Banquet, in which Christ is received, the memory of His passion is renewed, the mind is filled with grace, and a pledge of future glory is given to us.
—St. Thomas, "Office of the Blessed Sacrament."

THE fruit we ought to derive from holy communion consists in being transformed into the likeness of Jesus Christ. We must endeavor to render ourselves like Him throughout the whole course of our lives; to be as He was, chaste, meek, humble, patient, obedient.
—Rodrigues.

THE body of the Lord is eaten, and the blood of the Lord is received in memory of Our Lord's obedience unto death, that they who live may live no longer to themselves, but to Him Who died and rose again for them.
—St. Basil the Great.

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Thoughts on Benediction of the Blessed Sacrament

I

"SUFFER the little children to come unto Me, and forbid them not" (*Mark* x. 14). Thus spoke Our Lord when He blessed the little ones who flocked around Him. and whom the disciples tried to keep back, because they feared that their Master would be fatigued.

II

WHAT a memorable day that must have been for those children and their happy mothers! These mothers pressed forward eagerly and were most anxious that their dear little ones should see and touch the divine Master and be blessed by Him.

III

THE same good Lord and master, the same mighty God is on our altars and bids us come to Him that He may impart His blessing and His gifts to us. We deeply prize the blessings of priests and saintly people; we travel a great distance to secure the benediction of the Holy Father. How is it we are so utterly indifferent about God's blessing in the Benediction of the Blessed Sacrament? A living, fervent faith should make us realize and appreciate the value of Benediction.

WE READ of another benediction which Our Lord Jesus Christ will pronounce in these words: "Come ye blessed of My Father; possess you the kingdom prepared for you from the foundation of the world" (*Matt.* xxv. 34). Mindful of this benediction at the Last Judgment, we can pray to God that we may be numbered among the elect; we can ask of Jesus the grace of final perseverance, the most precious of His gifts, which will secure for us the crown of immortal glory. Some there are who, in the multiplicity of their necessities and under the weight of their sorrows and perplexities, express at Benediction their faith and confidence in the goodness of God, whilst they submit their hearts and bow their

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heads in perfect resignation to the divine will: they strike their breasts when the sacred Host is held over them at the moment of Benediction, while they whisper: "Jesus, I believe in Thee; Jesus, I place all my confidence in Thee; Jesus, I love Thee with my whole heart. Thy will be done. Bless me, my Lord, my God, and my all!" Yes; great moments of grace, indeed, are the short moments of Benediction. The place itself is holy, we are in the presence of God, we kneel at His sacred feet. The angels of heaven surround the beautifully decorated and illuminated altar, as on the holy night they hovered about the manger in the stable of Bethlehem, chanting the joyful tidings of man's redemption and salvation. The hour, the flowers, the lighted candles, the scent of incense, the sweet and mellow tones of the organ, the sacramental hymns—all attune the heart and excite the mind to pious acts, serious reflections, consoling thoughts, and holy aspirations. Earth vanishes in these blessed moments; we feel as if transported to heaven, uniting our prayers with the supplications of the saints, and our praises with the music of angelic choirs. Here is found a balm for every wound—a solace in every sorrow. Here the high and the low, the learned and the ignorant, the sick and the weary, the anxious and the unhappy, can find sympathy with Jesus, Who opens His Heart and His hand, and cries out to us from His throne of grace: "Come to Me, all ye that are weary and heavy laden, and I will refresh you." Great and manifold are the graces that come to us from the hands of our blessed Saviour at Benediction. The light and warmth of divine grace flow upon us to illumine the dark spots of our soul, to strengthen us in our weakness, to enlighten us in our doubts, to enliven us in our faith, to fill us with consolation in our misfortunes, to drive away the evil spirits that tempt us, and to inspire our guardian angels with the best means for our guidance and protection. At Benediction a peace comes over us that is not of earth, a calm resignation which comes from intimate union with God, Who alone is immutable, and without Whom all is vanity and affliction of spirit. We leave the church strong and willing to fight

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the battle of life; we leave with an abiding faith and confidence in God; and as the scent of incense lingers about the sanctuary long after Benediction, so do the graces of this devotion accompany and sweeten our actions long after we have left the house of God to mingle again with the busy throngs and to engage in the distracting scenes of life.

Oh! Let us ponder well these things and resolve to take advantage of every opportunity of being blessed by God; for if the blessings of holy people are so fruitful of good, how much more so will be that of Him Who is the source of "all good"—the all-holy and all-powerful God!

Surely we shall be amply repaid for our efforts when we kneel before the Master's throne and know, that besides gaining incalculable good for ourselves, we are giving pleasure to Him, Whose "delight" is to "be with the children of men."

Adoremus in æternum Sanctissimum Sacramentum.

—Anon.

Visits to Jesus in the Tabernacle

ONE of our duties to Our Lord in the Blessed Sacrament is, evidently, to visit Him; for it is not for nothing that He deigns to remain in permanent residence among us; and the hearing of Mass on Sundays and holydays, in which He comes and goes, can hardly be called a visit to our neighbor of the Eucharist.

We ought to visit Him more frequently, and our visits ought to be made not only from a sense of duty, but also from motives of love and delight. Yet sometimes the Tenant of the Tabernacle would seem to be the only neighbor with whom we are hardly on visiting terms, or, at least the House of God would seem to be the only house in the parish where we pay none but duty calls.

If we remember and realized that the Blessed Sacrament is a person and not a thing, our duty in this respect would stand out more clearly in our minds.

Often enough we have an unpleasant experience on our visits to our common acquaintances, but never on our visits to Jesus in His sacrament of love.

—Anon.

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In sorrows, Lord, I'll try to see
Thy loving hand,
With wisdom guiding me unto
A better land.

Through the veiled future, Lord, be this
My prayer, my plea,
That it may bring me nearer still,
Dear Lord to Thee.

—Anon.

IN THE same way as a friend doth often visit his friend, so do thou often visit Jesus in the holy Sacrament of the Altar; and, as often as thou dost so visit Him, offer again and again His most precious blood to the eternal Father. If thou wilt do this thou wilt find that the love of God will wonderfully increase in thy heart, and that thou wilt become truly devout and spiritual.

—St. Mary Magdalen of Pazzi.

Prayer for Union with Jesus Christ

O MY Jesus! grant that Thou mayest be the object of my thoughts and affections, the subject of my conversations, the end of my actions, the companion of my life, the companion of my death, and my reward eternally in Thy heavenly kingdom. Amen.

—Rev. Aloysius Sturzo, S.J.

Daily Attendance at Mass

ALL Catholics, unfortunately, do not regard this great act, as we call it, with the same awe or attention—and yet it should be approached much as some of the old writers have put it. "If the sacrifice," they tell us, "were to be celebrated but once since the death of our Saviour, it would be an event of such tremendous significance as to excite the awe and reverence of the whole world." And indeed we might conceive for ourselves what would be our feelings if it were announced for the first time that our Saviour would descend from heaven upon an altar, and that there and then the sacrifice of Calvary would be renewed! Beside such an event all historical events would become tame and insignificant. It would be next in interest only to the original coming of Our Lord. Yet most Catholics, from habit and familiarity,

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"*go to Mass*," as it is called, in a languid, irresponsible fashion, for the most part once in the week. How many look on it as some airy function or formula—a qualification, as it were, for Sunday, much as university students "put in" their "chapels." In foreign countries how often de we see the bottom of the church crowded with men standing for the necessary twenty minutes, and then hurrying away with impatience, almost before it is concluded. How few make it a practice of attending on week-days, on the ground of there being "no obligation"—a curious delusion! It surely ought to be a wonderful feeling for the Catholic to think, during the day, that he has actually witnessed this great act, the change of bread and wine into the Lord's body, and His descent upon the altar of men! The day that follows may be considered hallowed, or even, in a lower sense, a "lucky one." Indeed, those who have gained the long habit of hearing Mass *every day* will own that when they have been hindered by some casualty there has been a sense of incompleteness and discomfort, as though the whole day had been thrown out of gear. St. Augustine is indeed said to have declared authoritatively that whoever hears Mass devoutly shall never die a sudden death.

—Percy Fitzgerald in "The Jewels of the Mass."

DOUBTLESS there are many devout Christians who would go to Mass *daily* if they could. Let them assist at the Mass in spirit. Let them make the *morning offering* of the League of the Sacred Heart or the "*Apostleship of Prayer*," and thus present their prayers, works, and sufferings, *each day*, to God, in union with the Sacred Heart of Jesus and for the *intentions* for which *He* pleads and offers Himself in the *holy sacrifice of the Mass*.

How to Foster Devotion to the Blessed Sacrament

1. LIVE habitually in close union with Jesus in the Blessed Sacrament. "My beloved to me and I to Him." Consider this union as your highest good. Join devotion to the Sacred Heart to that of the Blessed Sacrament. Seek out and adore

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the Heart of Jesus present, living, and loving you in the Blessed Eucharist.

2. Frequently use ejaculations expressive of your desire and love for the Blessed Sacrament. *Adoremus in æternum Sanctissimum Sacramentum:* "Let us adore forever the Most Holy Sacrament!" *O salutaris Hostia, da robur, fer auxilium:* "O saving Host, give me strength, help me!" *O sacrum convivium in quo Christus sumitur:* "O sacred Banquet, in which Christ is received!" *Bone Pastor, Panis vere, Jesu nostri, miserere:* "O good Shepherd, true Bread, O Jesus, have mercy on us!" *Adoro Te devote latens Deitas:* "O hidden God, I adore Thee devoutly!" *Tu in me et ego in Te, et sic nos pariter in unum concede:* "Thou in me and I in Thee, and so grant that we may be one!" One of the following ejaculations might be taken each morning as a watchword for the day: e.g., "All for Jesus!" "Jesus, mercy!" "Jesus, I love Thee!" "Jesus, my God, I love Thee above all things!" "Jesus, I will be kind to others, and suffer patiently for love of Thee!" "O Sacrament most holy, O Sacrament divine; all praise and all thanksgiving be every moment thine!"

3. Ever bear in mind that the fervent adorer of Jesus in the tabernacle is bound to pay honor and veneration to His blessed Mother. In your daily visits to Our Lord in the Eucharist, give expression to your devotion to our blessed Lady. You might say: "Our Lady of the Most Blessed Sacrament, pray for us."

4. St. Joseph, the foster-father of Our Lord, stands very close to Jesus and Mary. How good and how great he must have been in the eyes of God to have deserved the honor and the prerogative of being chosen as the foster-father of Jesus and the guardian and protector of His blessed Mother! Honor him especially in your visits to Jesus, and say: "St. Joseph, pray for me, that like thee I may die in the arms of Jesus and Mary!" St. Joseph, having always watched with paternal solicitude over the interests of the Holy Family at Nazareth, must love the poor tabernacles where Jesus Christ dwells, and will protect those who work to render them less unworthy of the divine Host.

5. When possible, make your meditation in the church before the Blessed Sacrament. If you can not be present in the church,

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then, at your exercises of devotion, turn toward the nearest tabernacle.

6. Make frequent visits to the church where the Blessed Sacrament is solemnly exposed. If Jesus delights to come out of the tabernacle to be surrounded with lights and flowers on His altar-throne, it is that He may be visited, adored, and loved by souls. Do not pass a church without going in, if only for a moment, to salute your Lord. If you can not enter, then before the door, offer up a little prayer to Jesus: "My God and my all!" Greet Him in the sacrament of His love with some external sign of reverence. Give Him your heart; say that you love Him.

7. Examine yourself every week as to your devotion to the Blessed Eucharist; whether you love Him more and live in closer union with Jesus in this sacrament of His love; whether you are becoming more like to Him in meekness, humility, and all other virtues.

8. Keep all the feasts of the Blessed Sacrament with special fervor—Corpus Christi, Holy Thursday, the Forty Hours, first communion of the children, the anniversary of your own first communion. "And this day shall be for a memorial to you, and you shall keep it a feast to the Lord with an everlasting observance."

9. Keep the Hour of Adoration once a week; or, at least, once, every month. Join the *Eucharistic League*, or *The Tabernacle Society*, or *The League of the Sacred Heart*.

O, see upon the altar placed,
The victim of the greatest love!
Let all the earth below adore,
And join the choirs of heaven above.
Sweet Sacrament, we thee adore;
Oh! make us love thee more and more.

Ave Verum Corpus Natum

Hail to Thee, true body sprung
From the Virgin Mary's womb;
The same that on the cross was hung
And bore for man the bitter doom.
Hear us, merciful and mild,
Jesu, Mary's gracious child!
Thou Whose side was pierced and flowed

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Both with water and with blood:
Suffer us to taste of thee,
In our life's last agony.

O kind, O loving One!
O sweet Jesu, Mary's Son.

St. Joseph, the Patron of Those Who Love the Sacred Heart of Jesus

DEVOUT clients of the foster-father of our Saviour welcome each year the return of the month set aside especially to honor him, and the month in which his feast is celebrated. There is no devotion so widespread or so popular as that to the gentle saint whom all revere, and the world over devout Catholics unite to show their fealty and affection for one so particularly blessed. As he was close to the Heart of the Saviour in this life so is he close to the hearts of those who follow that Heart, no matter how haltingly and weakly; and it is safe to assume that in the realms of eternal happiness St. Joseph is still the chosen one of Jesus and Mary. Ask for his intercession, then, in the month of March, and the gentle saint will lay your petitions at the foot of the Great White Throne.

—"The Sentinel of the Blessed Sacrament."

"I KNOW by experience," says St. Teresa, "that the glorious St. Joseph assists us generally in *all* necessities. I never asked him for anything which he did not obtain for me."

Ejaculation to St. Joseph

ST. JOSEPH, model and patron of those who love the Sacred Heart of Jesus, pray for us.

Indulgence of 100 days, once a day.—Leo XIII, Dec. 19, 1891.

With the Blessed Virgin and St. Joseph

I. THE time which our Saviour lived with our blessed Lady and St. Joseph may be distinguished into three parts; the time of His childhood, the time of His youth till man's estate, and the time after His preaching. In the time of His infancy and

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childhood, though He was in most things like other children, yet some rays of His divinity at times appearing did not fail to put them in mind that He was more than a child, He carrying Himself with more discretion, and more pliableness than usually infants and children do; never forward, never untoward, modest in His sports, moderate in His desires; so that besides the natural love which parents have to their little babes they had a particular sweetness and contentment, in that He was such a babe, so qualified above all others; and accordingly when they beheld Him, or took Him into their arms, or provided necessaries for Him, they did it not only with extraordinary love, but with loving reverence and respect; their minds being elevated to a higher pitch by the continuance of His divine comportment, and never having any the least cause of distaste by Him. This is He Whom we receive into our breasts, and as so qualified He doth commend Himself unto us, He having, as it were, *lessened Himself*[1] into this form, to the end we should take Him between our arms, and embrace Him, and reverently kiss His feet and hands; assuming the affections of father and mother so far as to express the utmost of our tender love towards Him, in regard that for us He would become an infant first, and then in this blessed sacrament be as tractable to us as a little infant, in whom is all that a fatherly or motherly heart can desire.

II. When His childhood was past, we can not but think they took so much the more solid comfort in Him, by how much they observed in all His actions and speeches, not only more of the man, but more of that man who was deciphered unto them by the angel, to wit, that it was He *Who should be great, the Son of the highest, the Saviour of His people, and reign for ever.*[2] And His discourses tending to the clearer explication of those high points, to wit, in what true greatness did consist, what was the salvation expected, what was truly to reign, how all might come to be sons of God, and favored by Him as such: they were infinitely taken with His conversation, spending nights and days with great contentment in Him; and

[1] Phil. ii. 7.

[2] Luke i. 32.

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though at times he wrought with St. Joseph at His trade of carpentry,[1] their eye was never off Him, nor their ear from taking up every word and action that fell from Him; which actions doubtless were sometimes miraculous, and such as afterwards bred that confidence in our blessed Lady at the marriage-feast to ask of Him wine by miracle.[2] His coming unto us in the Blessed Sacrament is to hold these discourses with us, to enlighten our understanding, and to inflame our affections towards things of the other world; if we find it not at all, or not so much as we might, it is because we give not ourselves leisure to hearken to Him, but withdraw ourselves instantly from Him to our worldly occasions. Attend a little to prayer, read some good book with reference and respect to His presence, and you will find, that as the Wise Man saith, *He will impart good things to you, and be a comfort in time of care and tediousness.*[3] If at that instant you be called away, endeavor to supply it afterwards by some time of retirement. Sometimes miraculously He doth enlighten and inflame people without these diligences on their part; we must not presume on those extraordinary favors, but apply ourselves to the ordinary way of His proceedings.

III. After our Saviour began publicly to work miracles and to preach, we read nothing of St. Joseph; probably he was dead, our Saviour and our blessed Lady assisting him; but our blessed Lady followed Him among the rest of the devout women; and we read in the Gospel, that she *stood* sometimes *without door, and could not get in by reason of the throng.*[4] By it we see her desire and endeavor to be present with Him at His exhortations and miracles, the more to increase in His love by the experimental knowledge of His greatness. Labor that the throng of importune thoughts or affections do not divert thee from enjoying thy Saviour in this conjunction, and from hearkening to what He will speak to thy heart. Say unto Him: "How come I by this favor that I may find Thee alone, and open my whole heart unto Thee, and enjoy Thee as my very soul desireth; that now no creature may

[1] Mark vi. 3.
[2] John ii. 3.
[3] Wis. viii. 9.
[4] Luke viii. 20.

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divert me; that thou alone mayest speak to me, and I to Thee, as one friend to another, and as the beloved is wont to his beloved."

—From "Entertainment of Our Saviour," by Rev. Henry More, S.J.

With St. John Baptist

I. ST. JOHN *Baptist in his mother's womb leaped for joy*,[1] at our Saviour's presence, and for the benefit of sanctification then received; our Saviour, by the voice of our blessed Lady when she saluted St. Elizabeth, manifesting Himself unto him, and presenting him with the first-fruits of redemption, by freeing him from original sin, and imparting unto him His holy grace in extraordinary manner before he was born, so that though he did not see our Saviour with his corporal eyes, by the eye of faith he knew Him to be there present, and to his power expressed his joy and contentment in it. By the words of our Saviour, and voice of holy Church, we acknowledge our Saviour to be present in the Blessed Sacrament, though veiled with the resemblances of bread and wine, as then He was concealed in His mother's womb; if we reflect withal upon the worth of His person, the intent of His coming to us in this manner, daily more and more to sanctify us, and strengthen us in His grace and service, the familiarness and frequency of this favor, we shall find that we have cause to leap for joy with St. John, and so much the more in regard that our Saviour's presence to St. John was at a distance, but to us, He is with us in our breasts; where we may make use of the words of St. Elizabeth speaking of herself, and for her speechless infant, *Whence is this to me, that my Lord cometh thus to me?*[2] *When the ark was brought into the camp, the children of Israel gave a great shout, and the earth rang with it, and their enemies were astonished at the joy;*[3] much more joy should we show at the coming of our Saviour into us; and all the powers of our soul and body should make their expressions, jointly and severally welcoming him.

II. Our understanding,

[1] Luke i. 44. [2] Luke i. 43. [3] 1 Kings iv. 5.

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raising itself to acts of lively faith and humility, may say in imitation of St. John (when our Saviour came afterwards to be baptized by him); *I ought to be baptized by Thee,*[1] *and Thou comest to me?* It were my part to run through fire and water to come unto Thee, were it but to *touch the hem of Thy garment*[2] with the devout woman, to the end to be cured of my inveterate diseases; and Thou comest to me? Thou, Who art the King of kings, the Lord of angels, the only Son of my God; God from all eternity, without beginning! *I am not worthy to untie the latchet of His shoe,*[3] nor to approach so near Him, as to do Him the humblest service that can be imagined, and He cometh to me in this familiar and friendly and humble manner. O invisible Creator of the world,[4] my God, how wonderfully dost Thou deal with us! How sweetly and graciously dost Thou communicate Thyself unto us in this blessed sacrament! This doth surpass all understanding; this doth in particular manner draw the hearts of devout people unto Thee, and inflame their affections.

III. Towards which we may consider further, the contentment which St. John took in beholding our Saviour as He passed along divers times by him, when pointing at Him he said, *Behold the Lamb of God; behold Him that taketh away the sin of the world;*[5] for his thoughts rested not in that which his bodily eyes only did discover, but they reached to that which had been taught him by the Spirit of God; that this was He who though *born into the world after him, was from all eternity before him,*[6] the Redeemer promised, and now come to take away the sins of the whole world: and as he said on another occasion, *this was the bridegroom,* or spouse of our souls, himself being only *a friend of the bridegroom standing, and rejoicing*[7] at His voice. How much more reason have we to rejoice, and take content, who do not only hear His voice, but receive Him within us, for the self-same effect for which He came first into the world, and to accomplish the work which then

[1] Matt. iii. 14.
[2] Luke viii. 44.
[3] John i. 27.
[4] Thom. à Kemp., l. iv. c. 1, n. 10.
[5] John i. 29.
[6] John i. 15.
[7] John iii. 29.

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He began. And as the eye of the bride is never off from the eye of the bridegroom whom she passionately affecteth, so should our eyes be fixed upon our Saviour in this blessed sacrament, taking contentment in His perfections, which are without blemish, and in His benefits which are incomparable. It is very much to be lamented and pitied that we are so cold and negligent, and are not carried with more affection towards our Saviour, in Whom is all our hope of salvation.[1]

IV. St. John when he was in prison sent two of his disciples to our Saviour with this message for their satisfaction,[2] *Art thou He that art to come or expect we another?* Our Saviour gave them no other answer but that they should go, and report to St. John *what they had heard and seen; the blind see, the lame walk, lepers are cleansed, the deaf hear, the dead rise again, to the poor the Gospel is preached, and blessed is he who is not scandalized in Me.* This is the way to increase in devotion towards our blessed Saviour, and this blessed sacrament; not to be *scandalized*, or stumble at what we see outwardly of Him, but consider His power, His goodness, His mercy, His meekness, in stooping to the poorest among us, for our comfort and relief; and that we can expect no relief but from Him; let us therefore humbly present our blindness and lameness and deafness, and other miseries to Him, with confidence that He will cure us, for He refuseth nobody that truly desires and labors to be cured, and gives us, moreover, forces to desire and labor for it.—Ibid.

With the Penitent Magdalen

I. St. Mary Magdalen is set before us as a pattern of the best love[4] after hearty repentance for our sins; her tears bearing testimony of her sorrow; her incessant kissing of our Saviour's feet witnessing her love; and her anointing them, her desire of making satisfaction to the utmost of her power: which three, though at all times it be-

[1] Thom. à Kemp., l. iv. c. 1, n. 12.

[2] Matt. xi. 2.

[3] Thom. à Kemp., l. iv. c. 4.

[4] Luke vii. 37.

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hooveth us to practise, yet chiefly in order to the Holy Table of Our Lord, before and after receiving Him; which might be the cause among others, why He ordered her conversion to happen while He was sitting at board with the Pharisee, whose invitation He accepted the rather, because (as in the Samaritan) He had other food to feed on than was outwardly set before Him, and accordingly He wished him to take notice of what this woman was then doing, to receive instruction how it had been fitting for him to have behaved himself towards our Saviour in his reception, by discovery of his errors committed in it.

II. The parable which our Saviour used to the Pharisee of two debtors, whereof one owed a great sum of money, the other a less, and were both forgiven, may serve us for the first document, and teach us, that we are all debtors to our Saviour, more or less; and that he that shall think himself less debtor than another shall run great hazard to be grossly mistaken, as we find this Pharisee was; and also that other,[1] who, comparing himself with the publican, however in his own eyes he thought he deserved better, was found in the eyes of God to be far behind. Let everyone therefore retire himself into the closet of his heart, and look over his obligations, new and old; he will not find them all cancelled; if those for which we were eternally to lie in chains have been remitted us upon repentance and promise of amendment (as to the servant that fell at his Master's feet and craved his patience[2]), let us look whether the obligation which we have to our neighbor, to deal by him as God hath dealt by us, be discharged. And if we find no great sums of this nature owing, yet besides infinite little debts which we daily incur, we have the great debt of His patient forbearance still lying upon us, and of His more than patient love, out of which He hath not been overcome with our often offences, but still favored us with His graces. In regard of all which we must prostrate ourselves with the Magdalen at our Saviour's feet, with tears acknowledging our arrears, more in number than the hairs of our head, and pour them out largely as water, confessing that all we can

[1] Luke xviii. 14.

[2] Matt. xviii. 27.

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do is not sufficient to discharge even this new obligation of His graciously admitting us, poor sinners, to His table. What doth this gracious condescendency mean, and this friendly invitation? How shall I dare to approach who have nothing good whereon to presume?[1]

III. But to draw so near as we can to our discharge we must chiefly in this occasion practise acts of love; which is twofold, toward God, signified by her incessant kisses, and toward our neighbor, signified by the ointment bestowed upon our Saviour's feet. These two are *the fulfilling of the law*,[2] and in these two consisteth our plenary indulgence and remission: for having received absolution of all great offences which we could remember, in the sacrament of confession; in this are forgiven more fully those which we could not remember, and what other venial sins we may have committed since confession, being sorry for them, with purpose to amend; and by acts of love and true contrition, which are proper to this sacrament of love, much of the pain due to sin is released, and the more the more we love, as our Saviour said, in conclusion of this blessed saint, *Many sins are forgiven her, because she loved much;* he that finds less forgiven him, it is a sign he loved less. And of that love which we owe our neighbor, the Holy Ghost telleth us that almsgiving or works of mercy *deliver from all sin and from death, and will not suffer a soul to go into darkness*.[3] Lord, what is my confidence in this life, or what greater comfort among all things under heaven;[4] is it not Thou, my Lord God?

IV. The Magdalen understood her unworthiness, yet did not forbear to approach to our Saviour; but knowing the greatness of her disease she came with humility to the Physician, Whom she found able and willing to cure her. She placed herself behind at His feet; shame commanding her to be bashful, love drawing her on to a reverent confidence: she began with tears, but never ceased to kiss His feet; for whoever hath least cause to weep, hath most cause to love, his sins being either forgiven him, or prevented.[5] She considered what she

[1] Thom. à Kemp., l. iv. c. 1, n. 3.
[2] Rom. xiii. 10.
[3] Tob. iv. ii.
[4] Thom. à Kemp., l. iii. c.59.
[5] St. Gregory.

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had done, and would put no stint to what she was to do for satisfaction; she poured forth tears from her eyes, but more acts of love from her heart, and her very eyes served her as oil to inflame her affection, comparing her own unworthiness with so kind a reception: *Behold this woman:* compare reception with reception; by how much this is more gracious, by so much thy tears and kisses ought to be more abundant and fervent.—Ibid.

With the Apostles

I. St. Peter upon occasion of the transfiguration of our Saviour said unto Him: *Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias.*[1] Our Saviour in the Blessed Sacrament doth not show Himself in a glorious shape, but shrouded with the cloud, or form of bread and wine; yet beholding Him (not with the eye of sense, as then St. Peter) but with the eye of faith, we may with as much love and confidence say unto Him, *Lord, it is good for us to be here!* and instead of the tabernacles of Moses and Elias make use of the figures of the Old Testament, which represented this blessed mystery; as the sacrifices of Abel and Abraham, here accomplished; and the manna, outgone by many degrees, and the paschal lamb, and the bread of proposition, and the daily sacrifices, and whatever else is recorded in all the ceremonials, with all the prophecies; and consider how much the person of our Saviour, and the manner of His being present with us, and the intent and effect of this mystery, doth exceed all that is gone before; and taking up thy rest in the tabernacle of thy heart with our Saviour, say often to Him, *How amiable are Thy tabernacles, O Lord of hosts! My soul longeth and languisheth after the courts of my Lord: my heart and my flesh have exulted in my living God,*[2] etc.

II. St. Paul had *a desire to be dissolved,*[3] that is, even to die, that he might *be with Christ,* esteeming it better than life, or anything that this life can afford; that was a desire of seeing Him in another world; yet if we did conceive things in their

[1] Matt. xvii. 4. [2] Ps. lxxxiii. [3] Phil. i. 23.

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right value we should in reason, with as much fervor, lay aside all worldly business to be with Christ in this blessed action at fitting times; saying with the same apostle, *To me, to live is Christ, and to die is gain.*[1] that is, Christ is my life; and though I forsake all the world to be with Him I shall be a gainer by it. *Who, therefore, shall sever us from the charity or love of Christ? Tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? I am sure that neither death, nor life, nor angels, nor principalities, nor powers, neither things present, nor things to come, nor might, nor height, nor depth, nor other creature, shall be able to separate,*[2] etc. I desire to be dissolved from this mortal body, that I may see Thy face; but seeing it is Thy pleasure that I only enjoy Thee in this covert manner, I willingly forego all worldly content, all company, all pastime or entertainment, to be with Thee, for Thou art my God, and all things.

III. St. Andrew, with another, seeing our Saviour once pass alone by him, and hearing St. John Baptist (whose disciple then he was) say, *Behold the lamb of God,*[3] accosted our Saviour, and asked Him, *Master, where dwellest Thou? And He said, Come and see: they came and saw where He abided, and tarried with Him that day.* What can be more beseeming thee in this blessed action, than even out of compassion to ask our Saviour where He dwelleth here below, seeing His glorious habitation is so adorable in heaven? What are our churches, be they never so sumptuous? and how many of them are more like stables than churches? and what is thy breast? Come near, and home to thyself, and see where and how thou entertainest Him, and how long thou usest to stay with Him. St. James and St. John, upon occasion that the Samaritans once did with discourtesy refuse to give passage to our Saviour through their city,[4] would have commanded fire from heaven upon them, which zeal, though our Saviour reprehended as unreasonable, yet it behooveth us to reflect how deeply we are apt to take an indignity offered where ourselves are concerned, and how slight ofttimes we make of this so great a courtesy of our Saviour, though it wholly concern us; and again how

[1] Phil. i. 21.
[2] Rom. viii. 35.
[3] John i. 36.
[4] Luke ix. 52.

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that really that punishment was not exorbitant, considering the person contumeliously rejected, and yet how little ofttimes we value Him.

IV. Finally, therefore, join with St. John, who deserved the name of the Beloved Disciple; and seeing our Saviour is pleased to remain in thy breast as He gave upon His a resting-place to St. John,[1] be not backward, not straitlaced in point of love, but as the favor is greater, so to thy ability strain thyself to greater love; give Him His full rest in thy soul; do not disquiet Him with unquiet thoughts, words, or deeds. Beg of Him, that He will stay with thee, even beyond the time limited by the species; say with the two disciples, *Mane nobiscum, Domine, quoniam advesperascit.*[2] And with the devout Thomas à Kempis,[3] "Would to God that Thou wouldst totally inflame me by Thy presence." Stretch forth thy hand with St. Thomas,[4] and touch His sacred side and hands and feet, and kissing them say, *My Lord and my God.*—Ibid.

The Angels

St. Francis de Sales says: "As we frequently receive God's inspirations through the ministry of angels, we ought to present our own inspirations to Him by their hands as well as by those of the saints, who, being now like angels in their nearness to God, as our Saviour has told us, perpetually offer their desires and prayers in our favor. Let us, therefore, unite our hearts to those celestial spirits and happy souls, for as the young nightingale learns to sing from the old ones, so we, too, shall learn by this holy association to sing God's praises and to pray in a manner more worthy of Him. 'I will sing Thy praises, O Lord,' said David, 'in the presence of Thy angels.' . . . Make the association of your souls with the angels a familiar thing, often taking notice of their presence, . . . bless God for them, invoke their presence in all your affairs, whether spiritual or temporal, so that they may deign to enter into your intentions."

[1] John xiii. 23.
[2] Luke xxiv. 29.
[3] Book iv. c. 16, n. 3.
[4] John xx. 28.

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THE angels constantly surround the tabernacle and the altar when Jesus is present.

They praise and adore Him, as they did in the holy night on the plains of Bethlehem. Their life and their joy is the Holy Eucharist—that "food of angels" and "bread from heaven," which containeth in itself all sweetness.

Seek to rival in fervor and devotion the holy angels when you kneel in adoration before the altar or receive our blessed Lord in holy communion.

When the angels at midnight had sung so sweetly on the plains of Bethlehem, proclaiming: "Glory to God in the highest and on earth peace to men of good will," the pious shepherds said one to another: "Let us go over to Bethlehem!" There was the humble abode of the incarnate Son of God, the infant Saviour of the world, over which the angels ascended and descended between heaven and earth. The blessed plain, the refreshing oasis in the desert of this life, over which the angels ascend and descend, is now the tabernacle in every church, in which Jesus dwells in the Most Holy Sacrament.

In the Blessed Eucharist Our Lord is present for love of us and to bestow His graces and benefits upon us. From His sacred Heart there flows uninterruptedly a stream of saving grace, and of tender mercy and compassion for the poor sinner. He is here present as He is in heaven and for our happiness. Oh, how great, how sublime and how sweet and consoling is this sacrament! How we should be drawn to the tabernacle, to adore the eucharistic Babe, as the angels adore Him in deepest silence, in profound reverence, in rapturous joy! Saints have beheld the angels, while the holy sacrifice of the Mass was offered, in glorious companies, mingling with the faithful at holy communion, prostrating themselves before the ciborium, in token of awe and veneration, and helping the celebrant to distribute the divine food, at the same time praying that men may receive this gift of gifts worthily. "The angels," St. John Chrysostom tells us, "tremble with amazement and fear when they approach the majesty of Heaven, hidden under the appearance of bread." How is it, that we, who are sinful creatures, venture into the close proximity of Jesus Christ with

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so little reverence and recollection? The seraphim cover their faces before God with their wings, as we are told in Holy Writ; we alone are not afraid or inspired with respect and awe! A soul which enters the church and allows itself to be troubled and disturbed by the images of events passing in the world is unfit for the service of an adorer, has no keen relish for heavenly converse, is out of tune with spiritual things, finds Jesus with difficulty, and learns not the lessons of virtue inculcated by the eucharistic Heart of Our Saviour. And when we approach the Holy Table to partake of the "food of angels," let us again think of the angels, who, in their freedom from all bodily encumbrances, are the types of perfect purity and cleanness, which are the chief dispositions of spirit requisite for devoutly and fruitfully receiving the Most Holy Eucharist, that is purity itself.

O Lord Jesus! I will take to heart the lessons that I have learned at this visit. I will visit Thee oftener; I will appear in Thy presence with reverential fear; I will banish from my mind all distracting thoughts of the world; I will take care to preserve my heart pure for Thy coming; I will strive to imitate the virtues of Thy sacred Heart in my daily life; I will endeavor to please Thee in all things and to become more and more worthy of Thy love. I cannot love Thee with the pure, holy, and exalted love of the angels, but yet I give Thee all the affection of my heart, and I love Thee above all things. Give me, my Jesus, a deep faith in this great mystery; strengthen my hope, inflame my love, that I may be made worthy, after this life, to behold Thee face to face, and to contemplate Thee with the angels in Thy eternity of heavenly bliss.

Saint Michael, the Guardian Angel of the Blessed Sacrament

"MI-CA-EL," or "Who is like to God?" Such was the cry of the great archangel when he smote the rebel Lucifer in the conflict of the heavenly hosts, and from that hour he has been known as "Michael," the captain of the armies of God, the type

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of divine fortitude, the champion of every faithful soul in strife with the powers of evil. Thus he appears in Holy Scripture as the guardian of the children of Israel, their comfort and protector in times of sorrow or conflict. He it is who prepares for their return from the Persian captivity, who leads the valiant Machabees to victory, and who rescues the body of Moses from the envious grasp of the Evil One. And since Christ's coming the Church has ever venerated St. Michael as her special patron and protector. She styles him "the chief of the angelic hosts set over paradise, whom the citizens of heaven delight to honor; the messenger of God to the souls of the just." She invokes him by name in her confession of sin, summons him to the side of her children in the agony of death, and chooses him as their escort from the chastening flames of purgatory to the realms of holy light. Lastly, when Antichrist shall have set up his kingdom on earth, it is Michael who will unfurl once more the standard of the cross, sound the last trump, and binding together the false prophet and the beast hurl them for all eternity into the burning pool.—Bowden.

ALTHOUGH the Blessed Sacrament is the property of the souls of men, and belongs to them in a way and with an intimacy which the spirits of the angels cannot share, there is nevertheless a great connection between the angels and the Blessed Sacrament. It is the especial mystery of that human nature in which Jesus is head of the angels. It is one of the mysteries they adore and humbly desire to look into. They admire it with a special admiration, and follow it all over the world—in the priests' hands, on the throne, in the tabernacle, round the church, on its obscure visits to the sick—as if they were attracted by it, which they are. It is called angels' food and the bread of angels; and although they cannot enjoy the proper sacramental union with the flesh of our dearest Lord, they doubtless feed on it in their intelligences by a kind of spiritual communion.[1] . . . It is said that *St. Michael* revealed

[1] St. Thomas says that the angels see Christ in clear vision and enjoy Him in His own proper species, and this is *their*

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to St. Eutropius, the hermit, that he had been chosen to be the *guardian angel of the Blessed Sacrament* . . . and there are also on record several revelations of his to various saints concerning the worship of the Blessed Sacrament. Some have supposed him to be the angel of the Mass referred to in the Canon; he is spoken of at the beginning of the Mass in the Confiteor, and again in the second incensing at the High Mass; and also in the Offertory of Masses of Requiem.

—Father Faber.

LOVE Jesus with a burning love, as the cherubim and seraphim love Him; that so, through His love, thou mayest be altogether softened, altogether on fire, and mayest kindle and inflame all others.

ASK Him for perfect peace; that thou mayest rest in Him, as thy world, and mayest be reckoned among those true peacemakers who shall be called the sons of God (*Matt.* v. 9).

The Eucharistic Rosary

OR

The Recitation of the Holy Rosary in the Presence of the Blessed Sacrament

THE Holy Rosary, on account of the meditations on the mysteries in the life of Our Lord and the Blessed Virgin, which we make while reciting it, is one of the most useful devotions for the Hour of Adoration.

The *Eucharistic* Rosary is especially recommended for this purpose, as it unites meditation on the sacred mysteries of the rosary with reflections on the life of Our Lord in the Holy Eucharist. The rosary is one of the most admirable and beneficial devotions practised in the Catholic Church. Its method and design are stated to have been revealed to St. Dominic by the Blessed Virgin Mary, who admonished him to preach it with all the fervor of his soul as a singularly

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spiritual communion, which precludes their receiving by a spiritual communion this sacrament, where He is seen only by faith and enjoyed only under the sacramental species. "They feed not on the sacrament, but on Him Who is in the sacrament."—Summa. p. iii., q. 80, art. 2, c.

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efficacious remedy for the overthrow of heresy and the extirpation of vice. Our Lady said to him: "Thou shalt inform my people that it is a devotion most acceptable to my Son and to me." It is adapted alike to the learned and ignorant, to the cloister and the world, and to every capacity, the words being so easy that the most illiterate may learn them, and the mysteries so sublime as to afford matter of contemplation and entertainment to the highest intellects. No Christian could slight it without irreverence, or neglect its frequent use without serious detriment to piety. The numerous indulgences attached to the recitation of the rosary make this form of devotion a powerful instrument for the relief of the poor souls in purgatory.

The whole rosary is composed of fifteen decades (the chaplet or ordinary beads containing five decades); each of the fifteen decades is recited in honor of a mystery of Our Lord's life and that of His blessed Mother, beginning with the *Annunciation*, or Christ's incarnation, and ending with Mary's *coronation* in heaven.

A decade consists of one *Our Father*, ten *Hail Marys*, and a *Glory be to the Father*. While reciting a decade, let faith place before your mind the mystery honored, and pray that the virtue it particularly teaches may be impressed on your heart. It is a pious custom to recite a chaplet, that is, five decades of the beads, every day. If you persevere in this pious practice, you will increase daily in the love of Jesus and Mary, and consequently in Christian perfection.

I

The Joyful Mysteries

The First Joyful Mystery

The Annunciation

O JESUS, born of Thy Father from all eternity; filled with an incomprehensible love for men, Thou didst become man in the womb of the Blessed Virgin Mary through the operation of the Holy Ghost, humbling Thyself to such a degree as to take the form of a servant. The same charity hath prompted Thee to perpetuate, in the Eucharist, this mystery of annihilation and love, even to improve on it by becoming the food of our souls.

Divine Jesus, we adore Thee in these unfathomable debasements, and we beg of Thee, through the intercession of Thy holy Mother, a deep and heartfelt humility.

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The Second Joyful Mystery

The Visitation

DIVINE Saviour, from the womb of Mary, wherein Thou didst become incarnate, Thou breathest forth sanctity into John the Baptist and benediction upon the whole house of Elizabeth. From the Host wherein Thou dwellest, Thou spreadest all over the world the influence of Thy grace and Thy love throughout the whole Church.

O divine Jesus, full of love and kindness, we adore Thee, and we beg of Thee through the intercession of Thy holy Mother, perfect charity toward our neighbors.

The Third Joyful Mystery

The Nativity of Our Lord

O KING of kings! poor indeed, yet most lovely in the crib of Bethlehem, Thou callest the simple and the poor to be Thy first adorers: poorer and no less amiable to the eyes of faith in the sacrament of Thy love, Thou art still delighted to see around Thy person the humble and the little.

O Jesus, in Thy destitution we adore Thee, to Whom belong all the treasures of the Godhead, and we beg of Thee, through the intercession of Thy holy Mother, detachment from the goods of this world.

The Fourth Joyful Mystery

The Presentation of Our Lord in the Temple

LAMB of God, Who takest away the sins of the world, Thou offerest Thyself with perfect obedience and love to Thy Father, through the hands of the high priest, as the victim that is to be immolated on the cross; every day also Thou offerest Thyself upon the altar by the hands of the priest, with the same obedience and love as our victim always sacrificed and always living.

O sweet victim, we adore Thee and we beg of Thee, through the intercession of Thy holy Mother, the spirit of obedience and sacrifice.

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The Fifth Joyful Mystery

The Finding of Our Lord in the Temple

O JESUS, Thou withdrawest and leavest Mary and Joseph in tears to do the work of Thy Father; but Thou fillest them with joy when they find Thee in the midst of the Doctors amazed at Thy knowledge and wisdom. Veiled in the Eucharist, Thou impartest there divine teachings, and Thou fillest with joy those who seek Thee with their whole heart.

O hidden God! we adore Thee, and we beg of Thee, through the intercession of Thy holy Mother, the grace of seeking Thee with a lively and persevering faith in the sacrament of Thy love.

II

The Sorrowful Mysteries

The First Sorrowful Mystery

The Agony of Our Lord in the Garden of Olives

DIVINE Saviour, under the weight of sorrow and sadness caused by our sins, Thou fallest, bathed in a sweat of blood, and Thou endurest a mortal agony. In the Blessed Sacrament, also, Thou art still more humbled and annihilated on account of our sins.

We adore Thee and we compassionate Thy agony of suffering in the Garden of Gethsemani as well as Thy agony of humiliation in the Eucharist, and we beg of Thee, through the intercession of Thy holy Mother, a heartfelt sorrow for our sins.

The Second Sorrowful Mystery

The Flagellation

O GOOD Jesus! scourged and covered with wounds, the sins committed by men against the holy virtue of purity thus torture Thy innocent flesh; and in the Blessed Sacrament impure hearts insult Thee by their sacrilegious communions.

O thou bloody victim, scourged at the pillar, patient victim abused in the sacrament, we adore

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Thee and we beg of Thee, through the intercession of Thy holy Mother, the grace of mortifying our senses.

The Third Sorrowful Mystery

The Crowning with Thorns

O KING of glory! crowned with thorns and proclaimed in derision king of the Jews by brutal soldiers who ignominiously spit upon Thy adorable face, Thou fallest a victim to the sins committed by pride; in the Blessed Sacrament also Thou bearest a crown of ignominy made up of the many acts of irreverence, contempt, hypocrisy, and vanity committed by Christians in Thy sanctuary.

O loving King! overwhelmed with insults both in Thy passion and in the sacred Host, we adore Thee, and we beg of Thee, through the intercession of Thy holy Mother, the grace of mortifying our self-love.

The Fourth Sorrowful Mystery

The Carrying of the Cross

CURSES, outrages, ill-treatments, anguish of heart, sufferings of all kinds can not alter, O dear Redeemer, the mildness and patience with which Thou carriest Thy heavy cross; with like sweetness and patience dost Thou bear in the long course of ages, doubts, want of confidence, murmurs, insults, and discouragement on the part of Thy children.

O Jesus! we adore Thee carrying with love the cross prepared for Thee by Thy Father and we beg of Thee, through the intercession of Thy holy Mother, patience in the trials of this life.

The Fifth Sorrowful Mystery

The Crucifixion and Death of Our Lord

O GOOD and merciful Saviour! Thy love, more than iron nails, keeps Thee riveted to the cross, whereon Thou atonest for our sins in the midst of unspeakable torments. We find Thee also riveted

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by the same love in the Sacrament of the Altar, continuing Thy sacrifice to the end of ages in order to apply to us the fruits thereof.

Sweet Lamb, perpetually immolated for us, we adore Thee, and we beg of Thee, through the intercession of Thy holy Mother, such a hatred of sin as will make us prefer the death of the body to the staining of the soul.

III

The Glorious Mysteries

The First Glorious Mystery

The Resurrection of Our Lord

O Christ Jesus! Thou comest forth glorious from the tomb, victorious over all infernal powers; henceforth sufferings and death have lost their empire over Thy glorious humanity. What a consolation for us to know that, though confined to the humble condition of Thy sacrament, Thou art in full possession of the life, joy, and glory of Thy resurrection!

We adore Thee, O immortal King of ages, and we beg of Thee, through the intercession of Thy holy Mother, a lively and loving faith in Thy real and life-giving presence in the Blessed Sacrament.

The Second Glorious Mystery

The Ascension

O divine Saviour! Thy triumph in this mystery has reached its perfection! By raising Thyself up to heaven through Thy own power, Thou hast taken possession of Thy kingdom, and Thou art seated at the right hand of Thy Father to be forever the joy of the angels and saints. Every day also without quitting Thy throne Thou comest upon our altars, under the form of bread, to bring us a foretaste of the heavenly beatitude.

O Thou, the delight of pure souls, we adore Thee and we beg of Thee, through the intercession of Thy holy Mother, an ardent desire of possessing Thee here below under the eucharistic veils, and to possess Thee in heaven in the splendor of Thy glory.

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The Third Glorious Mystery

The Coming Down of the Holy Ghost upon the Apostles

O JESUS, scarcely hadst Thou entered into Thy glory at the right hand of Thy Father, when Thou didst show Thy munificence by sending forth the Holy Spirit with His many and various gifts to Thy growing Church. From the Eucharist, as if from another heaven, wherein Thou hast set up Thy throne of love, Thou impartest to souls the spirit of life and strength, and Thou kindlest in them the fire of Thy divine charity.

O Jesus, king in heaven, king also in the Eucharist, we adore Thee and we beg of Thee, through the intercession of Thy holy Mother, fidelity to grace in order to reap all the fruits produced in the souls of men by the gifts of the Holy Ghost.

The Fourth Glorious Mystery

The Death and Assumption of Mary

O JESUS, no longer canst Thou leave here below Thy blessed Mother: already she heareth Thy voice calling her, and, amid the transports of an ineffable communion, love taketh away her soul from the land of exile. But her virginal body, like that of her divine Son, must not know corruption; Thou raiseth her from the dead, and, brilliant as the sun, she soars on angels' wings to the seat of eternal glory.

O Jesus, our resurrection and our life, we adore Thee and we pray that, through the intercession of Thy holy Mother, we may die in the arms of her who is also our own Mother, after having received in a fervent communion the pledge of our glorious resurrection.

The Fifth Glorious Mystery

The Crowning of Mary in Heaven

DIVINE Son of Mary, to make Thy holy Mother partaker of Thy own glory, Thou hast crowned her queen of heaven and earth and appointed her our advocate and the living channel of Thy graces. From the Eucharist, not less than from heaven, Thou willest that every grace shall reach us

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through her maternal hands.

O Jesus, we adore Thee in Thy unspeakable glory, of which Thou hast made Thy Mother partake with Thee, and we beg of Thee, through her intercession, a great confidence in her powerful protection and great earnestness in imitating her virtues; in particular her purity, humility, and fidelity to grace.

The Way of the Cross

Franciscan Method

NOTE.—Among the devotional exercises which have for their object meditation on the passion, crucifixion, and death of Our Lord and Saviour Jesus Christ, one of the chief has ever been the exercise commonly called the Way of the Cross. This devotion, continued in an unbroken tradition from the time Jesus Christ ascended into heaven, arose, first in Jerusalem, amongst the Christians who dwelt there, out of veneration for those sacred spots which were sanctified by the sufferings of our divine Redeemer. From that time, as we learn from St. Jerome, Christians were wont to visit the holy places in crowds; and the gathering of the faithful, he says, even from the farthest corners of the earth, to visit the holy places, continued to his own times.

From Jerusalem this devout exercise began to be introduced into Europe by various pious and holy persons, who had travelled to the Holy Land to satisfy their devotion. Amongst others, we read of the Blessed Alvarez, of the Order of Friars Preachers, who, after he returned to his own convent of St. Dominic, in Cordova, built several little chapels, in which he represented, station by station, the principal events which took place on Our Lord's *way to Mount Calvary*. Afterward, the Fathers Minorite Observants of the Order of St. Francis of Assisi, as soon as they were introduced into the Holy Land, and more especially from the time when, in the year 1342, they had their house in Jerusalem, and the custody of the sacred places, began, both in Italy and elsewhere, in

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short throughout the whole Catholic world, to spread the devotion of the *Way of the Cross*. This they effected by erecting, in all their own churches, fourteen separate stations, in visiting which the faithful, like the devout pilgrims who go in person to visit the holy places in Jerusalem, do themselves also make this journey in spirit, whilst they meditate on all that Our Lord Jesus Christ vouchsafed to suffer, for our eternal salvation, at those holy places, in the last hours of His life.

This excellent devotion has met with the repeated approvals of Holy Church: in the constitutions, for instance, of the venerable Pontiff, Innocent XI; of Innocent XII; of the two Benedicts, XIII and XIV; and of Clement XII. By this last Pope it was extended to the whole Catholic world; and it is now in constant use with persons of every condition, being, moreover, enriched with numerous indulgences. For instance, those who perform devoutly the Way of the Cross, may gain all the indulgences which have been granted by the Popes to the faithful who visit in person the sacred places in Jerusalem. All, however, who wish to gain these indulgences by means of this devotion must bear in mind that the stations must be erected by those who have the faculty to do so; that it is indispensably required of them to meditate, according to their ability, on the passion of Our Lord and Saviour Jesus Christ, and to go from one station to the other, so far as the number of persons engaged in the devotion, and the confined space where the fourteen stations are erected, will admit. This is evident from the Apostolical Constitutions above-named. And from this it follows that the recitation at each of the stations of the words: "We adore thee, Christ," etc., the *Our Father*, the *Hail Mary*, and "Have mercy on us, O Lord," is nothing more than a pious and praiseworthy custom, introduced by devout persons into the devotion of the Way of the Cross. This the S. Congr. of Indulgences declared, in the instructions for performing the exercise of the Way of the Cross, published by the order of Clement XII, April 3, 1731, and Benedict XIV, May 10, 1742.

All, however, who are sick, all who are in prison, or at sea, or in *partibus infidelium*, or are prevented

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in any other way from visiting the stations of the Way of the Cross where they are erected, may gain these indulgences by saying, with at least contrite heart and devotion, the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each fourteen times, the number of the stations, and, at the end of these, the *Our Father*, the *Hail Mary*, and the *Glory be to the Father*, each five times, in honor of the five wounds of Our Lord, and, again, one *Our Father*, one *Hail Mary*, and one *Glory be to the Father*, for the Sovereign Pontiff, holding in their hands the while a crucifix of brass, or of any other solid substance, which has been blessed by the Father-General of the Order of the Friars Minor Observants, or else by a Father-Provincial, or by any Father-Guardian, President, or Vicar, subject to the same Father-General, or by any priest, Minorite or not, to whom the faculty has been given by the General. If the twenty *Our Fathers*, *Hail Marys*, and *Glory*, etc., be said by several together, though but one hold the crucifix, and the others, not engaged in any other work, recollect themselves for the prayers, all gain the indulgences of the Way of the Cross. This favor was granted or confirmed by Pope Clement XIV, Jan. 26, 1773, at the prayer of the Reformed Minorites of the Retreat of St. Bonaventure in Rome; by Pius IX, with a brief, August 11, 1863, and by Leo XIII, by rescripts of the S. Congr. of Indulgences, Jan. 19 and March 15, 1884.

It is also to be observed that these crucifixes, thus indulgenced, after they have been blessed, cannot be sold, or given away, or lent to any one for the purpose of enabling them to gain the indulgences of the Way of the Cross, as appears from the decrees to this effect of the S. Congr. of Indulgences.—From The New Raccolta: 1903 edition.

Prayers for the Stations

IN the name of the Father ✠, and of the Son, and of the Holy Ghost ✠. R. Amen.

LET us represent to ourselves the sorrowful journey which Jesus made to Calvary, when, with the cross on His shoulders, He went to die

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for love of us. Let us, with all possible tenderness, imagine we accompany our Saviour, weeping, compassionating His sufferings, and thanking Him for suffering on our behalf.

LET us form the intention of gaining the indulgences that are attached to this beautiful devotion—the Stations of the Cross—either for ourselves, or for the holy souls in purgatory.

Preparatory Prayer

O MY LORD JESUS CHRIST! With a contrite heart and a penitential spirit I purpose now to make the Way of the Cross in commemoration of Thy most bitter passion, and of Thy most sorrowful death on Calvary. I adore Thee and bless Thee, O God of infinite mercy. With all my heart I thank Thee, divine Saviour, for the love unutterable which caused Thee to endure for me the cruel death of the cross.

It grieves me that I have so many times ungratefully abandoned Thee; but now I love Thee with my whole heart. I am sorry for having offended Thee, because Thou art infinitely good. My Jesus! Thou didst die for love of me; now I will die to self for love of Thee. I will no longer live, but live Thou alone in me. I shall ever be mindful of the words of the Apostle: "They that are Christ's have crucified their flesh with the vices and concupiscences." "God forbid that I should glory, save in the cross of Our Lord Jesus Christ, by Whom the world is crucified to me, and I to the world."

Bearing in mind also Thine own words that Thou wouldst draw all things to Thyself, I beseech Thee, good Jesus, to draw my heart—all my affections—to Thee. Grant that I may live and die always united to Thee. Amen.

First Station

Jesus is Condemned to Death

V. WE ADORE Thee, O Christ, and praise Thee:

R. Because by Thy holy cross Thou hast redeemed the world!

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Meditation

JESUS, most innocent and perfectly sinless, was condemned to death, and, moreover, to the most ignominious death of the cross To remain a friend of Cæsar, Pilate delivered Him into the hands of His enemies. A fearful crime—to condemn innocence to death, and to offend God in order not to displease men!

Prayer

O INNOCENT Jesus! I have sinned, and I am guilty of eternal death; but that I may live Thou dost gladly accept the unjust sentence of death. For whom shall I henceforth live, if not for Thee? Whom shall I seek to please but Thee? Thou Thyself hast said: "No man can serve two masters. Ye can not serve God and mammon." Let me rather displease the whole world than offend Thee, O my Jesus.

Our Father, etc.; *Hail Mary*, etc.

V. Lord Jesus, crucified:
R. Have mercy on us!

Second Station

Jesus Carries His Cross

V. We adore Thee, O Christ, and praise Thee:
R. Because by Thy holy cross Thou hast redeemed the world!

Meditation

WHEN our divine Saviour beheld the cross, He stretched out His bleeding arms toward it with eager desire, lovingly embraced it, tenderly kissed it, and, placing it on His bruised shoulders, joyfully carried it, although He was worn and weary unto death.

Prayer

O MY JESUS! I cannot be Thy friend and follower if I refuse to carry the cross. O dearly beloved cross! I embrace thee, I kiss thee, I joyfully accept thee from the hands of my God. Far be it from me to glory in anything, save in the cross of

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my Redeemer. By it the world shall be crucified to me and I to the world, that I may be Thine, O Jesus, forever.

Our Father, etc.; *Hail Mary*, etc.

V. Lord Jesus, crucified:
R. Have mercy on us!

Third Station

Jesus Falls the First Time

V. We adore Thee, O Christ, and praise Thee:
R. Because by Thy holy cross Thou hast redeemed the world!

Meditation

Our dear Saviour carrying the cross was so weakened by its heavy weight as to fall exhausted to the ground. Our sins were the heavy burden which oppressed Him; the cross was to Him light and sweet, but our sins were galling and insupportable.

Prayer

O my Jesus! Thou didst bear my burden and the heavy weight of my sins. Should I, then, not bear in union with Thee my easy burden of suffering, and accept the sweet yoke of Thy commandments? Thy yoke is sweet and Thy burden is light: I therefore willingly accept it. I will take up my cross and follow Thee.

Our Father, etc.; *Hail Mary*, etc.

V. Lord Jesus, crucified:
R. Have mercy on us!

Fourth Station

Jesus Meets His Afflicted Mother

V. We adore Thee, O Christ, and praise Thee:
R. Because by Thy holy cross Thou hast redeemed the world!

Meditation

How painful it must have been for Mary, the sorrowful Mother, to behold her beloved Son laden with the burden of the cross. What unspeakable pangs her most tender heart experienced! How earnestly she desired to die in place of Jesus,

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or ar least with Him! Implore this sorrowful Mother to assist you graciously in the hour of your death.

Prayer

O JESUS! O Mary! I am the cause of the great and manifold pains which pierce your loving hearts. O that my heart also would experience at least some of your sufferings! Mother of sorrows! pray for me that I may be truly sorry for my sins, bear my sufferings patiently in union with thee, and merit to enjoy thy assistance in the hour of my death.

Our Father, etc.; *Hail Mary*, etc.

V. Lord Jesus, crucified:
R. Have mercy on us!

Fifth Station

Simon of Cyrene Helps Jesus to Carry the Cross

V. We adore Thee, O Christ, and praise Thee:
R. Because by Thy holy cross Thou hast redeemed the world!

Meditation

SIMON of Cyrene was compelled to assist Jesus in carrying His cross, and Jesus accepted his assistance. How willingly would He also permit you to carry the cross. He calls, but you hear Him not; He invites you, but you decline His invitation. What a reproach it is to bear the cross reluctantly!

Prayer

O JESUS, whosoever does not take up his cross and follow Thee is not worthy of Thee. Behold, I will accompany Thee on the way of the cross; I will carry my cross cheerfully; I will walk in Thy blood-stained footsteps, and follow Thee, that I may be with Thee in life eternal.

Our Father, etc.; *Hail Mary*, etc.

V. Lord Jesus, crucified:
R. Have mercy on us!

Sixth Station

Veronica Wipes the Face of Jesus

V. We adore Thee, O Christ, and praise Thee:
R. Because by Thy holy cross Thou hast redeemed the world!

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Meditation

VERONICA, impelled by devotion and compassion, wipes the disfigured face of Jesus with her veil. And Jesus imprints on it His holy countenance; a great recompense for so small a service. What return do you make to your Saviour for His great and manifold benefits?

Prayer

MOST merciful Jesus! What return shall I make for all the benefits Thou hast bestowed upon me? Behold I consecrate myself entirely to Thy service. I offer and consecrate to Thee my heart: imprint on it Thy sacred image, never again to be effaced by sin.

Our Father, etc.; *Hail Mary*, etc.

V. Lord Jesus, crucified:
R. Have mercy on us!

Seventh Station

Jesus Falls the Second Time

V. We adore Thee, O Christ, and praise Thee:
R. Because by Thy holy cross Thou hast redeemed the world!

Meditation

THE suffering Jesus, under the weight of His cross, again falls to the ground; but the cruel executioners do not permit Him to rest a moment. Pushing and striking Him, they urge Him onward. It is the frequent repetition of our sins which oppresses Jesus. Knowing and realizing this, how can I continue to sin?

Prayer

O JESUS, Son of David! Have mercy on me! Extend to me Thy gracious hand and support me, that I may never again fall into my old sins. From this very moment I will strive most earnestly to reform my life and to avoid every sin. Help of the weak, strengthen me by Thy grace, without which I can do nothing, that I may carry out faithfully my good resolution.

Our Father, etc.; *Hail Mary*, etc.

V. Lord Jesus, crucified:
R. Have mercy on us!

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Eighth Station

The Daughters of Jerusalem Weep Over Jesus

V. We adore Thee, O Christ, and praise Thee;
R. Because by Thy holy cross Thou hast redeemed the world!

Meditation

THESE devoted women, moved by compassion, weep over the suffering Saviour. But He turns to them, saying: "*Weep not for Me Who am innocent, but weep for yourselves and for your children.*" Weep *thou* also; for there is nothing more pleasing to Our Lord, and nothing more profitable for *thyself*, than tears that are shed in contrition for sin.

Prayer

O JESUS! Who will give to my eyes a fountain of tears, that day and night I may weep for my sins. I beseech Thee, through Thy bitter tears, to move my heart to compassion and repentance, so that I may weep all my days over Thy sufferings and still more over their cause, my sins.

Our Father, etc.; *Hail Mary*, etc.

V. Lord Jesus, crucified:
R. Have mercy on us!

Ninth Station

Jesus Falls the Third Time

V. We adore Thee, O Christ, and praise Thee:
R. Because by Thy holy cross Thou hast redeemed the world.

Meditation

JESUS, arriving exhausted at the foot of Calvary, falls the third time to the ground. His love for us, however, remains strong and fervent.

What an oppressive burden our sins must be to cause Jesus to fall so often! Had He, however, not taken them upon Himself, they would have plunged us into the abyss of hell.

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Prayer

MOST merciful Jesus! I return Thee infinite thanks for not permitting me to continue in sin and to fall, as I have so often deserved, into the depths of hell. Enkindle in me an earnest desire of amendment; let me never again relapse, but vouchsafe me the grace to persevere in penance to the end of my life.

Our Father, etc.; *Hail Mary*, etc.

V. Lord Jesus, crucified:
R. Have mercy on us!

Tenth Station

Jesus is Stripped of His Garments

V. We adore Thee, O Christ, and praise Thee:
R. Because by Thy holy cross Thou hast redeemed the world!

Meditation

WHEN Our Saviour had arrived on Calvary, He was cruelly despoiled of His garments. How painful this must have been, because they adhered to His lacerated body and with them parts of His bloody skin were torn away. All the wounds of Jesus are renewed. Jesus is despoiled of His garments that He might die possessed of nothing; how happy shall I also die after casting off my evil self with all its sinful inclinations!

Prayer

HELP me, Jesus! to conquer myself and to be renewed according to Thy will and desire. I will not count the cost, but will struggle bravely to cast off my evil propensities; despoiled of things temporal of my own will, I desire to die, that I may live to Thee for evermore.

Our Father, etc.; *Hail Mary*, etc.

V. Lord Jesus, crucified
R. Have mercy on us!

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Eleventh Station

Jesus is Nailed to the Cross

V. We adore Thee, O Christ, and praise Thee;
R. Because by Thy holy cross Thou hast redeemed the world!

Meditation

JESUS, after He had been stripped of His garments, was violently thrown upon the cross, to which His hands and His feet were nailed most cruelly. In this excruciating pain He remained silent, and perfectly resigned to the will of His heavenly Father. He suffered patiently, because He suffered for me. How do I act in sufferings and in trouble? How fretful and impatient, how full of complaints I am!

Prayer

O JESUS, meek and gentle Lamb of God! I renounce forever my impatience. Crucify, O Lord! my flesh and its concupiscences. Punish me, afflict me in this life, as Thou willest, only spare me in eternity. I commit my destiny to Thee, resigning myself to Thy holy will: Not my will but Thine be done!

Our Father, etc.; *Hail Mary*, etc.

V. Lord Jesus, crucified:
R. Have mercy on us!

Twelfth Station

Jesus Dies on the Cross

V. We adore Thee, O Christ, and praise Thee:
R. Because by Thy holy cross Thou hast redeemed the world!

Meditation

BEHOLD Jesus crucified! Behold His wounds, received for love of you! His whole appearance betokens love! His head is bent to kiss you, His arms are extended to embrace you, His Heart is open to receive you. O superabundance of love! Jesus, the Son of God, dies upon the cross, that man may live and be delivered from everlasting death.

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Prayer

O most amiable Jesus! If I can not sacrifice my life for love of Thee, I will at least endeavor to die to the world. How must I regard the world and its vanities, when I behold Thee hanging on the cross, covered with wounds? O Jesus! receive me into Thy wounded Heart: I belong entirely to Thee; for Thee alone do I desire to live and to die.

Our Father, etc.; *Hail Mary*, etc.

V. Lord Jesus, crucified:
R. Have mercy on us!

Thirteenth Station

Jesus is Taken Down from the Cross

V. We adore Thee, O Christ, and praise Thee:
R. Because by Thy holy cross Thou hast redeemed the world!

Meditation

Jesus did not descend from the cross, but remained on it until He died. And when taken down from it, He, in death as in life, rested on the bosom of His blessed Mother. Persevere in your resolutions of reform and do not part from the cross; he who persevereth to the end shall be saved. Consider, moreover, how pure the heart should be that receives the body and blood of Christ in the adorable Sacrament of the Altar.

Prayer

O Lord Jesus! Thy lifeless body, bruised and lacerated, found a worthy resting place on the bosom of Thy virgin Mother. Have I not often compelled Thee to dwell in my heart, despite its unworthiness to receive Thee? Create in me a new heart, that I may worthily receive Thy most sacred body in holy communion, and that Thou mayest remain in me and I in Thee, for all eternity.

Our Father, etc.; *Hail Mary*, etc.

V. Lord Jesus, crucified:
R. Have mercy on us!

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Fourteenth Station

Jesus is Laid in the Sepulcher

V. We adore Thee, O Christ, and praise Thee:
R. Because by Thy holy cross Thou hast redeemed the world!

Meditation

THE body of Jesus is interred in a stranger's sepulcher. He Who in this world had not whereupon to rest His head would not even have a grave of His own, because He was not of this world. You who are so attached to the world, henceforth despise it, that you may not perish with it.

Prayer

O JESUS! Thou hast set me apart from the world; what, then, shall I seek therein? Thou hast created me for heaven; what, then, have I to do with the world? Depart from me, deceitful world, with thy vanities! Henceforth I will follow the way of the cross traced out for me by my Redeemer, and journey onward with courage and fortitude to my heavenly home, my eternal dwelling-place.

Our Father, etc., *Hail Mary*, etc.

V. Lord Jesus, crucified:
R. Have mercy on us!

Conclusion

ALMIGHTY and eternal God! merciful Father! Who hast given to the human race Thy beloved Son as an example of humility, obedience, and patience, to precede us on the Way of the Cross and on the Way of Life, graciously grant that we, inflamed by His infinite love, may take upon us the sweet yoke of His Gospel and the mortification of the cross, following Him as His true disciples, so that we may one day gloriously rise with Him and joyfully hear the final sentence: "Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world" (*Matt.* xxv. 34).

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Stabat Mater

STABAT Mater dolorosa,
Juxta crucem lacrymosa,
Dum pendebat Filius.

Cujus animam gementem,
Contristatam et dolentem,
Pertransivit gladius.

O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti!

Quæ mœrebat, et dolebat,
Pia Mater dum videbat
Nati pœnas inclyti.

Quis est homo qui non fleret
Matrem Christi si videret
In tanto supplicio?

Quis non posset contristari,
Christi Matrem contemplari
Dolentem cum Filio?

Pro peccatis suae gentis,
Vidit Jesum in tormentis,
Et flagellis subditum,

AT THE cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last.

Through her heart, His sorrow sharing,
All His bitter anguish bearing,
Now at length the sword has passed.

Oh, how sad and sore distressed
Was that Mother highly blessed
Of the sole-begotten One!

Christ above in torment hangs,
She beneath beholds the pangs
Of her dying, glorious Son.

Is there one who would not weep
Whelmed in miseries so deep
Christ's dear Mother to behold?

Can the human heart refrain
From partaking in her pain,
In that Mother's pain untold?

Bruised, derided, cursed, defiled,
She beheld her tender child,
All with bloody scourges rent,

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Vidit suum dulcem natum
Moriendo, desolatum,
Dum emisit spiritum.

For the sins of His own nation
Saw Him hang in desola tion
Till His spirit forth He sent.

Eia mater, fons amoris,
Me sentire vim doloris.
Fac, ut tecum lugeam.

O thou Mother! fount of love,
Touch my spirit from above.
Make my heart with thine accord:

Fac, ut ardeat cor meum
In amando Christum Deum,
Ut sibi complaceam.

Make me feel as thou hast felt;
Make my soul to glow and melt
With the love of Christ, my Lord.

Sancta Mater istud agas,
Crucifixi fige plagas
Cordi meo valide.

Holy Mother! pierce me through.
In my heart each wound renew
Of my Saviour crucified.

Tui nati vulnerati,
Tam dignati pro me pati
Pœnas mecum divide.

Let me share with thee His pain,
Who for all our sins was slain,
Who for me in torments died.

Fac me tecum pie flere,
Crucifixo condolere,
Donec ego vixero.

Let me mingle tears with thee,
Mourning Him Who mourned for me,
All the days that I may live.

Juxta crucem tecum stare,
Et me tibi sociare,
In planctu desidero.

By the cross with thee to stay,
There with thee to weep and pray,
Is all I ask of thee to give.

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Virgo virginum præclara,
Mihi jam non sis amara,
Fac me tecum plangere;

Fac, ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolere.

Fac me plagis vulnerari,
Fac me cruce inebriari,
Et cruore Filii.

Flammis ne urar succensus
Per te, Virgo, sim defensus
In die judicii.

Christe, cum sit hinc exire,
Da per Matrem me venire
Ad palmam victoriæ.

Quando corpus morietur,
Fac ut animæ donetur
Paradisi gloria.
Amen.

Virgin of all virgins best!
Listen to my fond request.
Let me share thy grief divine;

Let me, to my latest breath,
In my body bear the death
Of that dying Son of thine.

Wounded with His every wound,
Steep my soul till it hath swooned
In His very blood away;

Be to me, O Virgin, nigh,
Lest in flames I burn and die,
In His awful judgment day.

Christ, when Thou shalt call me hence,
Be Thy Mother my defense,
Be Thy cross my victory;

While my body here decays,
May my soul Thy goodness praise,
Safe in paradise with Thee.
Amen.

V. Ora pro nobis, Virgo dolorosissima.
R. Ut digni efficiamur promissionibus Christi.

V. Pray for us, Virgin most sorrowful.
R. That we may be made worthy of the promises of Christ.

Oremus

INTERVENIAT pro nobis, quæsumus, Domine Jesu Christe, nunc et in hora mortis nostræ, apud

Let us pray

GRANT, we beseech Thee, O Lord Jesus Christ, that the most blessed Virgin Mary, Thy

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tuam clementiam, beata Virgo Maria Mater tua, cujus sacratissimam animam in hora tuæ passionis doloris gladius pertransivit. Per te, Jesu Christe, salvator mundi, qui cum Patre et Spiritu Sancto vivis et regnas, per omnia sæcula sæculorum.

Amen.

Mother, through whose most holy soul, in the hour of Thine own passion, the sword of sorrow passed, may intercede for us before the throne of Thy mercy, now and at the hour of our death. Through Thee, Jesus Christ, Saviour of the world, Who livest and reignest, with the Father and the Holy Ghost, now and forever. Amen.

The Eucharistic Way of the Cross[1]

NOTE.—*The Way of the Cross according to the Eucharistic Method is a beautiful and practical devotion for the Holy Hour, for the Hour of Adoration, and for the Forty Hours' Exposition of the Most Holy Sacrament of the Altar.*

The preceding Franciscan Method of making the Way of the Cross is recommended for ordinary occasions while moving about in the regular way from Station to Station.

The Eucharistic Method purposes mainly to be helpful to pious souls during the Hour of Adoration while kneeling (or while remaining in any stationary attitude of devotion) before the Blessed

[1] Approbation of the most Rev. Archbishop of Cincinnati: This devotion of the Eucharistic Stations of the Cross was originally composed by the Rev. Director-General of the "Eucharistic League of Priests" for the German-speaking countries in Europe. A special edition of this work, with some slight alterations, was recently issued by the Rev. Bede Maler, O.S.B., of St. Meinrad Abbey, Indiana, for the German-speaking people of North America. In its present English form, it was adapted and translated by the Rev. F. X. Lasance, Spiritual Director of the Tabernacle Society of Cincinnati, O. We heartily recommend this little work to the faithful. We hope and pray that it may be conducive to the greater honor and glory of the Blessed Eucharist and effectually assist in spreading devotion to the Sacred Mysteries of the Altar. — ✠ WILLIAM HENRY ELDER, Archbishop of Cincinnati, Feast of the Assumption, 1894.

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Sacrament, as a means to vary their devotions by combining meditation on the Holy Eucharist with meditation on the sacred passion and death of Our Lord.

In this connection, we call the reader's attention to the Note from the New Raccolta which precedes the Franciscan Method of making the Way of the Cross, and also to the article in this book on the Relation between Devotion to the Sacred Heart and Devotion to the Passion of Our Lord. Let us bear in mind, moreover, that the Holy Eucharist is a memorial to our Saviour's passion.

Preparatory Prayer

O Lord Jesus Christ! Thou hast bequeathed to us, in the most holy Sacrament of the Altar, a memorial of Thy bitter passion and death; it is Thy last will and testament that we should celebrate the sacred mysteries as a commemoration of Thy death upon the cross, until Thy coming at the end of time. Faithful to Thee, we now desire to meditate on the sorrowful Way of the Cross, and to remind ourselves especially that the Blessed Eucharist is a mystical renewal of Thy sacred passion, and that in the consecrated Host Thou dost exercise the same charity and humility as upon the cross.

O Mary, mother of sorrows! As thou didst stand unweariedly at the foot of the cross on Calvary compassionating thy divine Son all through the hours of His agony, so, after His ascension into heaven, all through the lonely years of thy exile, thou didst lovingly contemplate Him and unceasingly adore Him in the Sacrament of the Altar. Aid us, we beseech Thee, to perform this Way of the Cross with the most earnest and fruitful devotion. May St. John, the beloved disciple, who leaned upon the bosom of our divine Lord at the Last Supper, and stood under the cross; may St. Mary Magdalen and all the holy women who were present at the crucifixion; may the guardian angels and holy patrons of this church; may all the saints, whose relics are here venerated, help us in our devotion!

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First Station

Jesus Condemned to the Death of the Cross

V. We adore Thee, O Lord Jesus Christ, and bless Thee:

R. Because by Thy holy cross Thou hast redeemed the world!

JESUS, the righteous Judge of the living and the dead, was condemned without cause and without a fair trial, by the high priests and people, as well as by Pontius Pilate, to a most cruel and ignominious death. Had they known that this same Jesus would, at the end of time, come again upon the clouds with great power and majesty, to judge the world, they would have fallen on their knees to adore Him with fear and trembling, and to pray for a merciful judgment. Jesus, however, remained silent and submitted to the unjust sentence, in order that I might not be confounded before His judgment seat, on account of my sins, and condemned to eternal torments.

O divine Saviour! More profoundly than in the presence of Pontius Pilate dost Thou conceal Thy majesty in the Most Holy Sacrament. Here Thou art present in the same splendor of that glory, which will one day cause the sun to fade away and the earth to tremble. Most humbly I adore Thee. To save me from eternal damnation Thou hast done Thy utmost in this sacrament of love. Thy own body and blood Thou givest me now and wilt give me in the hour of my death, as a pledge of eternal life. For this I thank Thee. May all praise and glory and gratitude be given to Thee, now and forever, O just and mighty Judge in the Blessed Eucharist.

O Mary, Mother of Jesus Who is hidden in the Most Holy Sacrament, help of Christians, pray for us!

Our Father, etc.

V. O Sacrament most holy, O Sacrament divine!

R. All praise and all thanksgiving be every moment thine.

V. Lord, have mercy on us!

R. Christ, have mercy on us!

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Second Station

Jesus Carries His Cross

V. We adore Thee, O Lord Jesus Christ, and bless Thee:

R. Because by Thy holy cross Thou hast redeemed the world!

JESUS foresaw the dreadful sufferings and shameful outrages to which He would be subjected on the cross, nevertheless He eagerly stretched out His hands toward the cross, embraced it and kissed it, because it was the means, according to His Father's will, whereby sinners should be saved. Stronger than death is the love of His sacred Heart.

O divine Saviour! Before Thou didst accept this cross, made for Thee by human malice, Thy own excessive love prepared for Thee another cross. Thou didst foresee that an awful flood of insults and outrages would overwhelm Thee in the sacrament of Thy love, and that Thy dwelling in the holy tabernacle would give occasion to a constant renewal of the sorrowful scenes of Good Friday; nevertheless, Thou didst institute this most holy sacrament with a great desire, and it was Thy wish to bear this heavy cross for the love of the faithful, to the end of time. Most profoundly I adore Thy divine love and fortitude. Grant me, I beseech Thee, the grace to know and to love Thee more and more in the Blessed Eucharist!

O Mary, Mother of Jesus Who is hidden in the Most Holy Sacrament, health of the sick, pray for us!

Our Father, etc.

V. O Sacrament most holy, O Sacrament divine!

R. All praise and all thanksgiving be every moment thine.

V. Lord, have mercy on us!

R. Christ, have mercy on us!

Third Station

Jesus Falls the First Time Beneath the Cross

V. We adore Thee, O Lord Jesus Christ, and bless Thee:

R. Because by Thy holy cross Thou hast redeemed the world.

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O Jesus, almighty God! The heavens narrate Thy glory; Thou reignest above the cherubim; the world is in Thy hand like a dewdrop! But now Thou dost conceal Thy power and fallest to the ground under the weight of the cross, while sinners dare to place their feet upon Thy neck. In this manner dost Thou desire to make atonement for my pride and disobedience.

O divine Saviour! In the sacred Host Thou reignest with infinite power. From Thy throne in the Blessed Sacrament Thou dost support and govern the world, as well as guide the destiny of man. But Thou dost hide Thy majesty and power under an appearance of abjection and weakness, abandoning Thyself to the will of Thy servants, and submitting even to the satanical fury of impious men, in order that I might be able to approach Thee without fear, to learn the lesson of true humility, and to arrive at eternal glory. Jesus, meek and humble of heart, have mercy on me!

O Mary, Mother of Jesus Who is hidden in the Most Holy Sacrament, refuge of sinners, pray for us!

Our Father, etc.

V. O Sacrament most holy, O Sacrament divine!

R. All praise and all thanksgiving be every moment thine.

V. Lord, have mercy on us!

R. Christ, have mercy on us!

Fourth Station

Jesus Meets His Sorrowful Mother

V. We adore Thee, O Lord Jesus Christ, and bless Thee:

R. Because by Thy holy cross Thou hast redeemed the world!

O Mary, queen of creation, most beautiful of the works of God! Like thy divine Son, thou didst most carefully conceal thy great dignity, but thou wert most anxious to share publicly His deep humiliations and bitter sufferings. Whose sorrows can be compared with thine? Not content to suffer with Jesus in spirit, it was thy wish to follow Him in person along the entire Way of the Cross.

O sorrowful Mother! Thou knowest and lovest

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thy dear Son Jesus here in the Blessed Eucharist as on the Way of the Cross, and thy eyes always rest upon His holy tabernacle. It is thy most ardent desire that He be known and loved by all in the Most Holy Sacrament, and thou dost cherish with special affection those who frequently visit and devoutly adore Him here in His destitution and obscurity. Obtain for me the favor that I may love to dwell before the tabernacle, and to encourage in others a more practical devotion to the Blessed Sacrament.

O Mary, Mother of Jesus Who is hidden in the Most Holy Sacrament, comfortress of the afflicted, pray for us!

Our Father, etc.

V. O Sacrament most holy, O Sacrament divine!

R. All praise and all thanksgiving be every moment thine.

V. Lord, have mercy on us!

R. Christ, have mercy on us!

Fifth Station

Simon of Cyrene Helps Jesus to Carry His Cross

V. We adore Thee, O Lord Jesus Christ, and bless Thee:

R. Because by Thy holy cross Thou hast redeemed the world!

JESUS, the divine Cross-bearer, is exhausted and finds His burden almost unbearable. He staggers and stumbles under the weight of the cross. His agonized countenance is covered with blood, filth, and perspiration. Fearing lest He might die upon the way and thus escape the cruel crucifixion, His persecutors compel a pagan to assist Him in bearing the cross. He, to Whom a host of angels was willing to render service, was so despised that not a man among the people was ready to come to His assistance.

Let us here reflect how painful and burdensome must be the cross of contempt, neglect, and forgetfulness, which Jesus has borne so humbly and patiently for so many centuries in the sacrament of His love! True, the blessed spirits hover around Him continually in holy adoration, but since He

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"Could you not watch one hour with Me?"
Saint Matthew, xxvi, 40.

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offers Himself here as man for man, it is His most ardent desire that men should testify their love by visiting Him frequently and thus making His heavy cross more bearable. O my God! I am heartily sorry for all coldness and neglect in Thy holy service.

O Mary, Mother of Jesus Who is hidden in the Most Holy Sacrament, queen of angels, pray for us!

Our Father, etc.

V. O Sacrament most holy, O Sacrament divine!

R. All praise and all thanksgiving be every moment thine.

V. Lord, have mercy on us!

R. Christ, have mercy on us!

Sixth Station

Veronica Wipes the Face of Jesus

V. We adore Thee, O Lord Jesus Christ, and bless Thee:

R. Because by Thy holy cross Thou hast redeemed the world!

THE holy face of Our Lord, the eternal beauty of which ravishes the angels, is covered with spittle and perspiration; that splendid mirror of His divine majesty is horribly disfigured with filth and blood. Not to angels, however, but to Veronica is granted the blessed privilege of wiping this holy face. The defilement caused by man's depravity shall be effaced by human compassion.

Thy holy face, O divine Saviour, in the sacred Host is the center and most perfect expression of all created and eternal beauty! And so, even now, when the sacred species are sometimes insultingly trampled under the feet of the impious, or outraged by the sacrilegious communion of the unworthy—while the blessed spirits offer Thee their adoration, it is Thy earnest wish that reparation and atonement to Thy most sacred Heart be made by men. Thou hast complained to another Veronica, the blessed Margaret Mary Alacoque, of the horrible insults that are heaped upon Thee in the Most Holy Sacrament; Thou desirest that atonement and reparation be rendered Thy most sacred Heart; Thou hast even condescended to designate the manner of this atonement. Most

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willingly, my dear Lord, will I render Thee this service, so that I may be found worthy to behold Thee face to face for all eternity.

O Mary, Mother of Jesus Who is hidden in the Most Holy Sacrament, queen of martyrs, pray for us!

Our Father, etc.

V. O Sacrament most holy, O Sacrament divine!

R. All praise and all thanksgiving be every moment thine.

V. Lord, have mercy on us!

R. Christ, have mercy on us!

Seventh Station

Jesus Falls the Second Time

V. We adore Thee, O Lord Jesus Christ, and bless Thee:

R. Because by Thy holy cross Thou hast redeemed the world!

O Jesus! for Whom the nations have longed and sighed; to Whom the prophets have cried out: "*O that Thou wouldst rend the heavens and wouldst come down*" (*Is.* lxiv. 1); and for Whom the angels sang: "*Lift up your gates, O ye princes, and the King of glory shall enter in!*" (*Ps.* xxiii. 7.) All the princes and people should have led Thee with shouts of joy, with pomp and splendor, to the Mount of Sion; but now Thou art ignominiously cast out of the city, led by a procession of mockery and derision, and fallest under the weight of the cross beneath the gates.

O Lord, in the sacred mystery of the altar we truly possess the desired of all nations! Thou hast the right to demand here the most respectful homage of all princes and people; but instead Thou hast been cast out of thousands of temples by heretics, and, even now, the churches wherein Thou dost dwell are lonely and deserted throughout the day, because Thou art banished from the hearts and minds of so many Christians! Yea, Thy sworn enemies commit the outrage of dragging Thee from Thy poor, solitary tabernacle, of trampling upon Thee, and throwing Thee in the mire. I am most heartily sorry for all coldness and indifference towards Thee in the Blessed Eucharist.

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O Mary, Mother of Jesus Who is hidden in the Most Holy Sacrament, queen of confessors, pray for us!

Our Father, etc.

V. O Sacrament most holy, O Sacrament divine!

R. All praise and all thanksgiving be every moment thine.

V. Lord, have mercy on us!

R. Christ, have mercy on us!

Eighth Station

Jesus Comforts the Women of Jerusalem

V. We adore Thee, O Lord Jesus Christ, and bless Thee:

R. Because by Thy holy cross Thou hast redeemed the world!

O MERCIFUL Jesus! Since Thou didst even admonish these devoted and compassionate women to do penance, how much more reason have we to excite ourselves to continual sorrow and repentance on account of the multitude and gravity of our sins!

O my God, hidden in the sacrament of Thy love! I am heartily sorry for all the sins which have ever been committed by myself and others against this holy mystery; for all blasphemies and irreverences; for the neglect of attending Mass on Sundays and holy-days of obligation; for all want of respect and the thoughtlessness of men while passing before Thy holy temples; for every careless bending of the knee before Thy tabernacle; for all unworthy communions and sacrilegious outrages offered to the sacred Host. Merciful Jesus, have mercy on us, poor sinners!

O Mary, Mother of Jesus Who is hidden in the Most Holy Sacrament, queen of virgins, pray for us!

Our Father, etc.

V. O Sacrament most holy, O Sacrament divine!

R. All praise and all thanksgiving be every moment thine.

V. Lord, have mercy on us!

R. Christ, have mercy on us!

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Ninth Station

Jesus Falls the Third Time

V. We adore Thee, O Lord Jesus Christ, and bless Thee:

R. Because by Thy holy cross Thou hast redeemed the world!

O Jesus, almighty and eternal God! Under Thy feet the earth shall tremble, the mountains shall bend, and the hills be scattered, but now on the way of sorrows Thou fallest to the ground the third time. Thou art completely exhausted, and yet they beat Thee most unmercifully. So much suffering did Christ endure that we poor sinners might rise again from our fallen state!

O dear Jesus! Towards the end of time, when wickedness will reign supreme and the Antichrist will make his appearance in the world, the most abominable crimes will be committed against Thy divine majesty, but even then Thou wilt remain in the Blessed Sacrament to comfort the faithful. Since we are unable to ward off these insults, we pray for the grace that we may now love Thee with all our power.

O Mary, Mother of Jesus Who is hidden in the Most Holy Sacrament, queen of religious, pray for us!

Our Father, etc.

V. O Sacrament most holy, O Sacrament divine!

R. All praise and all thanksgiving be every moment thine.

V. Lord, have mercy on us!

R. Christ, have mercy on us!

Tenth Station

Jesus is Stripped of His Garments

V. We adore Thee, O Lord Jesus Christ, and bless Thee:

R. Because by Thy holy cross Thou hast redeemed the world!

O Lord Jesus Christ, King of glory! Thou art clothed with light and beauty, as with a garment. Thou dost impart to the sun its brilliant rays; Thou dost clothe with beauty the flowers of the field and the birds in the air. Thou hast de-

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served to be adorned with the most precious jewels of the world, but now Thou art most shamefully stripped of Thy garments and exposed in Thy scarlet dress of blood, like Joseph's coat, steeped in the blood of the ram.

O Jesus! In the sacred Host Thou dost appear robbed of all external beauty and Thou art satisfied with those adornments with which the love of the faithful supplies Thee. Thou hast deserved that all the gold and precious stones and splendid jewels of the earth, together with all the most beautiful productions of the fine arts, be used for adorning Thy tabernacles and decorating Thy churches; instead, however, the world builds palaces for itself, while Thy sacred ministers go begging laboriously to erect in Thy honor the plainest habitation; yea, the world has even despoiled Thee in a most sacrilegious manner of Thy vestments and the treasures of Thy churches! For this reason we are resolved, O King of glory, always to love the beauty of Thy house, and to defend the rights of the Church, that we may be admitted to the kingdom of Thy eternal glory.

O Mary, Mother of Jesus Who is hidden in the Most Holy Sacrament, queen of priests, pray for us!

Our Father, etc.

V. O Sacrament most holy, O Sacrament divine!

R. All praise and all thanksgiving be every moment thine.

V. Lord, have mercy on us!

R. Christ, have mercy on us!

Eleventh Station

Jesus is Nailed to the Cross

V. We adore Thee, O Lord Jesus Christ, and bless Thee:

R. Because by Thy holy cross Thou hast redeemed the world!

JESUS, the eternal High-Priest, now ascends the altar of the cross. With outstretched arms and elevated hands, in the attitude of the true priest praying for the people, He is nailed to the cross. For all the sins committed in the body and in the soul He makes a sacrificial offering of the

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most intense bodily sufferings and mental anguish.

O divine Saviour! Thou eternal priest according to the order of Melchisedech! This same sacrifice of the cross is daily renewed by Thee in the holy Mass on thousands of altars throughout the world. Here, in this sacred mystery, Thou art crucified again, and Thou dost obtain for us, by Thy merits, more graces in a single instant than all creatures, by their combined efforts; here Thou dost exhibit the same infinite love for Thy heavenly Father and the same charity towards all mankind; here Thou dost practise the same wonderful humility and heroic obedience, until the end of time; here the limit of Thy eternal and almighty love has been reached. Would that our hearts were filled with the beautiful virtues of Thy sacred Heart!

O Mary! Thou didst most perfectly compassionate Jesus, during the painful crucifixion; obtain for us the grace that we may understand the infinite value of the holy sacrifice of the Mass and never fail to assist at the same with proper attention and devotion.

O Mary, Mother of Jesus Who is hidden in the Most Holy Sacrament, queen of saints, pray for us!

Our Father, etc.

V. O Sacrament most holy, O Sacrament divine!

R. All praise and all thanksgiving be every moment thine.

V. Lord, have mercy on us!

R. Christ, have mercy on us!

Twelfth Station

The Death of Jesus

V. We adore Thee, O Lord Jesus Christ, and bless Thee:

R. Because by Thy holy cross Thou hast redeemed the world!

JESUS dies on the cross. The wicked world has, by the death of the Saviour of mankind and the Creator of the universe, consummated the mystery of the most malicious depravity; on the other hand, Jesus has consummated the mystery of the greatest love by the redemption of the world. He certainly deserved that all the redeemed should bitterly be-

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wail their sins and, hastening in crowds to the foot of the cross, adore Him with compunction of heart and deepest gratitude. He has truly merited that all should be ready to die, or at least to live in the future for love of Him alone. And yet, besides the sorrowful Mother, only a few faithful souls attended the sacrifice of the cross.

O divine Redeemer! Eternal High-Priest! In the holy sacrifice of the Mass Thou dost renew the same offering and accomplish the most astounding miracles. Is it not meet and proper that all the nations should daily assemble at this sacrifice of infinite merit, to adore Thee, to bless Thee, and to cry out to Thee with reverence: Holy God! Almighty God! Eternal God! have mercy on us! And yet, the holy sacrifice of the Mass is sadly and strangely forgotten and neglected by the faithful, and only a few devout souls attend on ordinary week days. O Jesus, infinitely great, yet poorly honored; loving eternally, yet loved so little, have mercy on us!

O Mary, obtain for us the grace that we may thoroughly appreciate the holy sacrifice of the Mass.

O Mary, Mother of Jesus Who is hidden in the Most Holy Sacrament, queen conceived without the stain of original sin, pray for us!

Our Father, etc.

V. O Sacrament most holy, O Sacrament divine.

R. All praise and all thanksgiving be every moment thine.

V. Lord, have mercy on us!

R. Christ, have mercy on us!

Thirteenth Station

Jesus is Taken Down from the Cross, and Placed in the Arms of His Mother

V. We adore Thee, O Lord Jesus Christ, and bless Thee:

R. Because by Thy holy cross Thou hast redeemed the world!

O Mary, Mother of sorrows! How much hast thou loved! How much hast thou suffered! Mary's heart was wounded by the lance that pierced the side of Jesus, and when she received in her arms the

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lacerated body of her divine Son her sufferings were most intense and indescribably great. When, at the death of Jesus, even the distant planets, the rugged rocks, all nature mourned, and the dead of past centuries came out of their graves, who can describe the sorrow of Mary, His blessed Mother? In these thy bitter sufferings, dear Mother, we were born again to life eternal. My tongue shall cleave to my palate, my arm be paralyzed before I forget thee, O Mary! Thy name shall be indelibly imprinted upon my heart and I shall remember thy great love as long as I live.

O Mary, Mother of sorrows! Obtain for us the grace always to receive the sacred body of Our Lord in holy communion, with the most worthy preparation and in the proper disposition.

O Mary, Mother of Jesus Who is hidden in the Most Holy Sacrament, patroness of the dying, pray for us!

Our Father, etc.

V. O Sacrament most holy, O Sacrament divine!

R. All praise and all thanksgiving be every moment thine.

V. Lord, have mercy on us!

R. Christ, have mercy on us!

Fourteenth Station

Jesus is Laid in the Sepulcher

V. We adore Thee, O Lord Jesus Christ, and bless Thee:

R. Because by Thy holy cross Thou hast redeemed the world!

JESUS, the God-Man, the Lord and Maker of life, is laid as a rigid and motionless corpse in the grave, but yet worthy of the most profound adoration, while His soul is still active in works of external charity, descending into Limbo to comfort and rescue the souls of the just.

O divine Redeemer! In the most august Sacrament of the Altar Thou hast retained the quiet, motionless, and helpless condition of Thy sacred body in the sepulcher. Amidst these quiet and solitary surroundings, however, Thou dost continue to present to the heavenly Father, in our name, the

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most sublime and effective offering of respect, gratitude, atonement, and prayer, and here Thou wilt watch over us and defend us to the end of time. Therefore should Thy holy temple be our dearest dwelling-place day and night. Full of faith and confidence, we shall come to Thee with all our sorrows and trials and difficulties, and ask Thee for Thy blessing upon all our labors. Here lies the secret of our success. When Thou art with us, O Lord, who can prevail against us? Without Thee, we can do nothing; with Thee, we can accomplish everything. On Thy altar hangs concealed the horn of plenty and of power.

O Mary, thou blessed Mother of Christ, comforter of the poor souls in purgatory, obtain for us the grace henceforth to live, to labor, to suffer, and to die for Jesus in the most holy Sacrament of the Altar. He is our God and our all; He is our eternal reward.

O Mary, Mother of Jesus Who is hidden in the Most Holy Sacrament, comforter of the poor souls in purgatory, pray for us!

Our Father, etc.

V. O Sacrament most holy, O Sacrament divine!

R. All praise and all thanksgiving be every moment thine.

V. Lord, have mercy on us!

R. Christ, have mercy on us!

Conclusion

O God, Who in this wonderful sacrament has left us a memorial of Thy passion, grant us the grace, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood, that we may constantly experience within ourselves the fruit of Thy redemption. Who livest and reignest forever and ever. Amen.

Prayer

O God, Who by the passion of Thine only-begotten Son, and by the blood shed through His five most sacred wounds, hast raised up mankind, lost because of sin; grant, we beseech Thee, that we who on earth adore the wounds our Saviour received, may in heaven rejoice in the glory He, at the price of His precious blood, hath bought back for us. Through the same Jesus Christ our Lord. Amen.

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Ejaculation

ADORAMUS Te, sanctissime Domine Jesu Christe, benedicimus Tibi; quia per sanctam crucem Tuam redemisti mundum.

WE ADORE Thee, most holy Lord Jesus Christ, we bless Thee; because by Thy holy cross Thou hast redeemed the world.

Indulgence of 100 days, once a day.—Leo XIII, March 4, 1882.

Hymn to the Sacred Heart [1]

"Be this our life's one aim
To labor for the glory of Thy name"

O SACRED Heart! what shall I render Thee
For all the gifts Thou hast bestowed on me?
O Heart of God! Thou seem'st but to implore
That I should love Thee daily more and more.

O Heart, Whose reign began upon the tree
Where Thou didst triumph by humility;
O grant I may Thy hidden ways adore
And know and love Thee daily more and more.

O Sacred Heart, I long, I long to love
E'en as the saints with Thee in heaven above,
O dearest Heart, this grace then I implore,
That I may love Thee daily, hourly more.

O Heart of Jesus! come and live in me
That with Thy love my heart consumed may be;
O Sacred Heart of Jesus, I implore
That I may love Thee daily more and more.

O Sacred Heart! be this our life's one aim;
To labor for the glory of Thy name.
O dearest Heart! this grace we Thee implore:
That all the world may know and love Thee more.

[1] This hymn was set to music by the late Rev. Father W. Maher, S.J., and published by Messrs. Burns and Oates From "Voice of the Sacred Heart."

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Forget Me Not

FORGET Me not! upon the silent altar
They pass Me by and leave me all alone;
They've love enough for all, for every other,
For Me, their God—their hearts are cold as stone.

Forget Me not! for oh! I'm ever waiting
For friends who will My bitter wrongs atone:
Forget Me not! for I am ever craving
Devoted hearts who'll make My woes their own.

Forget Me not when desolation tempts thee
To plunge into the world's tempestuous sea;
Remember how the sin-laden and weary
My Heart invited, saying: "*Come to Me.*"

Forget not, lest one day I thus reproach thee:
"*When I came in thou gavest Me no kiss,*"
And oh! no thought in bitterness can equal
The self-reproachful agony of this.

Forget not in the weariness of sorrow,
There is a home for Thee—thy Saviour's breast;
Be comforted—the day is ever nearing
When there thou'lt find thy long—thy endless rest.—Ibid.

Laudetur Jesus Christus.
In sæcula.

Praised be Jesus Christ
For evermore.

Beads of the Sacred Heart

A Spiritual Treasure

THE object of these little beads is to furnish us with an easy means of offering, in a very short time, a most pleasing homage to the Hearts of Jesus and Mary, and of gaining for ourselves great spiritual favors. The prayers that compose it are themselves excellent; but they are made still more excellent and precious by the indulgences attached to them.

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Manner of Saying the Little Beads

1. At the beginning and at the end devoutly make the Sign of the Cross.

Indulgence of fifty days, every time it is made.—Pope Pius IX, July 28, 1863.

2. Ask the light and grace of the Holy Ghost through the intercession of your guardian angel:

ANGEL of God, my guardian dear,
To whom His love commits me here,
Ever this day be at my side,
To light and guard, to rule and guide. Amen.

Indulgence of 100 days, every time. A plenary indulgence once a month. Pius VI, Oct. 2, 1795, and June 11, 1796; Pius VII, May 15, 1821.

3. On the first large grain make the following offering:

ETERNAL Father, I offer Thee the precious blood of Jesus in satisfaction for my sins, and for the wants of the Church.

Indulgence of 100 days, every time.—Pius VII, Sept. 22, 1817.

4. On the first small grain which follows make an act of faith; on the second an act of hope; on the third an act of charity. These acts may be made thus:

MY GOD, I believe in Thee because Thou art Truth itself.
My God, I hope in Thee because Thou art kind and merciful and faithful to Thy promises.
My God, I love Thee because Thou art infinitely good and I am sorry for having offended Thee.

Indulgence of seven years and seven quarantines every time. Plenary once a month.—Benedict XIV, Jan. 28, 1756.

5. On each of the large grains which precede the decades, say:

JESUS, meek and humble of heart, make my heart like unto Thine.

Indulgence of 300 days, every time.—Pius X, Sept. 15, 1905.

6. On each of the small grains of the decades are to be said the following invocations.

SWEETEST Heart of Jesus! I implore
That I may ever love Thee more and more.

Sweet heart of Mary, be my salvation.

Indulgence of 300 days for

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every recital of each of these invocations.—Pope Pius IX, Nov. 26, 1876, and Sept. 30, 1852.

7. Finish the Beads or Rosary of the Sacred Heart by invoking the three holy names which we should often have on our lips during life and at death. On returning then to the three small grains at which you began, make the following invocations:

JESUS, Mary, and Joseph! I give you my heart and my soul.

Jesus, Mary, and Joseph! assist me in my last agony.

Jesus, Mary, and Joseph! may I breathe forth my soul in peace with you.

Indulgence of 300 days, —Pius VII, August 26, 1814.

The indulgences of this little chaplet are independent of each other; hence, if at any time we should happen not to say the whole of the Beads, we do not lose all the indulgences—we gain those attached to the part we say; furthermore, all the indulgences of these little Beads are applicable to the holy souls in purgatory.

Paraphrase of the Te Deum

In Honor of the Sacred Heart

WE PRAISE Thee, O Sacred Heart: we acknowledge Thee to be divine.

All the earth doth worship Thee—the gift of God to men.

The angels, the heavens, and all the powers therein adore Thee.

To Thee the cherubim and seraphim continually do cry:

Holy, holy, holy, Heart of our incarnate God.

Heaven and earth are full of the trophies of Thy love.

The glorious choir of apostles proclaim aloud Thy triumph.

The admirable company of the prophets adore Thee for Whose love they sighed on earth.

The white-robed army of martyrs confess Thee to be their strength.

The Holy Church throughout the world doth acknowledge Thee to be its treasure.

The Father of infinite majesty delights in Thee, the Heart of His beloved Son.

The Holy Ghost, the Comforter, abides in Thee, and by Thee is breathed forth on men.

O Sacred Heart of Christ, the King of glory!

O Sacred Heart of the Father's eternal Son!

When Thou didst take

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upon Thee to deliver men, Thou didst not abhor the shame of the cross.

When Thou wast broken with love upon the cross, Thou didst open the kingdom of heaven to all who loved Thee.

Thou art for ever triumphant at God's right hand, in the glory of the Father.

We believe that Thou wilt be our judge, Thou Who hast suffered in our nature.

We, therefore, pray Thee, help Thy servants for whom Thou didst shed Thy precious blood, O Sacred Heart, pierced and opened for us!

Make them to be partakers of Thy promises on earth and in the world to come.

O Sacred Heart, save us, for we are Thine, and bless Thine own inheritance.

Govern us, teach us, and bind us to Thyself for ever.

Day by day we magnify Thee and love Thee more and more.

And we praise Thy name, O Sacred Heart: yea, for ever and ever.

Vouchsafe, O Heart of Jesus, to keep us this day without sin.

O loving Heart, have mercy upon us, have mercy upon us.

O Sacred Heart, let Thy mercy be showered upon us, for we have hoped in Thee.

O Sacred Heart, in Thee have I hoped, let me not be confounded for ever.

—"Voice of the Sacred Heart."

Alone With God

ALONE with God! Oh, who can say
The mystery deep these words contain!
It thrills the soul with love and fear
To know and feel that God is near.

ALONE, my God, alone with Thee,
The bliss like this for such as me.
How can so mean and vile a thing
Remain alone before her King!

Yet Abram's faith, so firm and pure,
Made hope shine bright when least secure,
And whilst vast stranger-land he trod
He calmly dwelt alone with God.

Can heart conceive what Moses felt,
When all alone with God he dwelt,

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The glowing breath of God so near,
And whispering softly to his ear!

How soft and sweetly time passed there,
Alone with God, and lost in prayer,
His raptured soul beamed forth such light
As dazzled mortals at the sight.

Nor Sinai's height, nor Horeb's fire,
Nor Thabor's sweets need I desire,
If in some little lonely cell,
I may alone with Jesus dwell.

Oh! if my weak heart might be
That little cell, my Spouse, for Thee;
Alone, my God, yes, night and day,
And at Thy feet I'd ever stay.

If oft Thou shouldst the cross bestow
On one who merits nought but woe,
Oh! teach me then alone to be
Attentive to Thy love for me.

And when obedience calls me where
My labors take the place of prayer,
I'll strive to keep my eyes on Thee,
And midst my toils alone to be.

O God of love, come then and dwell
Alone in this poor humble cell,
Until at last Thy Heart divine
Consumes this wretched heart of mine. Amen.

May the Sacred Heart of Jesus be our dwelling-place forever.—Leaflets.

Indulgenced Devotions for the Month of June

I. Seven years and seven quarantines, each day.

II. Plenary, during the month or first eight days of July.

For I and II any form of devotion, public or private, may be used. If it be in public, ten attendances suffice for the plenary indulgence. If in private, the devotion must be practised daily throughout the month.

III. Plenary, on June 30, every time a visit is made to a church where the month of the Sacred Heart has been solemnly observed.

IV. Five hundred days, to promoters of this devotion whenever they do any

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good work calculated to propagate or make better observed this month of the Sacred Heart.

V. Plenary, to the same persons for every communion made in June. The privilege of the Gregorian altar is conferred on the preacher of the month and the rector of the church where the month has been duly observed, available for their Masses on June 30.

N.B.—The *solemn* observance of June contemplated in III, IV, and V implies discourses, either daily, or at least for eight days, after the manner of spiritual exercises.

The month may be concluded on the last Sunday of the month.

It may be observed in the semi-public chapels or seminaries, communities, etc.

It may be transferred to another month by leave of the bishop.

Indulgences granted by Pope Leo XIII, May 30, 1902; Pius X, Jan. 26, 1908. Vide "*The Raccolta*," by Ambrose St. John, 1910.

Indulgences for the Novena of the Sacred Heart

I. Three hundred days, each day.

II. Plenary, during the novena or octave.

This novena may be made for the feast of the Sacred Heart, and once during the year as well, with any form of prayers approved by competent ecclesiastical authority.—Pius IX, Jan. 5, 1849; Nov. 26, 1876.

N.B.—Any prayers or devotions in this book may be used. We recommend especially the indulgenced prayers and devotions in honor of the Blessed Sacrament and the Sacred Heart.

Practices Recommended for the Month of June

1. At the beginning of the month of the Sacred Heart, determine, in the presence of God, what special graces you will ask for, always bearing in mind, however, the general intentions of the Apostleship of Prayer.

2. Erect in your room a home altar, a statue or image of the Sacred Heart, the sight of which may invite you frequently to renew your pious practices, and enkindle in you the fire of divine love. Our Lord Jesus Christ has mani-

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fested the desire of seeing His infinite love honored under the figure of His wounded Heart, encircled by the symbols of His passion; promising that this image should be for all those who venerate it the pledge of choice graces. The image of the Sacred Heart is an eloquent and uninterrupted sermon that exhorts one to love and confidence towards God, Who has loved men so much.

3. Other practices: Daily Mass; visits to the Blessed Sacrament; attendance at the Sacred Heart devotions in the parish church; daily acts of consecration, reparation, thanksgiving, and supplication, various forms of which can be found in this book, by reference to the *Index;* daily meditation or spiritual reading, acts of mortification, and exercises of virtue, especially of the virtues of meekness, humility, and charity; frequent ejaculations during the day to the Sacred Heart, or to the immaculate Virgin Mary, e.g.:

Most sacred Heart of Jesus, have mercy on us.

Jesus, meek and humble of Heart, make my heart like unto Thine.

Sweetest Heart of Jesus, I implore that I may love Thee ever more and more.

Sacred Heart of Jesus, Thy kingdom come!

Sacred Heart of Jesus, I trust in Thee.

May the Heart of Jesus be loved everywhere!

Sweet Heart of Jesus, be my love.

Sweet heart of Mary, be my salvation.

Our Lady of the Sacred Heart, pray for us.

Our Lady of the Most Blessed Sacrament, pray for us.

Mary, conceived without sin, pray for us who have recourse to thee.

Our Lady of Lourdes, pray for us.

Mary, our hope, have pity on us.

In view of the indifference of so many tepid Christians, of the blasphemies of so many impious people, who, even after the lapse of nineteen centuries of Christianity, are not afraid to deny the divinity of Jesus Christ, insult His Vicar, and persecute His beloved Spouse, the Church, ah! let us repeat in the spirit of reparation, in union with the angels in heaven, and with all devout souls:

May the Heart of Jesus be loved everywhere!

Daily or weekly communion of r e p a r a t i o n; the

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Holy Hour, or an hour of adoration each week before the Blessed Sacrament.

N.B.—His Holiness, Pope Pius IX, by a decree of the S. Congr. of Indulgences, May 8, 1873, granted to all the faithful who, during the month of June, either in public or in private, shall, with at least contrite heart, say some special prayers, or perform some pious acts in honor of the Most Sacred Heart of Jesus, an indulgence of seven years, once a day; a plenary indulgence, on any one day of the month, provided that, being truly penitent after confession and communion, they shall visit some church or public oratory, and pray there devoutly, for some time, for the intention of his Holiness.

On the last day of this holy exercise let all devout souls make the resolution of continuing to honor the Sacred Heart of Jesus during the remainder of the year. Let them consecrate to Him their dearest interests, their family, their friends, and all those to whom they may be united by the bonds of charity, and, above all, let them beg the divine Heart to place its seal on all its other favors by granting them the grace to die in this adorable sanctuary of love and mercy. And let them not forget the holy souls in purgatory; let them pray in particular for those good souls who in life were most devoted to the interests of the Sacred Heart of Jesus and of the immaculate heart of Mary.

Reflections on the Life of Christ

From the Crib to the Cross
From the Cross to the Altar

For the Month of June

MONTH of the Sacred Heart of Jesus, what memories you recall! From the crib to the cross, from the cross to the altar, from the altar to the throne of glory: Sacred Heart of Jesus, source of all grace, living fount of healing and purity, sun of our spiritual system, throwing out your light, and life, and energy to all surrounding hearts—where shall I begin, or where shall I end when I speak of you!

If I bend over the Babe of Bethlehem, it is the throbbing Heart that I contemplate; the welling, living chalice of the precious blood. If I follow the Man of Judea, Who went about doing good, it is from His

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very Heart's love that He gathers the little children into His bosom, or mingles His tears with those of the widow of Naim, or the weeping penitent of Bethania. It is to His Heart I must look for the source of that affection, and for the fountain of those tears. If He pours forth the prayer of God in the mountain-pass at night, or lays His weary head on the stone for a pillow, it is His Heart that prays, loves, and labors for me; His Heart watches while He sleeps.

If I follow Him into the room of the Last Supper, and see the beam of love in that divine eye, the flush of affection on that sacred face, it is in the Heart that the fires of love are burning, from the Heart the flush proceeds. His Heart thought of and executed that wondrous project of unbounded love: Jesus in the Eucharist. If I enter into the Garden of Gethsemani and see the divine body writhing in agony, and the uplifted face bathed in the sweat of blood, it is the Heart that has been crushed, and the Heart's blood that has been pressed through the pores, at the sight of our repeated ingratitude. Our continued sins stare on Him like demons in the twilight. If I follow in His blood-stained footprints through every stage of His sacred passion; if I hear the heavy lash fall fast on His flesh, till more than five thousand rivulets of blood are opened, or if I see the thorny crown pressed down hard on His brow, it is His Heart that explains the excess of His suffering. What was not required for redemption was demanded by love.

If I stand beneath the cross, and hear that last outburst of unexpected wo: *My God, My God, why hast Thou forsaken Me?* and see Him with a loud cry give up the ghost, it is the great, generous Heart that has broken at the sight of such a waste of blood and unrequited love, for those who will not love Him in return.

Yes! month of the Sacred Heart, what loving memories you recall, from the crib to the cross of Jesus!

What memories, again, from the cross to the altar! As I kneel in the solemn quiet of the night before the altar, with the little lamp pointing by its ray of light to the tabernacle, that prison of love where Jesus lives and loves, what a flood of loving memories bursts on my soul, from my first communion to the last I have made, so many

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gifts from the Sacred Heart to me! Oh, that happy first communion, when the first embrace of the Heart of Jesus inflamed my young affections! Who will give me back the innocence and the affections of that day? How often, since then, have I bent before the altar when the precious blood was raised, and prayed through that precious blood and Sacred Heart to be made as pure and innocent as I was that day! Heart of Jesus on the altar, may you be loved everywhere.

But the time will come when I can no longer visit Jesus in His prison of love, nor pour my sorrows and my sins into that well of mercy. Then the Sacred Heart of Jesus will visit me on my bed of death. When the lamp of life is flickering, and the glazed eye failing in its brightness, and the shadows gather around; when perhaps there will be no one near to soothe my last fear or receive my last sigh, O Sacred Heart of Jesus, be with me then! On the verge of eternity, teach me "how kind you are to those who pray to you, how good to those who seek you, what a heaven to those who find you," and possess you forever on your throne of glory.[1]

Thoughts

STRIVE to enter into the Heart of the Lord Jesus, to study it well, to see what it is, that you may form your own heart to its resemblance.

—Father Alvarez de Paz.

HOW pleasing to the Heart of Jesus are those who visit Him often, and who love to keep Him company in the churches where He dwells in His sacrament.

—St. Alphonsus Liguori.

IF YOU wish to be loved by Jesus, be humble, gentle and simple. Judge and accuse yourself alone; excuse all others.

—Bl. Margaret Mary.

THE Heart of Jesus is all charity, therefore does He wish all Christians to love one another.

—St. Alphonsus Liguori

[1] Edward Murphy, S.J.

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YOU are sad on account of your sufferings, and I assure you that you should draw from them your consolation. Bear them with peace and submission to the Heart of Jesus, Who sends them to you in love.

—Bl. Margaret Mary.

Acts of resignation are the acts of love dearest and most pleasing to the Heart of Jesus.

—St. Alphonsus Liguori.

WE MUST not suppose that the apostolate of redemption ended on Calvary; the Heart of Jesus exercises it continually upon our altars.

—St. Alphonsus Liguori.

THE visit to the Blessed Sacrament is the practice of piety which is most characteristic of the devotion to the Sacred Heart.

—Cardinal Dechamps.

BEAR patiently the little contradictions which come to you from your neighbor without showing any resentment, for that is contrary to the Sacred Heart of Jesus Christ.—Bl. Margaret Mary.

O MY Saviour, inflame my heart with the ardent love with which Thine is inflamed; bestow upon my heart the graces of which Thine is the source; and grant that my heart may be so united to Thy Heart, that Thy will may be mine, and mine always conformed to Thine.

—St. Mechtilde.

Novenas

BY A novena is meant a devotion of nine days in honor of God, or of some mystery of our redemption, to obtain a particular request; or, in honor of the Blessed Virgin, or any of the saints, to beg their intercession in seeking a favor from God. It is certainly a holy practice, which has often been found successful in obtaining favors from heaven. Those who perform it with the conditions necessary for prayer, in particular with a lively hope of having their request granted, and perfect resignation should it be refused, may be assured that Christ, Who has said, "Ask and you shall receive," will grant them some grace or blessing as the fruit of their prayer,

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though in His infinite wisdom and mercy He may withhold the particular favor which they implore. "If," says St. Augustine, "He seems deaf to their cries, it is only to grant their main desire, by doing what is more expedient for them." God alone knows what is good for us; how often is the refusal of our requests a far greater favor than would be their concession!

In the lives of the saints we read how pleasing to God this form of devotion is, and how efficacious in obtaining both spiritual graces and temporal blessings from heaven. The first novena was celebrated in Jerusalem's "upper room" at the very birth of Christianity, when the holy apostles and the Blessed Virgin Mary persevered for nine days in prayer, to prepare themselves for the first feast of Pentecost—the coming of the Paraclete, promised them by our Saviour before His ascension into heaven. This first novena was distinguished by the most remarkable wonders and gifts, principally, however, by the gift of the Holy Spirit Himself, a gift merited for us by the passion and death of Jesus Christ.

It is a pious practice to prepare the soul for the celebration of great festivals by special devotions carried on for nine days previously, i.e. by means of a novena, ending with a most fervent communion, in which our blessed Lord is implored through the sacred mystery, or the saint honored to bestow upon us (or upon the friends for whom we pray) some grace special to the solemnity celebrated. Families or friends can unite together in such a novena, selecting at their pleasure any prayer, litany, office, chaplet, or devotion, adapted to the mystery or the saint commemorated and the grace supplicated for.

Let it be understood that no particular prayer is prescribed. The Rosary may appropriately be recited daily during the novena, or a litany. For a novena to the Sacred Heart or in honor of the Blessed Sacrament, any prayer or set of prayers from this book may be chosen. The Office of the Sacred Heart, and the Little Office of the Most Holy Name, besides the Eucharistic Rosary, the Psalter of Jesus, the Beads of the Sacred Heart, and numerous indulgenced acts of consecration and reparation,

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prayers, and ejaculations will be found suitable. Besides vocal prayers, a daily meditation or spiritual reading is recommended. For spiritual reading, or meditation, many excellent books are available, such as Lefebvre's "Month of the Sacred Heart," and especially "Meditations on the Sacred Heart of Jesus, for a Novena in preparation for the Feast of the Same," by Father C. Borgo, S.J.; "The Lover of Souls," by Rev. H. Brinkmeyer; "Month of the Sacred Heart," by St. Francis de Sales; "Moments before the Tabernacle," by Father M. Russell, S.J.; and "Imitation of the Sacred Heart," by Rev. F. X. Arnoudt. Many devout souls attend Mass, and make a visit to the Blessed Sacrament daily during the novena. All should, if possible, finish the novena by receiving the holy sacraments.

Prayer for a Novena to the Sacred Heart of Jesus

(Feast, Friday after the Octave of Corpus Christi)

DIVINE Jesus, Who hast said: "Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you," behold me prostrate at Thy feet, animated with a lively faith and confidence in these promises, dictated by Thy sacred Heart and pronounced by Thy adorable lips. I come to ask [*here mention the request*]. To whom can I address myself if not to Thee, Whose Heart is an inexhaustible source of all graces and merits? Where should I seek for graces if not in the treasure-house which contains all the riches of Thy clemency and bounty? Where must I knock if it be not at the door through which God communicates Himself to us and through which we go to God? To Thee, then, O Heart of Jesus, I have recourse; in Thee I find consolation when afflicted, protection when persecuted, strength when overwhelmed with trials, and light in the darkness of doubt. Relying on Thy goodness and power, O my Jesus, I hope to obtain the favor I request.

I am not worthy of any special graces, because I have so often

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offended Thee. But, then, Thou art the God of mercy, and Thou wilt not refuse a contrite heart. I love Thee truly now above all things, and my one desire is to please Thee, and to serve Thee faithfully all the days of my life.

Cast upon me a look of mercy, I conjure Thee, and Thy compassionate Heart will find in my miseries and weakness a pressing motive for granting my petition. O Sacred Heart, whatever may be Thy decision with regard to my request, I will never cease to adore, love, praise, and serve Thee. Deign, my Jesus, to accept this, my act of perfect submission to the decrees of Thy adorable Heart, which I sincerely desire may be fulfilled in and by me, and all Thy creatures, forever and ever. Amen.

Ejaculation of Resignation to the Will of God

FIAT, laudetur, atque in æternum superexaltetur justissima, altissima, et amabilissima voluntas Dei in omnibus.

MAY the most just, most high, and most adorable will of God be in all things done, praised, and magnified for ever.

Indulgences granted by Pius VII, May 19, 1818. i. 100 days, once a day. ii. Plenary, *in articulo mortis* (at the point of death), to those who, during life, shall have frequently recited this ejaculation, provided that, worthily disposed, they accept death with resignation from the hands of God.

Ejaculation of Blessed Margaret Mary

O HEART of love, I place all my trust in Thee: for though I fear all things from my weakness, I hope all things from Thy mercies.

Indulgence of 300 days, every time.—Pius X, June 3, 1908.

Pious Ejaculation

MAY the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

Indulgence of 100 days.—Pius IX, Feb. 29, 1868.

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ETERNAL Father! I offer Thee the precious blood of Jesus in satisfaction for my sins, and for the wants of holy Church.

Indulgence of 100 days, each time.—Pius VII, Sept. 22, 1817.

O SWEETEST Heart of Jesus, I implore that I may ever love thee more and more.

Indulgence of 300 days, each time; plenary indulgence, once a month, on the usual conditions.—Pius IX, Nov. 26, 1876.

O MARY, conceived without sin, pray for us who have recourse to thee!

Indulgence of 100 days, once a day.—Leo XIII. March 15, 1884.

MARY, Mother of God, and Mother of mercy, pray for me and for the departed.

Indulgence of 100 days, once a day.—Leo XIII.

Pious Practices in Honor of the Sacred Heart of Jesus

IN his excellent work, *The Devotion to the Sacred Heart of Jesus*, Father Noldin, S.J., says:

"Whosoever desires to practise the devotion to the Heart of Jesus fruitfully and profitably must fix upon some prayers to be recited either daily, weekly, or it may be once a month or once a year. A general resolution to be devout to the Heart of Jesus is of little use, unless at the same time the manner in which the devotion shall be practised is definitely determined upon. In doing this it is well to bear in mind the golden maxim of St. John Berchmans: '*Non multum, sed constanter.*' Let only a few practices be chosen which can be performed with recollection, without haste; but what is once begun must not lightly be given up. It is not the number and length of our petitions which render them acceptable to God, but the fervor, the fidelity, the perseverence of the suppliant.

"Finally, too much stress cannot be laid on the fact that all devotional exercises are not alike suited for all persons. Any particular one is therefore not to be condemned and rejected because it does not commend itself to or suit the feelings of one individual. Just as all musical instru-

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ments are not tuned to the same key, nor do all the strings of the same instrument give out one and the selfsame sound, so all Christians do not pray in the same manner; nay, the same soul is wont to frame his petitions in different forms at different times. And only when each prays and sings in his own way does the voice of prayer ascend from the Church of God to the throne of the Most High as the melodious notes of the organ, or a part-song of exquisite harmony."

Invocations to the Sacred Heart of Jesus

Love of the Heart of Jesus, inflame my heart.
Charity of the Heart of Jesus, flow into my heart.
Strength of the Heart of Jesus, support my heart.
Mercy of the Heart of Jesus, pardon my heart.
Patience of the Heart of Jesus, grow not weary of my heart.
Kingdom of the Heart of Jesus, be in my heart.
Wisdom of the Heart of Jesus, teach my heart.
Will of the Heart of Jesus, dispose of my heart.
Zeal of the Heart of Jesus, consume my heart.

Immaculate Virgin, pray for us to the Sacred Heart of Jesus.

Adorable Trinity, we thank Thee for all the favors Thou hast conferred on Thy servant, Blessed Margaret Mary, and through her intercession we hope to obtain the graces we ask for in this novena.

Prayer of Blessed Margaret Mary

Eternal Father, permit me to offer Thee the Heart of Jesus, Thy well beloved Son, as He offered Himself to Thee in sacrifice. Receive this offering for me, as well as all the desires, sentiments, affections, movements, all the acts of this sacred Heart. They are all mine, since He immolated Himself for me, and henceforth I will have no other desires than His. Receive them in satisfaction for my sins, and in thanksgiving for all Thy benefits. Receive them in order to grant me, through His merits, all the graces that are necessary for me, especially the grace

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of final perseverance. Receive them as so many acts of love, adoration, and praise which I offer to Thy divine majesty, since it is only by the Heart of Jesus that Thou art worthily honored and glorified.

Thoughts from the Saints on the Passion of Our Lord

ST. BONAVENTURE says: "He who desires to go on advancing from virtue to virtue, from grace to grace, should constantly meditate on the passion of Jesus Christ. There is no exercise more profitable for the entire sanctification of the soul than frequent meditation on the sufferings of Our Lord."

He who frequently reflects on the passion can not live without loving Jesus Christ. As St. Paul says: "The charity of Christ presseth us" (*2 Cor.* v. 14).

Such a one will feel himself so constrained by the Saviour's ineffable love for him, that he will not possibly be able to refrain from loving a God so full of love, Who has suffered so much to win our love. Hence, the Apostle of the Gentiles said that he desired to know nothing but Jesus, and Jesus crucified. "I judged not myself to know anything among you but Jesus Christ, and Him crucified" (*1 Cor.* ii. 2). All the saints have learned the art of loving God from the study of the crucifix. St. Francis of Assisi found no subject on which he exhorted his brethren with greater eagerness than the constant remembrance of the passion of Jesus.

"As for myself," writes St. Alphonsus, "I can never be satiated with meditating on the passion of our divine Redeemer. In this subject I find everything. To meditate well on it teaches the perfect observance of the vows and rules, the love of contempt and of the trials that are inseparable from the religious life. He will never effect much who does not carry Jesus Christ crucified in his heart. He who keeps his Redeemer in view, can not but love Him truly." Jesus Christ crucified should be our love, our life, our treasure, our all. With St. Paul, we ought to be able to say: "With Christ I am nailed to the cross; and I live, now not I, but Christ liveth in me. . . . I live in the faith of the Son of God, Who loved me and delivered Himself for me" (*Gal.* ii. 19, 20).

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Meditations on the Sorrowful Passion of Our Lord and Saviour Jesus Christ, and Pious Exterior and Interior Exercise

For Every Day in the Month[1]

Day of Month	Mysteries of Christ's Passion	Exterior Exercises	Interior Exercises
1	Jesus takes leave of His Mother.	Not to complain to any one about one's sufferings, and not to seek human consolation.	I wish for nothing besides Thee, O my Lord and God.
2	Jesus washes the feet of His disciples.	To assume the meaner occupations.	O Lord, wash and cleanse my impure heart.
3	Jesus Christ institutes the sacrament of the Blessed Eucharist.	Often make a spiritual communion during the day, and at meals perform some little mortification.	O Lord, I am not worthy that Thou shouldst enter under my roof.
4	Jesus gives His last admonitions to His apostles befor His passion.	Not to speak unnecessarily during the day, and be so much the more attentive to the divine inspirations.	Speak, O Lord, for Thy servant heareth.
5	Jesus prays in the Garden of Olives and sweats blood for our salvation.	Fervently hasten to the prescribed exercises of devotion.	Lord, not my will but Thine be done!
6	Jesus is betrayed by Judas with a kiss.	Act in a friendly manner toward those who are disagreeable and opposed to us.	Who will grant, O Life of my soul, that I may die for Thee?
7	Jesus is arrested and bound like a criminal.	To deny our own will.	O my Jesus, like a lamb Thou didst not open Thy mouth.
8	Jesus is led to Annas.	Perform at once the good resolved upon or commanded.	Thou, O God, art my strength; in Thee I can do all things.
9	Jesus receives a blow on the cheek from a servant.	Not to excuse ourselves, when, though innocent, we are blamed or punished.	O Lord, I am only what I am before Thee, neither better nor worse.

[1] From "Helps to a Spiritual Life."

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Day of Month	Mysteries of Christ's Passion	Exterior Exercises	Interior Exercises
10	Jesus is thrice denied by Peter.	To complain of no one.	Behold me, O Lord, have mercy on me.
11	Jesus is mocked all night long, and is badly treated and tormented.	To mortify ourselves on all occasions without attracting observation.	O my Jesus, Thou canst now say, I am a worm, and not a man.
12	Jesus is brought to Pilate at early morn.	To address our neighbor in a friendly manner.	O Lord, I offer myself to Thee as a constant holocaust of Thy love.
13	Jesus is led bound to Herod.	Neither do nor neglect anything good out of human respect.	O my Jesus, the more Thou allowest Thyself to be despised the more I love Thee.
14	Jesus Christ, the eternal Wisdom, is clothed in a white garment and mocked.	To say or do something that may draw contempt on us.	O my dearest Spouse, I will rather be despised with Thee, than be honored without Thee.
15	Jesus is brought back in great disgrace from Herod to Pilate.	Constantly to preserve holy patience amid crosses and trials.	My kingdom is not of this world.
16	Barabbas, the robber, is preferred to Jesus, the chief Good.	To say nothing in our own praise.	O dearest Jesus, my God and my all.
17	Jesus is most cruelly scourged.	Carefully to restrain our eyes in honor of Jesus stripped.	O Lord, is it possible for me to see Thee in such torments, and not to melt into tears?
18	Jesus Christ, the King of heaven and earth, is crowned with thorns.	On this day especially let us yield to our neighbor in all things lawful.	O my Jesus, it was I, who by my pride placed this crown of thorns on Thy head.
19	Jesus is shown in this lamentable state to the people.	Neither desire to please men, nor fear to displease them.	My Lord and my God, in possessing Thee, I possess all things.
20	Jesus is unjustly condemned to death.	To explain everything in favor of our neighbor.	O Lord, I have deserved death.

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Day of Month	Mysteries of Christ's Passion	Exterior Exercises	Interior Exercises
21	Jesus carries His heavy cross.	In honor of Jesus carrying His cross to assist others in their hard work.	My Lord, grant me the grace to suffer something for Thy sake.
22	Jesus carrying His cross, meets His sorrowful Mother.	To practise some devotion in honor of the Mother of God, and to console the afflicted.	O dearest Mother, assist me in every trial, anguish, and want.
23	At the end of the way of the cross Jesus is allowed neither refreshment nor rest.	Not to eat out of meal-time, not to sit down without necessity, if fatigued.	O my Jesus, for Thy sake change for me all earthly sweetness into bitterness.
24	Jesus is stripped of His clothes shamefully and amid great suffering.	To suffer patiently the inclemencies of the weather.	Forgive me, O my Saviour, for having so delicately treated my body.
25	Jesus is nailed to the cross.	Not to lean against anything when seated, or—when not observed — to pray with outstretched arms.	O Lord, suffer not Thy great pains to be in vain for me.
26	Jesus, fearfully insulted and reviled, prays for His enemies.	Most willingly to return good for injuries received.	O Lord, how much more hast Thou forgiven me, than I have forgiven my neighbor!
27	Jesus cries out, "I thirst;" and is given gall and vinegar to drink.	Not to drink between meals.	May the blood of Jesus Christ be given me to drink and to cleanse me from my sins.
28	Jesus amid great torments gives up His soul.	To obey perfectly even in difficult matters.	O Jesus, to Thee I live; O Jesus, to Thee I die; O Jesus, Thine am I in life and death!
29	The Sacred Heart of Jesus is pierced with a lance.	To exercise hearty and benevolent charity toward our neighbor.	With the darts of Thy love, O Lord, wound my heart, and remain my portion for ever.
30	Jesus is taken down from the cross and placed in the sepulcher.	Strive to practise poverty perfectly.	O my only Good, I willingly embrace holy poverty, since for my sake, Thou didst become the poorest of all.

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Day of Month	Mysteries of Christ's Passion	Exterior Exercises	Interior Exercises
31	Mary, the Mother of sorrows, is constant in suffering, and perfectly conformed to God's holy will.	Strive to practise true self-denial, and accept all things with a holy indifference from the hands of God.	Holy Mother, impress thy sufferings deeply in our hearts.

Prayer for the Conversion of Sinners

O LORD JESUS, most merciful Saviour of the world, we beg and beseech Thee, through Thy most sacred Heart, that all wandering sheep may now return to Thee, the shepherd and bishop of their souls, Who livest and reignest with God the Father and the Holy Spirit, God for ever and ever. Amen.

Indulgence of 300 days, every time.—Pius X, Nov 22, 1905.

Ejaculation

DULCISSIME Jesu, da mihi fidei, spei et caritatis augmentum, cor contritum et humiliatum.

MOST sweet Jesus, increase my faith, hope, and charity, and give me a humble and contrite heart.

Indulgence of 100 days, once a day.—Leo XIII, Sept. 13, 1893.

Hymn to the Sacred Heart

"Quicumque Certum Quæritis"

ALL ye who seek a comfort sure
In trouble and distress,
Whatever sorrow vex the mind
Or guilt the soul oppress:
Jesus, Who gave Himself for you
Upon the cross to die,
Opens to you His sacred Heart—
Oh, to that heart draw nigh!

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Ye hear how kindly He invites;
Ye hear His words so blest—
"All ye that labor, come to Me,
And I will give you rest."

What meeker than the Saviour's Heart?
As on the cross He lay?
It did His murderers forgive,
And for their pardon pray.

O Heart! thou joy of saints on high!
Thou hope of sinners here!
Attracted by those loving words,
To Thee I lift my prayer.

Wash Thou my wounds in that dear blood
Which forth from Thee doth flow;
New grace, new hope inspire; a new
And better heart bestow.

To Jesus in the Eucharist

SWEET Jesus, 'neath the sacramental veil
My soul in adoration bids Thee hail!
While at Thy feet confidingly I kneel,
And all the sweetness of Thy presence feel.
Speak to my soul, my God; I do not fear
Thy anxious, tender words of love to hear.
In heaven Thou art all glorious, dazzling bright;
On earth a God of majesty and might;
In hell a terror to the demons wild;
But in the Eucharist, sweet, consoling, mild;
Pleading to wretched sinners to atone—
And lay their sorrows on the altar-stone.

My loving Saviour! ah, what depth of love
Hath made Thee leave Thy heavenly throne above,
And come to visit me, to be my food,
To make my sinful body Thy abode;
To shield me from the world, to make me pure,
To give me strength, with patience to endure—
Ah, let me with a burning soul draw near,
And fondly, with St. John, without a fear,
Lean my poor head upon Thy loving breast,
And in Thy sacred arms serenely rest.
Depart, each earthly care, each worldly smile;
Leave me alone with Jesus for a while.

Sweet Jesus! by this sacrament of love
All gross affections from my heart remove;

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Let but Thy loving kindness linger there,
Preserved by grace and perfected by prayer;
And let me to my neighbor strive to be
As mild and gentle as Thou art with me.
Take Thou the guidance of my whole career,
That to displease Thee be my only fear;
Give me that peace the world can never give,
And in Thy loving presence let me live.
Ah! show me always, Lord, Thy holy will
And to each troubled thought say, "*Peace, be still.*" —R. Trainer.

Novena for Corpus Christi

THIS novena may be made privately, with any pious practices, or publicly with devotions prescribed by the bishop.

Indulgence of seven years and seven quarantines each day; plenary indulgence on the feast or during the novena or octave on the usual conditions, viz., confession, communion, and prayer according to the intention of the Pope.—Pius X, May 8, 1907.

Feast and Octave of Corpus Christi[1]

Indulgences: I. Two hundred days, on the vigil of the feast of Corpus Christi, to all who, having confessed, shall fast, or do some other good work enjoined them by their confessor.

II. Four hundred days, on the feast, to all who, having confessed, shall devoutly assist at or be present at First or Second Vespers, Matins, or Mass. One hundred and sixty days for each of the Little Hours—Prime, Terce, Sext, None, and for Compline.

III. Two hundred days, during the octave, for each Vespers, Matins, and Mass. Eighty days, for each of the Little Hours, and for Compline.

IV. Two hundred days, for accompanying the procession of the Blessed Sacrament on the feast or during the octave, to every priest who has said Mass, and to every layman who has gone to communion praying according to the intention of the Pope.

[1] Urban IV, Con. August 11, 1264; Martin V, Con. May 20, 1429; Eugenius IV, Con. May 26, 1433.

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Triduum on Friday, Saturday, and Sunday, during the Octave of Corpus Christi[1]

Indulgences: i. Seven years and seven quarantines, each day. ii. Plenary, during the Triduum. iii. Plenary, on the Sunday.

There must be each day a sermon, on the Holy Eucharist and Benediction. And on the Sunday a sermon, at the parochial Mass, on the Gospel and the Holy Eucharist. The devotions in the afternoon as above, with special sermon on frequent communion, and the *Te Deum* before the *Tantum Ergo*. The bishop may transfer the triduum to another time.

N.B.—This devotion is primarily for cathedral churches, but bishops may order them, and specially the Sunday devotions, in other churches.

The Prayer, Dulcissime Jesu, *must be said after the sermon during exposition on each day.* (See page 1001.)

Prayer for a Novena in Honor of the Blessed Sacrament

O AMIABLE Jesus! Who hast given us, in the adorable Eucharist, so convincing a proof of Thine infinite love, permit us to thank Thee, in the name of all Thy creatures, for the many blessings contained in this one precious gift. We adore Thee, O hidden Deity! and most ardently wish we could offer Thee such love as would atone for our own offences, and those committed by all mankind against this most adorable mystery of Thy love.

We ask Thy pardon, O Lord, for the transgressions we have committed against Thee; we are truly sorry for having offended Thee, because Thou art infinitely good. A contrite and humble heart Thou wilt not despise. We desire to love Thee ever more and more, and we beseech Thee for the grace of perseverance. Convinced that our confidence in Thy goodness can not be too great, we come now to implore of Thee, by that infinite love which induced Thee to institute this adorable sacrament, and by all the graces which have ever flowed from this source of every blessing, to grant us the favor we ask in this novena.

We firmly purpose to

[1] Pius X, April 10, 1907.

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become more fervent and more devoted adorers of this sacrament of love, and to take Thy eucharistic life for the rule and model of ours. Give us grace to honor Thy silence on our altar, by the spirit of recollection and prayer; Thy poverty, obedience, and adorable sanctity, by detachment from all things—renunciation of self-will, and horror of sin; above all, we beseech Thee, O living bread of eternal life! to remove all obstacles to our more fruitfully and worthily receiving Thee; and to grant us so tender a devotion to this amiable mystery that our hearts and thoughts may ever be turned to Thee, present on our altars, and every action of our lives be directed to the perfect accomplishment of Thy holy will. Amen.

O Sacrament most holy,
O Sacrament divine!
All praise and all thanksgiving be every moment thine!

N.B.—For other suitable prayers during a novena for the octave of Corpus Christi, or, at any other time of the year, in honor of the Blessed Sacrament, consult the Index. Vide: "Visits to the Blessed Sacrament" and "Devotions for the Hour of Adoration."

Acts of Consecration and Reparation to the Eucharistic Heart of Jesus

EUCHARISTIC Heart of Jesus, we adore Thee, and desire in all things to glorify Thee. We offer Thee all that we are and all that we possess, craving and pleading for naught but Thy love and Thy grace. Soul and body—all our faculties and senses and affections—we consecrate to Thee without reserve in reparation for our offences against Thee and in thanksgiving for the numberless benefits we have received from Thee by Thy abiding presence on our altars.

We beseech Thee to aid us by Thy grace, O Lord, that we may be ever faithful to Thee—that we may please Thee in all our thoughts, words, and actions—that we may suffer patiently the ills of life and carry our daily cross with perfect resignation to Thy holy will—that we may become like to Thee in meekness and humility—

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that we may persevere in Thy love to the end of our days, and with Thy saints sing Thy love, world without end. Amen.

We beseech Thee, also, O good Jesus, by Thy sacred Heart, overflowing with sweetness and mercy, to bless our Holy Father, the Pope, and our holy Mother, the Church; to take under Thy special protection this congregation, our homes, our country, our rulers, our legislators, our bishops, our priests, and all Religious Orders. We recommend to Thee all our concerns, our friends, relatives, benefactors, and all those who have asked us to pray for them, those who are sick and those who are dying, and all who are under any affliction. Cast an eye of compassion on obstinate sinners and heretics and unbelievers.

Give eternal rest to the faithful departed.

Bless in particular the apostolic labors of those who are engaged in giving missions and retreats, in propagating the Faith in heathen lands, in spreading Thy kingdom on earth, and in fostering devotion to Thy most sacred Heart and to the most holy Sacrament of the Altar. Amen.

Prayer to Overcome One's Passions and to Acquire Perfection

DEAR Jesus, present in the Sacrament of the Altar, be for ever thanked and praised. Love, worthy of all celestial and terrestrial love! Who, out of infinite love for me, ungrateful sinner, didst assume our human nature, didst shed Thy most precious blood in the cruel scourging, and didst expire on a shameful cross for our eternal welfare! Now, illumined with lively faith, with the outpouring of my whole soul and the fervor of my heart, I humbly beseech Thee, through the infinite merits of Thy painful sufferings, give me strength and courage to destroy every evil passion which sways my heart, to bless Thee in my greatest afflictions, to glorify Thee by the exact fulfilment of all my duties, supremely to

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hate all sin, and thus to become a saint.

Indulgence of 100 days, once a day.—Pius IX, Jan. 1, 1866.

Ejaculations

EUCHARISTIC Heart of Jesus, have mercy on us!

Indulgence of 300 days, every time.—Pius X, Dec. 26, 1907.

DIVINE Heart of Jesus, convert sinners, save the dying, set free the holy souls in purgatory..

Indulgence of 300 days every time.—Pius X, Nov. 6, 1906.

Prayer to the Divine Heart of Jesus

O DIVINE Heart of Jesus, grant we beseech Thee, eternal rest to the souls in purgatory, the final grace to those who shall die to-day, true repentance to sinners, the light of the Faith to pagans, and Thy blessing to me and mine. To Thee, O most compassionate Heart of Jesus, I commend all these souls, and I offer to Thee on their behalf all Thy merits, together with the merits of Thy most holy Mother and of all the saints and angels, and all the sacrifices of the holy Mass, communions, prayers, and good works, which shall be accomplished to-day throughout the Christian world.

Indulgence of 100 days, once a day.—Leo XIII, March 13, 1901.

Prayer to the Eucharistic Heart

O EUCHARISTIC Heart, O sovereign love of Our Lord Jesus, Who hast instituted the august sacrament in order to dwell here below with us and to give to our souls Thy flesh as food and Thy blood as drink, we confidently trust, O Lord Jesus, in the supreme love which instituted the most holy Eucharist; and here, in the presence of this victim, it is just that we should adore, confess, and exalt this love, as the great storehouse of the life of Thy Church. This love is an urgent invitation for us, as though Thou didst say to us: "See how I love you! giving you my

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flesh as food, and my blood as drink; I desire by this union to excite your charity, I desire to unite you to Myself, I desire to effect the transformation of your souls into My crucified self, I Who am the bread of eternal life. Give Me, then, your hearts, live in My life, and you shall live in God." We recognize, O Lord, that such is the appeal of Thy eucharistic Heart, and we thank Thee for it, and we desire earnestly to respond to it. Grant us the grace to be keenly alive to this supreme love, with which, before Thy passion Thou didst invite us to receive and feed upon Thy sacred body. Print deeply on our souls the firm determination to respond faithfully to this invitation. Give us devotion and reverence whereby we may honor and receive worthily the gift of Thy supreme love, and of Thy eucharistic Heart. Grant that we may thus be able, with Thy grace, to celebrate profitably the remembrance of Thy passion, to make reparation for our offences and our coldness, to nourish and increase our love for Thee, and to keep ever living within our hearts this seed of a blessed immortality. Amen.

Indulgence of 300 days, during exposition of the Blessed Sacrament.—Leo XIII, June 2, 1902.

Daily Offering

O Lord Jesus Christ, in union with that divine intention with which Thou, whilst on earth, didst give praise to God through Thy most sacred Heart, and which Thou dost still everywhere offer to Him in the Holy Eucharist, even to the consummation of the world; I, in imitation of the most sacred heart of the ever immaculate Virgin Mary, do most cheerfully offer to Thee, during this entire day, all my thoughts and intentions, all my affections and desires, my words and all my works.

His Holiness, Pope Leo XIII, by a rescript of the S. Congr. of Indulgences, Dec. 19, 1885, granted to all the faithful who, with at least contrite heart and devotion, shall recite this offering an indulgence of 100 days, once a day.

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Act of Homage to Christ, Our God and Our King

N.B.—Indulgenced both for *private* and *public* recitation before the Blessed Sacrament.

O SWEET Saviour and redeemer of mankind, Jesus Christ, Who in the impenetrable designs of Thine infinite wisdom bearest with the audacity of the impious and sufferest the violence of the wicked, reserving to Thyself the sovereign right of judging the impious man and his perverse works, turn Thy merciful regard upon Thy children, who in the blindness of their hearts have turned from Thee in rebellion. With the eyes of a Father, and with the power of the sovereign King of the universe, stretch forth Thy hand to bless and regenerate modern society, which is rebelliously turning its back upon Thee, the King of kings and Lord of lords. Be moved to compassion for Thy people, whom Thou hast purchased with Thy blood, regenerated with Thy grace, and exalted with Thy love. Thou hast given them true liberty, Thou hast called them to the inheritance of Thy Father, Thou hast numbered them among Thy brethren; but in the delirium of their rebellion they have preferred the slavery of Satan, and live in abject misery, without joy, without hope.

O my Lord Jesus Christ, King of eternal glory, restorer of all things in heaven and on earth, supreme and omnipotent, Who with infinite wisdom reunitest at Thy feet things scattered and dispersed; enlighten the kings of the earth, the rulers of nations; instil Thy spirit into all civil institutions, into every form of government, into laws and armies; grant that all the powers of earth may recognize in Thee the majesty of the eternal God, the source from which all authority is derived; illuminate the nations that they may understand that Thou art the origin of rights and duties, that it is through Thee that the kings of the earth rule, and that it is to Thee that kings and people alike owe obedience. O most sweet Jesus, Who hast deigned to descend into this valley of tears, and to dwell with us, suffering and dying for the salvation of us sinners, and Who in an excess of charity hast set up Thy abode in the midst of men, hidden under the sacramental species, and Who in the

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fulness of the Godhead, corporeally present in our tabernacles, makest Thyself the food and life of our souls; oh, receive the humble but sincere and profound homage of our hearts, offered in reparation for the falling away of the rebellious. We firmly believe in Thee and all that the faith infused into our hearts by the Holy Spirit has revealed to us about Thee. We see in Thee the beginning and the end of all existing things, we adore Thee as the one true God, we wish to live only for Thee and in thy service. Do Thou, O Lord, save our brethren, reunite the scattered members of modern society gone astray, that we as brethren may together be one with Thee, as Thou art one with Thy Father in heaven. May Thy will be done by all and in everything. May Thy majesty shine forth on the throne of Thy earthly dominion, and the world confess Thee to be the true Son of God, through Whom all things were created.

O Jesus, God of love, set free from his chains Thy Vicar, the successor of Peter; re-establish him in the exercise of that liberty which Thou Thyself didst give him, together with the supreme keys, that he might effectually carry on Thy work of regenerating mankind; and so hasten on that longed-for day, in which Thou wilt be glorified by the return of society to its paternal home. Gather together, O King of the nations, the sheep and the lambs under the care of the one shepherd. O Lord, do not abandon us; we are Thy children, we love Thee; recognize us still as Thy children, unworthy, yet ever Thine; save us, and together with us, save king, rulers, and nations. Amen.

Indulgences: i. Plenary, on Corpus Christi, one day in the octave, once during the forty hours, and on any two Thursdays in the year fixed by the bishop. ii. Seven years and seven quarantines, on all other Thursdays. iii. 300 days, once a day, for private recitation before the Blessed Sacrament. iv. 100 days, once a day, for private recitation anywhere.

To be said by priest and people together during exposition of the Blessed Sacrament.—Leo XIII, Feb. 15, 1895.

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Prayer before the Blessed Sacrament

BEHOLD, my most loving Jesus, to what an excess Thy boundless love has carried Thee. Of Thine own flesh and precious blood Thou hast made ready for me a divine banquet in order to give me all Thyself. What was it that impelled Thee to this transport of love? It was Thy Heart, Thy loving Heart. O adorable Heart of my Jesus, burning furnace of divine love, within Thy most sacred wound receive Thou my soul; that in that school of charity I may learn to requite the love of that God Who has given me such wondrous proofs of His love. Amen.

Indulgence of 100 days, once a day.—Pius VII, Feb. 9, 1818.

Ejaculations

HEART of Jesus, burning with love of us, inflame our hearts with love of thee!

Sweet Heart of Jesus, be my love.

Sweet heart of Mary, be my salvation.

O Sacrum Convivium

O SACRUM convivium, in quo Christus sumitur; recolitur memoria passionis ejus; mens impletur gratia, et futuræ gloriæ nobis pignus datur.

O SACRED banquet, wherein Christ is received; the memory of His passion is renewed, the mind is filled with grace, and the pledge of future glory is given unto us.

Prayer: "O Dulcissime Jesu"

For the Increase of Daily Communion

O DULCISSIME Jesu, qui in hunc mundum venisti, ut omnes animas vita ditares gratiæ tuæ, ad quam in illis servandam simulque fovendam in augustissimo Eucharistiæ Sa-

O SWEETEST Jesus, Who camest into this world to enrich the souls of all with Thy grace, and Who, in order to preserve and increase it in them didst in the most august

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cramento salutare pharmacum earum infirmitatibus sanandis, et cibum divinum debilitati sustinendæ temetipsum quotidie præbes, te supplices deprecamur, ut super eas sanctum tuum spiritum benignus effundas; quo repletæ, lethali labe si quæ sint inquinatæ ad te revertentes, vitam gratiæ deperditam recuperent; quæ vero, te misericorditer largiente, jam tibi adhærent, quotidie, prout cui dabitur, ad tuam cœlestem dapem devote accedant, qua roboratæ, venialium culparum a se quotidie admissarum antidotum sibi comparare, vitamque gratiæ tuæ alere valeant, sicque magis magisque emundatæ, sempiternam in cœlis beatitudinem consequantur. Amen.

sacrament of the Eucharist give Thyself to be a salutary remedy for our infirmities and divine food to sustain our weakness; we humbly beg of Thee mercifully to pour out upon all men Thy holy Spirit, which may enable them, if stained with any mortal guilt, to recover the life of grace lost by sin, and return to Thee; while those who through Thy great mercy are still united with Thee may daily, so far as each may be able, approach Thy heavenly table, where they may find strength, and an antidote for their daily faults, may nourish the life of grace within them, and, being more and more purified, may attain to everlasting happiness in heaven. Amen.

NOTE.—Those who are daily communicants, even though they miss once or twice a week, are not bound to confess weekly in order to gain all indulgences, except jubilees.—Pius X, Feb. 14, 1906.

An indulgence of 300 days, once a day, for the recital of the above prayer.—Pius X, June 3, 1905.

Prayer to Our Lady of the Blessed Sacrament

O VIRGIN Mary, our Lady of the Blessed Sacrament, glory of the Christian people, joy of the universal Church, salvation of the world, pray for us and awaken in all the faithful devotion to the Holy Eucharist in order that they may render themselves worthy to receive it daily.

Indulgence of 300 days, each time.—Pius X, Jan. 23, 1907.

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Prayers During a Procession of the Blessed Sacrament

Our Father, *Hail Mary*, *Glory be to the Father*. Then say ten times:

V. Let us every moment praise the Most Holy Sacrament.

R. May our God, present in the Sacrament, be now and ever praised.

Repeat *Our Father*, *Hail Mary*, etc., while the procession is in progress.

Indulgence of 300 days.—Pius X, Aug. 11, 1906.

Christmas Day

The Nativity of Our Lord and Saviour Jesus Christ

Prayers from the Roman Missal

O God, Who didst make this most sacred night to shine forth with the glory of Him Who is the true light of the world; grant that He Who, thus revealed to us, has made resplendent our path on earth, may be forever our joy and our light in heaven.

May the offerings we bring on this festival day be pleasing to Thee, O Lord; and, adoring the mystery of the Word made flesh, may we, by Thy grace, be found made like unto Him, Who has united our nature to Thine own.

Grant, we beseech Thee, O Lord our God, that we who, in joy of heart, keep with threefold celebration of the holy mysteries the feast of the nativity of Our Lord Jesus Christ, may, by worthiness of life, deserve to rejoice with Him for evermore.

Bathed in the new light brought upon earth by Thine incarnate Word, we beseech Thee, O almighty God, to vouchsafe that the holy faith which ever illumines our minds may in all our actions shine forth to Thy glory before the world.

In virtue of the birth upon earth of Thine only begotten Son, vouchsafe, O Lord, to hallow our offerings, and to cleanse us from all stain of sin.

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GRANT, we beseech Thee, almighty God, that even as the Saviour of the world, born to us this day, bestowed upon us by adoption the sonship of God; so to Him we may look for the grace of a happy eternity.

Christmas Hymn

OH, COME! all ye faithful!
Triumphantly sing!
Come, and see in the manger
The angels' dread King!
To Bethlehem hasten!
With joyful accord;
Oh, hasten! oh, hasten!
To worship the Lord.

True Son of the Father!
He comes from the skies;
The womb of the Virgin
He doth not despise;
To Bethlehem hasten, etc.

Not made but begotten,
The Lord of all might,
True God of true God,
True Light of true Light;
To Bethlehem hasten, etc.

Hark! to the angels!
All singing in heaven:
"To God in the highest
High glory be given."
To Bethlehem hasten, etc.

To Thee, then, O Jesu!
This day of Thy birth,
Be glory and honor
Through heaven and earth.
True Godhead Incarnate!
Omnipotent Word!
Oh, hasten! oh, hasten!
To worship the Lord.

Novena for Christmas

Indulgences: Three hundred days, each day. Plenary, on Christmas Day, or during the novena or octave, on the usual conditions: confession, communion, and prayer according to the intentions of the Pope.

N.B.—Many Prayers, Chaplets, and Devotions contained in this book in honor of Our Divine Lord, the Blessed Sacrament, the Holy Name, and the Sacred Heart are quite suitable for a Christmas novena.

Prayers for Christmas

MOST dear Lord Jesus Christ, Who, being made an infant for us, wast willing to be born in a cave, to free us from darkness of sin, to draw us to Thyself, and to inflame us with Thy holy love; we adore Thee as our Creator and Redeemer, we accept

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and choose Thee for our King and Lord, and for tribute we offer Thee all the affections of our poor hearts. Dear Jesus, our Lord and God, deign to accept this offering, and, that it may be worthy of Thine acceptance, pardon us our faults, enlighten us, and inflame us with that holy fire which Thou camest to bring into the world and enkindle in men's hearts. May our souls thus become a perpetual sacrifice in Thy honor. Grant that we may ever seek Thy greater glory here on earth, so that we may one day come to rejoice in Thy infinite loveliness in heaven. Amen.

Indulgence of 100 days, once a day.—Leo XIII, Jan. 18, 1894.

V. The Word was made flesh.
R. And dwelt among us.

V. Christ hath manifested Himself to us.
R. Come, let us adore.

Let us pray

1. ALMIGHTY and everlasting God, Lord of heaven and earth, Who dost reveal Thyself to little ones; grant, we beseech Thee, that we, duly honoring the holy mysteries of Thy Son, the infant Jesus, and daily imitating Him in our lives, may come to the kingdom of heaven promised by Thee to little children. Through the same Jesus Christ, etc.
R. Amen.

2. JESUS, sweetest child, born in Bethlehem of Mary, ever virgin, swathed in rags, laid in the manger, announced by angels, visited by shepherds; have mercy on us.
R. Have mercy on us.
Pater, Ave, Gloria.

3. O DIVINE Saviour, O King of peace, Who wast pleased to make Thy appearance amongst us when the whole world was in peace; vouchsafe to send us Thy peace, so that all our powers being brought into subjection to Thee, Thou mayest be born anew in our souls. Pater, Ave, Gloria.

4. O DIVINE Saviour, O King of immortal glory, Who, in Thy great mercy, didst come into the world to redeem us and to make us holy;

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grant that, denying all ungodliness and love of this world, we may live soberly in ourselves, justly toward our neighbor, and piously before Thee, that so we may be happy with Thee for all eternity. Pater, Ave, Gloria.

5. O my Jesus, Thou well knowest that I love Thee; but I do not love Thee enough. Oh! make me love Thee more. O Love, which burnest always and is never extinguished, my God, Thou Who art charity itself, kindle in my heart that divine fire which consumes the saints and transforms them into Thee. Amen.

O Jesus, born of virgin bright,
Immortal glory be to Thee;
Praise to the Father infinite,
And Holy Ghost eternally.

Indulgenced Invocations and Ejaculations

1. Jesus!

Indulgence of twenty-five days, every time anyone invokes the most holy name of Jesus.—Clement XIII, Sept. 5, 1759.

2. Praised be Jesus Christ!

Indulgence of fifty days, every time anyone says to another: *Praised be Jesus Christ!* or answers: *Amen*, or, *For Evermore.*—Clement XIII, Sept. 5, 1759.

3. Jesus and Mary!

Indulgence of 300 days, every time.—Pius X, Oct. 10, 1904.

4. Sweetest Jesus, be to me not a judge but a Saviour!

Indulgence of fifty days, every time.—Pius IX, Nov. 29, 1853.

5. Jesus, my God, I love Thee above all things!

Indulgence of fifty days, every time.—Pius IX, May 7, 1854.

6. My Jesus, mercy!

Indulgence of 100 days, every time.—Pius IX, Sept. 24, 1846.

7. Saviour of the world, have mercy on us!

Indulgence of fifty days, once a day.—Leo XIII, Feb. 21, 1891.

8. Most sweet Jesus, increase my faith, hope, and charity, and give me an humble and contrite heart.

Indulgence of 100 days, once a day.—Leo XIII, Sept. 13, 1893.

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Prayer in Honor of the Holy Family

GRANT us, O Lord Jesus, faithfully to imitate the examples of Thy holy family, so that in the hour of our death, in the company of Thy glorious Virgin Mother and St. Joseph, we may deserve to be received by Thee into eternal tabernacles.

Indulgence of 200 days, once a day.—Leo XIII, March 25, 1897.

Prayer, "Divine Jesus"

DIVINE Jesus, incarnate Son of God, Who for our salvation didst vouchsafe to be born in a stable, to pass Thy life in poverty, trials, and misery, and to die amid the sufferings of the cross, I entreat Thee, say to Thy divine Father at the hour of my death: *Father, forgive him;* say to Thy beloved Mother: *Behold Thy Son;* say to my soul: *This day thou shalt be with Me in paradise.* My God, my God, forsake me not in that hour. *I thirst;* yes, my God, my soul thirsts after Thee, Who art the fountain of living waters. My life passes like a shadow; yet a little while, and all will be consummated. Wherefore, O my adorable Saviour, from this moment, for all eternity *into Thy hands I commend my spirit!* Lord Jesus, receive my soul. Amen.

His Holiness, Pope Pius IX, by a decree of the Sacred Congregation of Indulgences, June 10, 1856, confirmed an *indulgence of three hundred days*, to be gained by all the faithful every time that they shall say this prayer with contrite heart and devotion.

Prayer for Greater Love of Jesus

O MY Jesus, Thou knowest well that I love Thee; but I do not love Thee enough; O grant that I may love Thee more. O love that burnest ever and never failest, my God, Thou Who art charity itself, enkindle in my heart that divine fire which consumes the saints and transforms them into Thee. Amen.

His Holiness, Leo XIII, by a rescript of the Sacred Congregation of Indulgences, Feb. 6, 1893, granted to the faithful who recite the above prayer an *indulgence of fifty days*, twice a day.

N. B.—Vide *Psalter of Jesus* (p. 799) and *Thirty-three Petitions in Honor of The Sacred Humanity of Jesus Christ* (p. 457).

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Litany of the Love of God

(*Composed by His Holiness Pope Pius VI*)

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven,[1]
God, the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Thou Who art infinite love,[2]
Thou Who didst first love me,
Thou Who commandest me to love Thee,
With all my heart,
With all my soul,
With all my mind,
With all my strength,
Above all possessions and honors,
Above all pleasures and enjoyments,
More than myself, and everything belonging to me,
More than all my relatives and friends,
More than all men and angels,
Above all created things in heaven or on earth,
Only for Thyself,
Because Thou art the sovereign good,
Because Thou art infinitely worthy of being loved,
Because Thou art infinitely perfect,
Even hadst Thou not promised me heaven,
Even hadst Thou not menaced me with hell,
Even shouldst Thou try me by want and misfortune,
In wealth and in poverty,
In prosperity and in adversity,
In health and in sickness,
In life and in death,
In time and in eternity,
In union with that love wherewith all the saints and all the angels love Thee in heaven,
In union with that love wherewith the Blessed Virgin Mary loveth Thee,
In union with that infinite love wherewith Thou lovest Thyself eternally.

[1] Have mercy on us.

[2] I love Thee, O my God.

Let us pray

O MY GOD, Who dost possess in incomprehensible abundance all that is perfect and worthy of love! Annihilate in me all guilty, sensual, and undue love of creatures, kindle in my heart the pure

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fire of Thy love, so that I may love nothing but Thee, or in Thee, until, being entirely consumed by holy love of Thee, I may go to love Thee eternally with the elect in heaven, the home of pure love. Amen.

O God, Who hast prepared all good things for them that love Thee! Pour into our hearts such a desire of Thy love, that we, loving Thee in all and above all, may attain to the realization of Thy heavenly promises, which exceed all that we can desire. Through Christ our Lord. Amen.

Indulgenced Prayer

O Lord almighty, Who permittest evil to draw good therefrom, hear our humble prayers, and grant that we remain faithful to Thee unto death. Grant us also, through the intercession of most holy Mary, the strength ever to conform ourselves to Thy most holy will.

Indulgence of 100 days, once a day.—Pius IX, June 15, 1862.

Say the Litany of the Holy Name of Jesus. (Page 41.)

Easter

Novena for Easter, in Honor of the Glorious Resurrection of Our Lord

Alleluia!

This is the day which the Lord has made: let us celebrate it with transports of joy.—Office of the Church.

Jesus, Who didst confound all Thine enemies by clothing in glory and splendor that body which had been the victim of the cruelty of man, give me grace to die to myself that I may rise again with Thee, and after Thy likeness lead a new, divine, immortal life: new, by change of conduct, divine by the generosity and purity of my love, immortal by perseverance in well doing. Work in my heart, O Lord, this happy

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change; make me pass from death to life, from darkness to light, from a life full of imperfections to a life perfect and worthy of Thee. Make me go on from light to light, from virtue to virtue, till I come at last to Thee, O God of virtue, source of all life and of all light. To thee also I turn, O holy Virgin, Mother of our Saviour, on this joyous feast; deign to make me a partaker of that divine joy which thou didst feel on the blessed day of His resurrection. Dry my tears and free my heart from all oppressive sadness. Let Thy risen Son enter into my heart, as He entered through the closed doors into the upper chamber. Let Him say to me, as He said to the apostles, "Peace be to thee"; let Him show to me, as He showed to Thomas, His sacred wounds; let Him abide with me continually, and never more depart from me.

To the Glorious Wounds of Jesus Risen

1. O MY RISEN Jesus, I devoutly kiss and adore the glorious wound of Thy left foot, and pray Thee to give me grace to fly from all occasions of sin, and ever more to walk in the way of Thy commandments.

Glory be to the Father, etc.

2. My risen Jesus, I devoutly kiss and adore the glorious wound of Thy right foot, and pray Thee to give me grace to walk constantly in the way of Christian holiness till I come to the eternal dwelling-place of the saints.

Glory, etc.

3. My risen Jesus, I devoutly kiss and adore the glorious wound of Thy left hand, and pray Thee to deliver me from all evil, whether of the body or of the soul, and most especially from the unhappy fate of the wicked who shall stand at Thy left hand at the day of judgment.

Glory, etc.

4. My risen Jesus, I devoutly kiss and adore the glorious wound of Thy right hand, and pray Thee to bless my soul, and after death to open to me the gates of heaven.

Glory, etc.

5. My risen Jesus, I devoutly kiss and adore the glorious wound of Thy side, and pray Thee to kindle in my heart the fire of Thy love here, that I may hereafter love Thee eternally in heaven.

Glory be, etc.

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To Mary

LASTLY, I pray thee, O most holy Virgin Mary, by thy great joy on seeing thy risen and glorified Son, to obtain for me the grace to rise also after my death to the eternal glory of paradise. Hail Mary, Glory be to the Father, etc.

NOW at the Lamb's high royal feast,
In robes of saintly white, we sing,
Through the Red Sea in safety brought
By Jesus, our immortal king.

O depth of love! for us He drains
The chalice of His agony;
For us a victim on the cross
He meekly lays Him down to die.

And as the avenging angel pass'd
Of old the blood-besprinkled door;
As the cleft sea a passage gave,
Then closed to whelm th' Egyptians o'er;

So Christ, our paschal sacrifice,
Has brought us safe all perils through;
While for unleaven'd bread He asks
But heart sincere and purpose true.

Hail, purest victim heav'n could find
The powers of hell to overthrow!
Who didst the bonds of death unbind;
Who dost the prize of life bestow.

Hail, victor Christ! hail risen King!
To Thee alone belongs the crown;
Who hast the heaven's gates unbarr'd,
And cast the prince of darkness down.

O Jesus! from the death of sin
Keep us, we pray; so shalt Thou be
The everlasting paschal joy
Of all the souls new-born in Thee.

To God the Father with the Son
Who from the grave immortal rose,
And Thee, O Paraclete, be praise
While age on endless ages flows.

—Fr. Caswall

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Litany of the Most Holy Trinity[1]

LORD, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.
Blessed Trinity, hear us.
God, the Father of heaven,[2]
God, the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Father, from Whom are all things,
Son, through Whom are all things,
Holy Ghost, in Whom are all things,
Holy and undivided Trinity,
Father everlasting,
Only-begotten Son of the Father,
Spirit, Who proceedest from the Father and the Son,
Co-eternal Majesty of three divine Persons,
Father, the Creator,
Son, the Redeemer,
Holy Ghost, the Comforter,
Holy, holy, holy, Lord God of hosts,
Who art, Who wast, and Who art to come,
God, most High, Who inhabitest eternity,
To Whom alone are due all honor and glory,
Power infinite,
Wisdom incomprehensible,[3]
Love unspeakable,
Be merciful.
Spare us, O holy Trinity.
Be merciful.
Graciously hear us, O holy Trinity.
From all evil,[4]
From all sin,
From all pride,
From all love of riches,
From all uncleanness,
From all sloth,
From all inordinate affection,
From all envy and malice,
From all anger and impatience,
From every thought, word, and deed, contrary to Thy holy law,
From Thy everlasting malediction,
Through Thy almighty power,
Through Thy loving-kindness,
Through the inexhaustible treasures of Thy goodness and love,
Through the depths of Thy wisdom and knowledge,
Through all Thy unspeakable perfections,
We sinners, Beseech Thee, hear us.
That we may ever serve Thee alone,[5]

[1] For private devotion. From "The Golden Manual."
[2] Have mercy on us.
[3] Have mercy on us.
[4] Deliver us, O holy Trinity.
[5] We beseech Thee, hear us.

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That we may worship Thee in spirit and in truth,[1]
That we may love Thee with all our heart, with all our soul, and with all our strength.
That, for Thy sake we may love our neighbor as ourselves,
That we may faithfully keep Thy holy commandments,
That we may never defile our bodies and our souls with sin,
That we may go from grace to grace, and from virtue to virtue,
That we may finally enjoy the sight of Thee in glory,
That Thou wouldst vouchsafe to hear us,
O blessed Trinity,
We beseech Thee, deliver us.
O blessed Trinity,
We beseech Thee, save us.
O blessed Trinity,
Have mercy on us.
Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

V. Blessed art Thou, O Lord, in the firmament of heaven.

R. And worthy to be praised and magnified forever.

Let us pray

ALMIGHTY and everlasting God, Who hast given to Thy servants, in the confession of the true faith, to bear witness to the glory of the eternal Trinity, and in the power of its majesty to adore the unity; grant, we beseech Thee, that, by steadfastness in this faith, we may ever be defended from all adversities: Through Our Lord Jesus Christ. Amen.

Prayer to the Holy Trinity

OMNIPOTENCE of the Father, help my frailty, and rescue me from the depths of misery.

Wisdom of the Son, direct all my thoughts, words, and actions.

Love of the Holy Spirit, be the source of all the operations of my soul, so that they may be entirely conformed to the divine will.

Indulgence of 200 days, once a day.

We beseech Thee, hear us.

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Pentecost

Novena of the Holy Ghost

Indulgences: i. Three hundred days, each day. ii. Plenary, once during the novena or eight succeeding days, on the usual conditions. This novena may be made at any time, with any form of prayers approved by competent ecclesiastical authority.—Pius IX, Jan. 5, 1849; Nov. 26, 1876.

Novena for Pentecost

i. Seven years and seven quarantines, each day. ii. Plenary, once during the novena feast, or octave on the usual conditions. This novena may be made publicly or privately, and the same indulgences are granted for special prayers said every day during the octave. Any prayers to the Holy Ghost may be used.—Leo XIII, May 5, 1895; May 9, 1897.

Prayer for a Novena to the Holy Ghost

O HOLY SPIRIT, O my God, I adore Thee, and acknowledge, here in Thy divine presence, that I am nothing and can do nothing without Thee. Come, great Paraclete, Thou Father of the poor, Thou Comforter the best, fulfil the promise of our blessed Saviour, Who would not leave us orphans, and come into the mind and, the heart of Thy poor unworthy creature, as Thou didst descend on the sacred day of Pentecost on the holy Mother of Jesus and on His first disciples. Grant that I may participate in those gifts which Thou didst communicate to them so wonderfully, and with so much mercy and generosity. Take from my heart whatever is not pleasing to Thee, and make of it a worthy dwelling-place for Thyself. Illumine my mind, that I may see and understand the things that are for my eternal good. Inflame my heart with pure love of Thee, that it may be cleansed from the dross of all inordinate attachments, and that my whole life may be hidden with Jesus in God. Strengthen my will, that it may be made conformable to Thy divine will, and

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be guided by Thy holy inspirations. Aid me by Thy grace to practise the divine lessons of humility, poverty, obedience, and contempt of the world, which Jesus taught us in His mortal life.

Oh, rend the heavens, and come down, consoling Spirit! that inspired and encouraged by Thee, I may faithfully comply with the duties of my state, carry my daily cross most patiently, and endeavor to accomplish the divine will with the utmost perfection. Spirit of love! Spirit of purity! Spirit of peace! Sanctify my soul more and more, and give me that heavenly peace which the world can not give. Bless our Holy Father, the Pope, bless the Church, bless our bishops, our priests, all Religious Orders, our relatives, friends, benefactors, and all the faithful, that they may be filled with the spirit of Christ, and labor earnestly for the spread of His kingdom.

O holy Spirit, Thou giver of every good and perfect gift, grant me, I beseech Thee, the intentions of this novena. May Thy will be done in me and through me. Mayest Thou be praised and glorified for evermore! Amen.

Another Prayer to the Holy Spirit

O HOLY SPIRIT, divine spirit of light and love, I consecrate to Thee my understanding, heart, and will, my whole being for time and for eternity. May my understanding be always submissive to Thy heavenly inspirations, and to the teaching of the Catholic Church, of which Thou art the infallible guide; may my heart be ever inflamed with love of God and of my neighbor; may my will be ever conformed to the divine will, and may my whole life be a faithful imitation of the life and virtues of Our Lord and Saviour Jesus Christ, to Whom with the Father and Thee be honor and glory for ever. Amen.

Indulgence of 300 days, once a day.—Pius X, June 5, 1908.

Prayer to the Holy Spirit for the Church

O HOLY SPIRIT, Creator, be propitious to the Catholic Church; and by Thy heavenly power make it strong and secure against the attacks of its

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enemies; and renew in charity and grace the spirit of Thy servants, whom Thou hast anointed, that they may glorify Thee and the Father and His only begotten Son, Jesus Christ, our Lord. Amen.

Indulgence of 300 days, once a day.—Leo XIII, Aug. 26, 1889.

Short Indulgenced Prayer to the Holy Ghost

HOLY SPIRIT, Spirit of truth, come into our hearts; shed the brightness of Thy light on all nations, that they may be one in faith and pleasing to Thee.

Indulgence of 100 days, once a day.—Leo XIII, July 31, 1897.

Hymn and Sequence of the Holy Ghost

Hymn

VENI Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia
Quæ tu creasti pectora.

Qui diceris Paraclitus,
Altissimi donum Dei,
Fons vivus, ignis, charitas,
Et spiritalis unctio.

Tu septiformis munere,
Digitus paternæ dexteræ
Tu rite promissum Patris,
Sermone ditans guttura.

Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis

COME, Holy Ghost, Creator, come,
From Thy bright heavenly throne;
Come, take possession of our souls,
And make them all Thine own.

Thou Who art called the Paraclete,
Best gift of God above;
The living spring, the living fire.
Sweet unction and true love.

Thou, Who art sevenfold in Thy grace,
Finger of God's right hand,
His promise, teaching little ones
To speak and understand.

Oh! guide our minds with Thy blest light,
With love our hearts inflame
And with Thy strength, which ne'er decays,

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Virtute firmans perpeti.
Hostem repellas longius,

Pacemque dones protinus;
Ductore sic Te prævio,

Vitemus omne noxium.
Per Te sciamus da Patrem

Noscamus atque Filium,

Teque utriusque Spiritum,

Credamus omni tempore.
Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,

In sæculorum sæcula.
Amen.

Confirm our mortal frame.
Far from us drive our hellish foe,

True peace unto us bring;
And through all perils lead us safe

Beneath Thy sacred wing.
Through Thee may we the Father know,

Through Thee, the eternal Son,

And Thee, the Spirit of them both—

Thrice-blessed three in one.
All glory to the Father be,
And to His risen Son,
The like to Thee, great Paraclete.

While endless ages run.
Amen.

Sequence

VENI Sancte Spiritus,
Et emitte cœlitus
Lucis tuæ radium.

Veni pater pauperum,

Veni dator munerum,

Veni lumen cordium.

Consolator optime,
Dulcis hospes animæ,
Dulce refrigerium.

In labore requies,

HOLY SPIRIT! Lord of light!
From Thy clear celestial height,
Thy pure, beaming radiance give:

Come, Thou Father of the poor!

Come, with treasures which endure!

Come, Thou light of all that live!

Thou of all consolers best,
Visiting the troubled breast,
Dost refreshing peace bestow:

Thou in toil art comfort sweet;

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In æstu temperies,	Pleasant coolness in the heat;
In fletu solatium.	Solace in the midst of woe.
O lux beatissima,	Light immortal! Light divine!
Reple cordis intima	Visit Thou these hearts of Thine,
Tuorum fidelium.	And our inmost being fill.
Sine tuo numine	If Thou take Thy grace away,
Nihil est in homine,	Nothing pure in man will stay;
Nihil est innoxium.	All his good is turn'd to ill.
Lava quod est sordidum,	Heal our wounds—our strength renew;
Riga quod est aridum,	On our dryness pour Thy dew;
Sana quod est saucium.	Wash the stains of guilt away :
Flecte quod est rigidum,	Bend the stubborn heart and will;
Fove quod est frigidum,	Melt the frozen, warm the chill;
Rege quod est devium.	Guide the steps that go astray.
Da tuis fidelibus	Thou, on those who evermore
In Te confitentibus	Thee confess and Thee adore,
Sacrum septenarium.	In Thy sevenfold gifts descend.
Da virtutis meritum,	Give them comfort when they die;
Da salutis exitum,	Give them life with Thee on high;
Da perenne gaudium. Amen.	Give them joys which never end. Amen.

Indulgence of 100 days, each time, for reciting either the hymn or the sequence.—Pius VI, May 26, 1796.

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Versicle, Response, and Prayer to the Holy Ghost

EMITTE Spiritum tuum et creabuntur.

R. Et renovabis faciem terræ.

Oremus

DEUS, qui corda fidelium Sancti spiritus illustratione docuisti, da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere. Per Christum Dominum nostrum. Amen.

SEND forth Thy Spirit, and they shall be created.

R. And Thou shalt renew the face of the earth.

Let us pray

O GOD, Who hast taught the hearts of the faithful by the light of the Holy Spirit; grant that, by the gift of the same Spirit, we may be always truly wise, and ever rejoice in His consolation. Through Christ our Lord. Amen.

Litany of the Holy Ghost[1]

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven, have mercy on us.
God, the Son, Redeemer of the world, have mercy on us.
God, the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.

Come, Holy Ghost, send down those beams
Which sweetly flow in silent streams
From Thy bright throne above.

Come Thou the Father of the poor,
Thou bounteous source of all our store,
Come, fire our hearts with love.

Come, Thou of comforters the best;
Come, Thou the soul's delicious guest,
The pilgrim's sweet relief.

Thou art our rest in toil and sweat,
Refreshment in excessive heat,
And solace in our grief.

O sacred light, shoot home Thy darts;

[1] For private devotion.

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Oh, pierce the center of these hearts
Whose faith aspires to Thee.

Without Thy Godhead nothing can
Have any price or worth in man,
Nothing can harmless be.

Lord, wash our sinful stains away;
Water from heaven our barren clay;
Our wounds and bruises heal.

To Thy sweet yoke our stiff necks bow;
Warm with Thy fire our hearts of snow;
Our wandering feet repeal.

Oh, grant Thy faithful, dearest Lord,
Whose only hope is Thy sure word,
The seven gifts of Thy Spirit.

Grant us in life to obey Thy grace;
Grant us at death to see Thy face;
And endless joys inherit.
—"Annus Sanctus."

O God, we beseech Thee, send the Holy Spirit into our hearts; and by His sacred presence and infinite power, may He banish from thence the spirit of the world, and of a disorderly life.[1]

The spirit of sloth, of self-love, and of the love of ease,
The spirit of hatred and contention,
The spirit of intemperance and impurity,
The spirit of pride and vanity,
The spirit of envy and contention,
The spirit of detraction, calumny, and uncharitableness,
The spirit of dissembling, flattering, and lying,
The spirit of revenge, passion, and impatience,
The spirit of incredulity and profaneness,
The spirit of immoderate solicitude and worldly care,
The spirit of tepidity and impiety,
The spirit of prodigality and covetousness,
The spirit of frivolity and inconstancy,
And may He give us the spirit of universal charity, by which we may love God above all things, and our neighbors as ourselves,

Lamb of God, Who takest away the sins of the world, Spare us, O Lord.
Lamb of God, Who takest

[1] We beseech Thee, hear us.

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away the sins of the world, Hear us, O Lord. Lamb of God, Who takest away the sins of the world, Have mercy on us.

V. Create in us a clean heart, O God.

R. And renew a right spirit within us.

V. Send forth Thy spirit and they shall be created.

R. And Thou shalt renew the face of the earth.

Let us pray

O God, Who hast taught the hearts of the faithful by the light of the Holy Spirit; grant that, by the gift of the same Spirit, we may be always truly wise, and ever rejoice in His consolations. Through Christ, our Lord. Amen.

Prayer

Holy Spirit, Spirit of truth, come into our hearts; shed the brightness of Thy light on all nations, that they may be one in faith and pleasing to Thee.

Indulgence of 100 days, once a day.—Leo XIII, July 31, 1897.

Litany, Prayers, and Aspirations[1] in Honor of the Holy Ghost

For the Hour of Adoration

V. O Lord, open my lips,

R. And my mouth shall declare Thy praise.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Alleluia! *or* Praise be to Thee, O Lord, King of everlasting glory.

Aspirations

I. O Lord Jesus Christ, Who wast conceived by the Holy Ghost, and born of the immaculate Virgin Mary, I adore Thee in the most holy Sacrament of the Altar in which Thou givest us Thy

[1] From Hubert's "Heaven On Earth."

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divine presence, with the Father, in the unity of the Holy Ghost.

With the Holy Catholic Church, I believe in the Holy Ghost, the third Person of the Blessed Trinity, Lord and lifegiver, Who proceeds from the Father and Thee, O Son, and Whom, with the Father and Thee, I humbly adore.

Thy divine doctrine, the institution of the sacraments, and the foundation of Thy Church, were the work of the Holy Ghost. Thou didst promise the Holy Ghost to Thine apostles, as their comforter and teacher, Who should remain with them for ever.

Through Him Thy Church is the pillar and foundation of truth, against which the gates of hell cannot prevail.

O Jesus, we owe everlasting gratitude to Thy goodness for sending down upon us Thy holy Spirit.

He is the infinite power, coming from on high, strengthening our weakness, enlightening our minds, and inflaming our hearts with love.

II. O my Jesus, when I receive Thy sacred body and blood worthily, the grace of the Holy Ghost is also poured into my soul, and the sweetest consolation given to me.

Grant, O my Jesus, that I may always receive the sacrament of Thy love into a pure heart, and obtain the grace of the Holy Ghost, the bright light of knowledge, the consolation of interior peace, and the true fire of divine love.

Of Thee, O my Jesus, the prophet Isaias has said: "The spirit of the Lord shall rest upon Him; the spirit of wisdom and of understanding; the spirit of counsel and of fortitude; the spirit of knowledge and of godliness; and He shall be filled with the spirit of the fear of the Lord."

O give me of Thy fulness, O King of glory! Give me the Spirit of truth to enlighten, strengthen, and comfort me in the miseries of this life.

III. O Holy Ghost, my Lord and my God, Who hast overshadowed the Blessed Virgin Mary and formed the most holy humanity of my Saviour Jesus Christ, through Thee we possess the most adorable mystery of the altar, in which we receive supernatural life, holiness, and all Thy gifts.

O Holy Ghost, grant me

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the gift of wisdom and supernatural light, that I may not only know God, His infinite goodness, power, and beauty, but also taste with ardent joy of heart His infinite sweetness.

O Holy Ghost, grant me the gift of understanding and shining light, that I may know the mysteries of faith and of heavenly things, not as in darkness, but in the true light of Thy wisdom filling my mind and heart.

O Holy Ghost, grant me the gift of counsel and brilliant light, that in danger and doubt I may choose what is right and good, and under Thy guidance attain a happy end.

O Holy Ghost, grant me the gift of fortitude and comforting light, that I may generously overcome all difficulties in the way of salvation, resisting all temptations, and bearing patiently all the troubles and trials of this life.

O Holy Ghost, grant me the gift of knowledge and discerning light, that I may judge of all things according to their true worth, and despise what is to be despised and love what is to be loved.

O Holy Ghost, grant me the gift of godliness and heavenly light, which may penetrate my soul with a tender devotion to Thee and love for Thy divine service, and also cause me to find happiness in practising good works.

O Holy Ghost, grant me the gift of the fear of God and penetrating light, that I may recognize how greatly sin offends Thy infinite majesty, and may fear and most carefully avoid all that is displeasing to Thee.

O Jesus in the Blessed Sacrament, may the grace of the Holy Ghost, through Thy infinite merits, come upon me like the fire which Thou hast enkindled by Thy coming into this world.

Litany

LORD, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the Father, of heaven,[1]
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Holy Ghost, Who proceedest from the Father and the Son,

[1] Have mercy on us.

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Holy Ghost, co-equal with the Father and the Son,[1]
Promise of the Father, most loving and most bounteous,
Gift of the most high God.
Ray of heavenly light,
Author of all good,
Source of living water,
Consuming fire,
Burning love,
Spiritual unction,
Spirit of truth and of power,
Spirit of wisdom and of understanding,
Spirit of counsel and of fortitude,
Spirit of knowledge and of piety,
Spirit of the fear of the Lord,
Spirit of compunction and of penance,
Spirit of grace and of prayer,
Spirit of charity, peace, and joy,
Spirit of patience, longanimity, and goodness,
Spirit of benignity, mildness, and fidelity,
Spirit of modesty, continence, and chastity,
Spirit of the adoption of the sons of God,
Holy Ghost, the comforter,
Holy Ghost, the sanctifier,
Who in the beginning didst move over the waters,
By Whose inspiration spoke the holy men of God,
Who didst overshadow Mary,
Who didst co-operate in the miraculous conception of the Son of God,
Who didst descend upon Him in His baptism.
Who on the day of Pentecost didst appear in fiery tongues upon the disciples of the Lord,
By Whom we also are born again,
Who dwellest in us,
Who governest the Church,
Who fillest the whole world,
Holy Ghost,
We beseech Thee, hear us.
That Thou wouldst renew the face of the earth,[2]
That Thou wouldst shed abroad Thy light in our hearts,
That Thou wouldst write Thy law in our hearts,
That Thou wouldst inflame them with the fire of Thy love,
That Thou wouldst open to us the treasures of Thy grace,
That Thou wouldst teach us to ask for them according to Thy will,
That Thou wouldst enlighten us with Thy heavenly inspirations,
That Thou wouldst keep us to Thyself by Thy powerful attractions,
That Thou wouldst grant

[1] Have mercy on us.

[2] We beseech Thee, hear us.

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us the knowledge alone necessary,[1]
That Thou wouldst help us to love and bear with each other,
That Thou wouldst lead us in the way of Thy commandments,
That Thou wouldst make us obedient to Thy inspirations,
That Thou wouldst teach us to pray, and Thyself pray within us,
That Thou wouldst clothe us with love and compassion towards our brethren.
That Thou wouldst inspire us with a horror of evil,
That Thou wouldst direct us in the practice of good,
That Thou wouldst give us the grace of all virtues,
That Thou wouldst cause us to persevere in justice,
That That wouldst be Thyself our everlasting reward.
Lamb of God, Who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, Who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, Who takest away the sins of the world,
Have mercy on us.
Christ, hear us.
Christ, graciously hear us.

V. Create in us a clean heart, O God.
R. And renew a right spirit within us.

Let us pray

GRANT, O merciful Father, that Thy divine spirit may enlighten, inflame, and cleanse our hearts; that He may penetrate us with His heavenly dew, and make us fruitful in good works; through Jesus Christ, our Lord. Amen.

V. The charity of God is poured into our hearts.
R. By the indwelling of His holy Spirit.

Let us pray

MAY the Holy Ghost, we beseech Thee, O Lord, inflame us with that fire which Our Lord Jesus Christ came to cast upon the earth, and so earnestly desired that it might be kindled exceedingly; through the same Christ our Lord. Amen.

V. Send forth Thy spirit, and they shall be created.
R. And Thou shalt renew the face of the earth.

[1] We beseech Thee, hear us.

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Let us pray

O God, Who hast taught the hearts of the faithful by the light of the Holy Spirit; grant that we may, by the gift of the same Spirit, be always truly wise, and ever rejoice in His consolations; through Christ our Lord. Amen.

Thanksgiving, Consecration, and Prayer to the Holy Ghost

Holy Spirit, divine Consoler! I adore Thee as my true God. I bless Thee by uniting myself to the praises Thou dost receive from the angels and the saints. I offer Thee my whole heart, and I render Thee heartfelt thanks for all the benefits that Thou hast bestowed and dost unceasingly bestow upon the world. Thou, Who art the Author of all supernatural gifts and Who didst enrich with immense favors the soul of the blessed Virgin Mary, the Mother of God, I beseech Thee to visit me by Thy grace and Thy love, and to grant me Thy sevenfold gift, in order that I may with constant love and perseverance walk in the way of my eternal salvation.

Concluding Prayer

O God, Who dost infuse into the hearts of Thy faithful the gifts of charity by the grace of the Holy Spirit; grant, we beseech Thee, to Thy servants health of mind and body, that they may love Thee with all their strength, and with a perfect love do such things as are pleasing in Thy sight.

Grant, we beseech Thee, almighty God, that the splendor of Thy brightness may shine upon us, and that by the enlightening of Thy holy Spirit Thou mayest confirm the hearts of those who are regenerated by Thy grace.

O Jesus, my Lord and my God, grant me true humility, purity, and a true devotion to Thy blessed sacrament, that I may be always worthy to receive the grace of the Holy Ghost and the fruits of Thy most holy sacrament. Amen.

V. Blessed and praised every moment.

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R. Be the most holy and divine sacrament.
V. Lord, hear my prayer.
R. And let my cry come unto Thee.
V. Let us bless the Lord.
R. Thanks be to God.

May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

The Holy Ghost and the Blessed Sacrament

I

"THE Holy Ghost, Whom the Father will send in My name, He will teach you all things, and bring all things to your mind whatsoever I shall have said to you" (*John* xiv. 26).

II

THE adorable Sacrament of the Altar is part of the greatest work of the Holy Ghost.

III

LET us pray to the Holy Spirit most fervently at every visit, that we may increase in the knowledge and love of the Holy Eucharist.

Invocation

COME, O Holy Ghost, fill the hearts of Thy faithful and kindle in them the fire of Thy love.

Indulgence of 300 days, every time.—Pius X, May 8, 1907.

Considerations

"IT HAS been well said that the most holy Sacrament of the Altar is part of the greatest work of the Holy Ghost; not that the incarnation of the Son of God is His greatest work and the Blessed Sacrament His next greatest: they are rather two parts of the greatest work that He has ever wrought. The sublime majesty of the altar is a continuation of the mystery, of which St. John writes: 'The Word was made flesh.' The Holy

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Ghost, Who overshadowed the Mother of God in Nazareth, overshadows the tabernacle of God from the rising to the setting of the sun.

"The mystery enacted in the remote Galilean village is repeated, in a manner, daily in our churches. In place of the humble chamber of the Virgin Mary there is an altar and a priest in the act of saying Mass. Five words fall from the lips of the priest—'*Hoc est enim corpus Meum*,' even as the five words, '*Fiat mihi secundum verbum Tuum*,' fell from the lips of Mary—and the Word made flesh dwells amongst men. These five words of consecration by a creature bring our blessed Lord Jesus Christ down from heaven to dwell in the little round host lying upon the corporal, even as the five words spoken by Mary in response to the Angel Gabriel's salutation brought down the Son of God to take up His abode in her bosom. In both mysteries the motive cause is similar—the operation of the Holy Ghost and the co-operation of the creature. '*Conceptus est de Spiritu Sancto ex Maria Virgine*.'—'How shall this be done?' asked Mary of the angel, and he replied: 'The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee' (*Luke* i. 34, 35).

"'In like manner,' says St. John Damascene, 'if you ask me how is the body of Jesus Christ produced upon the altar, I will reply that it is by the power of the Holy Ghost, Who, by His ineffable virtue, operates that which is beyond our understanding.' In the liturgy of St. James, first bishop of Jerusalem, we find the following invocation: 'May the spirit of God, by His sweet and glorious presence, sanctify this bread and cause it to become the body of Jesus Christ. In our own liturgy equally, the celebrant invokes the Holy Ghost, saying after the Offertory: '*Veni Sanctificator, omnipotens æterne Deus, et benedic hoc sacrificium; Tuo sancto nomini præparatum*'—'Come, O Sanctifier, almighty, eternal God, and bless this sacrifice, prepared to Thy holy name.' Thus, at the solemn moment of consecration, the Holy Ghost descends upon the sanctuary in which the Mass is being celebrated and covers the chalice with His shadow, in like manner as He descended upon the little

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chamber at Nazareth, covering the humble Virgin with His shadow and, in an instant, without a sign, without a sound, without the slightest outward manifestation, the body of Our Lord Jesus Christ is produced upon the altar. Let us beseech the Holy Ghost—the divine operator in this wondrous mystery—to be our guide in meditating thereon, to illuminate our understanding, and to enkindle that divine love in our souls which it is His special attribute to bestow."—"Emmanuel."

Let us pray in our visits to Jesus in the tabernacle for the gifts of the Holy Ghost, which are: wisdom, understanding, counsel, fortitude, knowledge, piety, and the fear of God. Let us also make earnest supplication for the fruits of the Holy Ghost, enumerated by St. Paul in his Epistle to the Galatians (v. 22, 23): charity, joy, peace, patience, benignity, goodness, long-suffering, mildness, faith, modesty, continency, and chastity.

These fruits, according to each one's state, should be visible in the lives of the pious adorers of the Holy Eucharist if they wish to be true followers of Christ; for thereby it shall be known that the Holy Ghost dwells in them, just as a tree is known by its fruits. O Holy Ghost, let my life be hidden with Jesus in God! Give me grace to live for God only and to use creatures only in Him and for His glory. Let the beauty of God blind me to the beauty of the world, and let the light of God blind me to the light of the earth. Thou, O my God, art brighter than all things and sweeter. Take away from my soul all the dross and purify it, giving it light and strength. To Thee, O Holy Spirit of deathless love, I turn for help. Take from me all human respect, for wrong regard of creatures blights the soul, so that its fruits are withered. Help me to be more faithful to Jesus, my love, Who dwells in the tabernacle and comes to me so sweetly and lovingly in holy communion. He is my life as Thou art my life and as the eternal Father is my life. May my soul be kept by Thee very bright for the coming of the Spouse.

O Holy Ghost, I thank Thee for the bread of life which Jesus gives. It is His gift to me; it is Thy gift to me; it is a possession forever. I bless and praise Thee for the miracles which

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Thou daily workest in order that Jesus may be the food of His people. In a hundred lands, in thousands of churches, in the heat of summer and in the winter cold, in the midst of the morning dew and when the sun is high, a pure sacrifice is offered to God, and a banquet of heaven is spread for all. Hungry and thirsty, our souls faint within us; but we cry to Thee, and Thou leadest us in a right way, a way that brings us to Thy storehouses and to the garners of Thy grace. We kneel before the altar, and Thou dost satisfy the empty soul, and dost fill the hungry soul with good things. We wander in a wilderness, but Thy springs are always found in it. Jesus has redeemed us from the enemy. Thou art the comforter Whom He sent. Thou dost gather us from all lands, from the rising and the setting sun, from the north and from the sea. Thy mercies, O Lord, give glory to Thee, and Thy wonderful works for the children of men ever show forth Thy praise.

Holy Spirit, divine consoler! I adore Thee as my true God. I bless Thee by uniting myself to the praises Thou dost receive from the angels and the seraphs. I offer Thee my whole heart, and I render Thee heartfelt thanks for all the benefits that Thou hast bestowed and dost unceasingly bestow upon the world. Thou, Who art the author of all supernatural gifts and Who didst enrich with immense favors the soul of the blessed Virgin Mary, the Mother of God, I beseech Thee to visit me by Thy grace and Thy love, and to grant me Thy sevenfold gift, in order that I may with constant love and perseverance walk in the way of my eternal salvation. —Vide "Bread of Life."

Reflections

I

BEHOLD Christ seated in thy heart, as thy teacher, Who doth teach thee the way of perfection, and doth instruct thee in all that thou shouldst do or not do; regard thyself as another Magdalen, sitting at His feet, listening to His words, and learning from Him that one thing which alone is necessary (*Luke* x. 39, 42).

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II

LOVE Him with thy whole mind; so that thou mayest always cleave to Him by holy thoughts, and mayest always seek to obtain that purity and tranquillity of mind by which thou mayest gain the reward of heaven.

III

ASK Him for the spirit of "knowledge and of all the gifts of the Holy Ghost" that thou mayest know how to discern the true from the false, and mayest unwaveringly obey the dictates of faith.

Aspiration

"SHOW, O Lord, Thy ways to me, and teach me Thy paths." (*Ps.* xxiv. 4.)

Eucharistic Hymn

Pange lingua gloriosi Corporis mysterium

OF THE wondrous body,
O my tongue, be telling,
And the blood most precious of the Crucified,
Which to quench the dragon's fiery fang came welling
For the world's salvation from His holy side.

With the twelve He sate and gave a mystic token,
Teaching their true hearts with word and holy sign;
For His body, saith He, is the bread thus broken,
And His blood of healing fills the cup of wine.

Whosoever drinketh of the cup of blessing,
Whoso of this bread partaketh not in vain,
He shall bear true witness, worthily confessing
Christ's most holy passion till He come again.

But the unbelieving eat and drink damnation,
For their hearts discern not Jesus Christ the Lord;
And they spurn His blood of reconciliation
Which from out the spear-wound for our ransom poured.

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Lo! the Word incarnate is
the bread from heaven;
Lo! the cup is filled with
Jesus' blood indeed;
Precious is the food to
faithful servants given,
They who feed upon Him
Christ's command-
ments heed.

Christ herein sustaineth
all the faithful-hearted,
Yet His body is not torn
in any wise;
In the smallest morsel is
the whole imparted,
God is truly present,
veiled from mortal
eyes.

And the hours shall find
me still devoutly musing,
Lord, on Thy dear body's
awful mystery;
That Thy sacramental
graces rightly using,
With a faith unchang-
ing I may worship
Thee.
—An Ancient Hymn.

JESUS has told us plainly that He is our friend. And He said it at the very institution of the Holy Eucharist, at the Last Supper, "Henceforth I will not call you servants, but friends;" and He is our true, faithful friend. "He who is a real friend loves at all times, in evil as well as in good days; he is never so much a brother to his friends as in trials." So we read in *Proverbs* xvii. 17.

O Christian soul! Jesus Christ says to you in this sacrament: "Why dost thou fear? I am thy brother" (*Esther* xv. 11). What can you fear from your brother and your spouse? Why should you be in dread of that majesty which I have veiled in order to give you free access to My person? Although you may not be worthy to receive Me, it is not unworthy of Me to be received by you.
—Fr. de la Colombière.

ONE Friend alone is changeless.
The One too oft forgot,
Whose love hath stood for ages;
Our Jesus changeth not.

THOUGH He is a hidden God, though He seems not to waken or to break the silence of the tabernacle, still to our hearts He whispers: "Peace, be still" (*Mark* iv. 39).

One thing is certain, that next to holy communion no act of worship

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is so pleasing to God, and none is so useful, as the daily visit to Our Lord in the Blessed Sacrament. Know that in one quarter of an hour spent before Jesus in the Blessed Sacrament you gain more than in all the good works the rest of the day.

—St. Alphonsus.

Resolve to bring to Jesus Christ, in every visit to the Blessed Sacrament, and much more at every communion, *some victory gained over yourself*. This is the most solid way of corresponding with His grace, for this is the peculiar interest of the Sacred Heart in the Blessed Sacrament.

—Borgo.

Prayer for the Propagation of the Faith

O HOLY SPIRIT, Spirit of truth, come into our hearts; shed the brightness of Thy light on all nations, that they may be one in faith and pleasing to Thee.

Indulgence of 100 days, once a day.

Salutis Humanæ Sator

O THOU pure light of souls that love,
True joy of every human breast,
Sower of life's immortal seed,
Our Maker and Redeemer blest!

What wondrous pity Thee o'ercame
To make our guilty load Thine own,
And sinless suffer death and shame,
For our transgressions to atone!

Thou, bursting Hades open wide,
Didst all the captive souls unchain,
And thence to Thy dread Father's side
With glorious pomp ascend again.

O still may pity Thee compel
To heal the wounds of which we die;
And take us in Thy light to dwell,
Who for Thy blissful presence sigh.

Be Thou our guide, be Thou our goal;
Be Thou our pathway to the skies;
Our joy when sorrow fills the soul;
In death our everlasting prize.

—Tr. Father Caswall.

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Holy Communion Once a Week in Honor of the Holy Ghost

Offering

ETERNAL FATHER, I offer this communion in honor of Thy holy Spirit to obtain my own *personal sanctification*, and especially the grace of a holy and a happy death.

Petitions After Holy Communion

ETERNAL FATHER, in the name of Jesus, for the love of Jesus, and through the merits Jesus, I beg for the ven gifts of the Holy host and His twelve uits, that enlightened d directed by Thy ly Spirit I may attain at degree of perfec- n to which Thou hast lled me.

Secondly, I pray that my ngue, daily purpled by blood of Jesus Christ, y never become an in- ument of sin.

Thirdly, that I may quire the true spirit of vocation—the spirit of us Christ my Saviour— divine model of *prayer* d *penitence*, Who under- nt a most bitter agony, submitted to the tor- nts and humiliations of trial and crucifixion as expiation for my sins the sins of mankind. the inspiration and er the influence of His spirit, saints and penitent souls have ever been eager to offer themselves in union with Him as victims of expiation and reparation for the sins of the world—for their own sanctification and the salvation of souls. May my soul be imbued with this penitential spirit of the saints, so that I may bear my daily cross with patience, curb my passions, and conquer my evil inclinations by voluntary mortifications, and perform every duty with exactness and thorough devotedness. Come, O Holy Ghost, and take possession of my heart. Remove from it whatever is not pleasing to Thee and make of it a worthy dwelling-place for Thyself. Illumine my mind, that I may see and understand the things that are for my eternal good. Inflame my heart with pure love of Thee, that it may be cleansed from the dross of all inordinate attachments,

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and that my whole life may be hidden with Jesus in God. Strengthen my will that it may be made comformable to Thy divine will, and be guided by Thy holy inspirations. Aid me by Thy grace to practise the divine lessons of humility, poverty, obedience, and contempt of the world, which Jesus taught us in His mortal life.

LIGHT immortal! Light divine!
Visit Thou these hearts of Thine,
And our inmost being fill.

Heal our wounds—our strength renew;
On our dryness pour Thy dew;
Wash the stains of guilt away.

Thou on those who evermore
Thee confess and Thee adore,
In Thy sevenfold gifts descend.

Give them comfort when they die;
Give them life with Thee on high;
Give them joys which never end.

Prayer to the Holy Spirit

O HOLY SPIRIT, divine Spirit of light and love, I consecrate to Thee my understanding, heart, and will, my whole being for time and for eternity. May my understanding be always submissive to Thy heavenly inspirations, and to the teaching of the Catholic Church, of which Thou art the infallible guide; may my heart be ever inflamed with love of God and of my neighbor; may my will be ever conformed to the divine will, and may my whole life be a faithful imitation of the life and virtues of Our Lord and Saviour Jesus Christ, to Whom with the Father and Thee be honor and glory for ever. Amen.

Indulgence of 300 days, once a day.—Pius X, June 5, 1908.

Ejaculations

MARY, our Lady of light, pray for us.

Immaculate Mother, pray for us.

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Preparation and Thanksgiving for Holy Communion [1]

Prayers Combining Devotion to the Holy Ghost with Devotion to the Blessed Sacrament and Adaptable for the Hour of Adoration or for Short Visits to Jesus in the Tabernacle

Preparatory Prayers

I

O Holy Ghost, help me to receive Jesus with love and reverence. Thou art my teacher and my sanctifier, and by Thee I live. Thou givest light and strength to my soul. Jesus, hidden in the Blessed Sacrament, is my Saviour and my God. I long to be with Him, that He may abide more in me and I in Him. He is the bread of life, the true bread of God. I long to feed with adoration on that living bread. Be with me, O blessed Spirit, as I draw near to the altar, and give me always more faithfulness to Jesus and more love for Him. Jesus, Thou standest behind our wall, being hidden in the Blessed Sacrament. Thence Thou lookest through the lattices, searching our most secret thoughts. Give me grace to wait for Thee, and watch for Thee, that I may be always ready to meet Thee at Thy coming. Thy head is full of dew, for as God Thou art all-merciful; and Thy locks are full of the drops of the night, for Thou wast a man of sorrows, and didst carry Thy cross for me. I love Thee and adore Thee, Jesus, God and man. With hunger and thirst of soul I long to receive Thee in the mystery of the altar. Send forth Thy spirit more and more into my soul, that I may be ever nearer to Thee, my King and my God.

[1] From Father Rawes' "Bread of Life," a work we recommend most earnestly to devout souls.

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II

IN THE light of the tabernacle I ask Thee, O Holy Ghost, to fill my heart with pure desire for Jesus, the living bread. Give me grace to adore Him with the holy angels, that His will may be done on earth as it is in heaven, and that His will may be done in my soul. Help me to thank Him for all His gifts, and most of all for Himself. By this holy sacrament He strengthens souls on earth, and gives rest to souls in purgatory, and gladdens souls in heaven. He is the hidden manna, promised by Himself to all who overcome. Thy grace will bring me in safety to God. May I taste the sweetness of Jesus! May my soul be kept by Thee very bright for the coming of my spouse!

III

CLEANSE my heart, O holy Spirit, by this heavenly food, wherein Jesus gives me Himself. Strengthen my faith, that I may see Jesus in this sacrament of His body and blood. There is in me a law by which I am in danger of falling into the captivity of sin. I have often to go on my heavenward way through darkness and many temptations, but Thou art my light and my strength. In Thee I trust. By Thy grace I can do all things that Jesus wishes me to do. Be ever in my soul as the dew of the light. With utter trust I rest upon Thee, and believe the testimony which Thou givest. Set up more and more Thy kingdom in my soul, that I may keep my body under, and bring it to subjection, lest I should be a castaway from Jesus and from Thee.

IV

O HOLY GHOST, let my life be hidden with Jesus in God. Give me grace to live for God only, and to use creatures in Him and for His sake. Let the beauty of God blind me to the beauty of the world, and let the light of God blind me to the light of earth. Thou, O my God, art brighter than all things and sweeter. Take away from my soul all the dross and purify it, giving it light and strength. To Thee, Spirit of deathless love, I turn for help.

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Take from me all human respect; for wrong regard of creatures blights the soul, so that its fruits are withered. Help me to be more faithful to Jesus, my love, Who is coming to me from His altar. He is my life, as Thou art my life, and as the eternal Father is my life. Give me more love, that I may welcome Jesus as He comes to me in the hidden light, and in the freshness of the morning dew.

V

O Holy Ghost, fill me with the fear of the Lord, and drive far from me all thoughts of presumption. Save me from guilt like this. Keep me from offending God; and keep me from the wounds of His anger. Make me feel His goodness, and fill my heart with thankfulness. If I am faithful to Thee, Thou wilt give me much grace; if I am unfaithful, Thou wilt give me little grace, or, it may be, none at all. Dwell in my soul more and more, that I may be faithful with a great faithfulness, and inherit the fulness of Thy promises.

VI

O Holy Ghost, give me a great hunger for the bread of life. Do Thou, by that bread which is Jesus, satisfy my soul, and strengthen it, and make it full of life. I am needy with a great need; but this bread of heaven is the life of the poor; let it be my life. I am very poor and needy; but Thou, my own Lord, dost always care for me. Without Thee, blessed Spirit, I can not say, Jesus: without Thee, helper of the needy, I can not feed on Him Who is the bread from heaven.

O Spirit of peace, give me a great love for the holy sacrifice of the Mass.

O Spirit of reconciliation, help all darkened souls, and bring them back to life.

O Spirit of mercy, help the souls that are now suffering in the fire of purgatory. I ask Thee, by Thine own goodness, to give them refreshment and joy and white robes of consoling love.

O most pitiful Spirit, give me a great joy in this sacrament of love. Thou dwellest in me, and by Thee I live to God. Thou mak-

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est me a temple of Thyself and of the Father and the Son. Thou makest me an heir of God. Bring me now, dear Spirit, in light to the altar; bring me in light to my grave; bring me in light to the city of the King and the song of the morning stars.

VII

ETERNAL FATHER, wash me from my sins in the blood of Jesus.

Eternal Son, fill me with the fire of Thy Heart.

Eternal Spirit, make me glad with the sweetness of the soul of Jesus.

O eternal Father, crush all the powers of evil under my feet. Let me walk upon the asp and the basilisk; let me trample under foot the lion and the dragon by the blood of Thy Son.

O eternal Son, pour into my soul abundant gifts of grace. Thou didst die for me on the cross. There Thou didst merit for me the treasures of grace which now Thou givest. Thou didst give me Thyself in shedding of blood and in dimness of death. Now Thou givest me Thyself in outpouring of gladness and in Thy deathless life. Thou wast dead and art alive forever.

O eternal Spirit, hide me more and more with God, and let there be in me more and more of the mind of Jesus. Touch the lips of my soul and give me a taste for this bread of God, that I may know the graciousness of my Jesus, and the sweetness of His blood. The love of God is shed abroad in my heart, for Thou, O Holy Ghost, art given to me. Oh, lift me up, dear Spirit, from the dust. Oh, bring me in Thine own good time to the pavement of pure gold as clear as crystal. Fill my soul with Thy dew; fill it with Thy fire. There is no dew like Thine; and there is no fire like Thine. They mingle together in the fruitfulness of the garden of the Spouse. They mingle with the blood of Jesus, and with the water from His side. Oh, fire of the Holy Ghost, gentle and sweet as dew! Oh, dew of the Holy Ghost, piercing and cleansing as fire! O Holy Ghost, Whom I love, lift Thy little one to Thine uncreated Heart.

O blessed Trinity, show me the hidden things of the blood of Jesus, the holy mystery of Thy Church.

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VIII

O Jesus, Lamb of God, hidden in the darkness, give me grace to come to Thee.

O Jesus, Thou art God and man, miraculously conceived, miraculously born; give me light that I may know Thee.

O Jesus, conceived of the Holy Ghost, born of the Virgin Mary, give me strength to come to Thee.

O Jesus, Thou art in this most holy sacrament with Thy body and soul and Godhead; give me grace to find Thee and love Thee.

My Saviour, give me true sorrow for sin as I draw near to Thy altar, seeking for Thee.

My Saviour take from me all pride, all malice, all wickedness; that in newness of life, without guile and without vainglory, I may give Thee the praise of my life, and draw near to Thy altar, seeking Thee.

My Saviour, sprinkle me with Thy precious blood, and lead me in the way of Thy passion, and keep me beneath the shadow of Thy cross, that I may draw near to Thy altar, seeking Thee.

O most holy Jesus, purify my soul from all uncleanness and from every spot displeasing to Thee, that in holiness of heart I may feed upon this bread of God.

O most holy Jesus, keep me from every wound of sin, and lead me in the right way, that I may walk in the footsteps of those who loved Thee, and feed now upon this bread of God.

O most holy Jesus, give me an upright heart and a just heart, that I may love Thee, the King in Jerusalem, and wait for Thy coming, and feed now upon this bread of God.

O Jesus, incarnate Word, my King and my God, I come to Thee. Hungry and thirsty, my spirit fainteth within me; and I cry to Thee, O Thou lover of my soul. Thou, my Jesus, art the giver of bread: set a table for me in the wilderness. Thou, my Jesus, art the giver of drink: let me slake my thirst with living water from the Rock. Draw me, my Lord and my God; then I will come to Thee. Speak to me, my brother and my friend—then I will listen to Thee and follow in Thy steps.

Fasten me, O sweetest Jesus, to Thyself with a chain of gold which will not break, and let me rest on Thy Heart. In the everlasting home feed me with

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Thy beauty, with the vision of Thy face, with the vision of the face of God. O Jesus, Jesus, Jesus!

IX

O Holy Ghost, my helper and my comforter, Thou knowest all the suffering through which I may have to go, and Thou knowest the chains by which I am bound. Thou knowest, giver of holiness, how my soul cleaves to the dust. Thou knowest my need of grace, and how little I seek for it, and how I waste the graces which Thou in Thy goodness givest me. Thou knowest how I am stricken with the wounds of death in pain and sorrow and wasting of life. These things lead me onward to my grave. Help me, Spirit of life, and comfort me and hold me up with Thy almighty hand.

In all temptations of the devil I come to Thee. In all temptations of my own heart I come to Thee. If I live according to the flesh, I die: but, if by Thee I kill the flesh, I live. If I am led by Thee as Thou longest to lead me, I am a child of God.

Wash me from all stain of sin, and save me.

I pray that the most holy body of Jesus may be in me as that balm of Gilead against which no diseases of the spirit can prevail. Let it be to me that light of salvation against which no thickness of darkness has power.

Jesus, coming to me from Thy altar, fill my soul with love, and bring me at last safely to the whiteness of the streets in Thy heavenly city, where Thy elect dwell with Thee for ever.

Thanksgiving Prayers

I

O Jesus, Thou art all-bountiful, and there is no giver like Thee. Thou art the cheerful giver whom the Father loves with a great love. I thank Thee for Thy priceless gift. I thank Thee for coming to me in this morning light. Even Thou couldest not give me more, for Thou hast given me Thyself. O loving Lord, my friend and brother and God, Thou didst make Thyself the servant of all. Hungry and thirsty and tired, Thou didst seek for us, as a shep-

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herd seeks for his sheep that are scattered. From cloudy mountains Thou didst gather us in days of darkness and dread. I long to love Thee more, O Brother, Who didst die for me. I long to keep Thee more lovingly in my heart, O Friend, Who givest me Thyself in this sacrament of Thy love. Let my soul be joined more and more to Thine; and let my body belong more and more to Thee. Thou givest me power to become a child of God. O Son of God, Thou hast come to me from the altar, in healing and light.

II

THOU art hidden, my Jesus, from every eye. Though Thou dwellest in the accessible light, yet clouds and thick darkness are round about Thy earthly dwelling. O dearest Lord, Thou art a hidden God. Thou art the God of Israel, my Saviour. I thank Thee for coming to me; and I thank Thee for bringing me to Thy banquet of love. I praise Thee and bless Thee in the paradise of God; and I praise Thee and bless Thee in this dimness of the shadow of death. At Thy appearing I shall be like Thee, for I shall see Thee as Thou art. Make me more and more like Thyself here. One day, in the land of praise, in the great thanksgiving of eternity, I shall follow Thee whithersoever Thou goest over the mountains of the Israel of God. Give me grace to be faithful to Thee here, and to follow in Thy steps, day by day. Thou hast come to me, Jesus, in the Blessed Sacrament. By Thy gift Thou dost make me rich; and in Thy love Thou art the gladness of my life.

III

THOU, Jesus, art the incorruptible ark of the covenant. By Thee and with Thee we are kept from sin and from everlasting death. I bless and praise Thee for Thine own holiness, and for the holiness Thou givest to Thy servants. Give me more love, dear Jesus, and more cleanness of heart, and bring me safely to the incorruptible kingdom where Thou dost ever dwell. There no rust consumes, and there no moth destroyeth. There all souls are bright with the fire of the love of God. Thou hast now come to me in Thy holy sacrament, that I may

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be strengthened for my journey to Thy home. Thou didst give corn to the brethren of Joseph in Egypt. Lead me into the lowest places, that by humility I may be pleasing to Thee. There, Jesus, give to me the corn of the elect, that I may praise Thee always as I am praising Thee now. Thou dost ever gird me with strength. Thou dost feed me with the bread of heaven, that I may feel no longing for the food of earth. I am needy; Thou, Jesus, art my bread. I am poor; Thou, Jesus, art my life. In Thy light, O Word of the Father, I shall see light. For all this I thank Thee and love Thee, and give Thee the praise of my heart.

IV

O ETERNAL FATHER, Thou hast set me here to try me and prove me, and Thou hast given me a work to do. For this I thank Thee and bless Thee and praise Thee. In all sorrow and in all pain, in the light of our eyes and in the gladness of life, Thou dost wisely and sweetly order all things from one end of the world to the other. Thou dost wisely and sweetly order all things about me. I am poor and weak and blind; but Thou hast always thought of me Thy child, and Thou hast always loved me, and lovest me now, with an everlasting love. However great my sufferings may be in body or in mind, keep me in Thy peace, and give me grace always to find my support in Thee. Whatever loneliness or dread or shadows of terror may come to me, Thy hand holds me, and Thy right hand guides me. Thou art blessed in all that Thou givest, and blessed in all that Thou dost not give, and blessed in all that Thou takest away. O most loving Father, though Thou shouldest slay me I will trust Thee.

Now I thank Thee for this living bread which I have received. The crumbs from the table of Thy Son are more precious than all the feasts and riches of the world. With all my heart and all my soul and all my strength I give thanks and love and praise to Thee. Thou art the unbeginning fountain of the Godhead. Thou art the principle of Thy uncreated Son, and with Him Thou art the principle of Thy uncreated Spirit. O Father, I love Thee.

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V

O Spirit of the Father and the Son, in the dawn of the world Thou didst move over the face of the waters. Thou didst overshadow the Mother of God in Nazareth, when the Word was made flesh, and God sent forth His Son made of a woman. Thou art He by Whom Jesus offered Himself without spot to God on the altar of the cross. By Thee Jesus is offered now in this unbloody sacrifice of the altar. Thou art the Sanctifier, almighty and eternal God, and Thou dost ever bless the sacrifice that is made ready for Thy name. O loving Spirit, strengthen my faith. Give me an ever-brighter love for Jesus. He is Emmanuel, God with us: God with us in our human nature, God with us in this sacrament of His love. Dear Spirit, I live and move and am in Thee: and I love Thee.

O ever-blessed Trinity, one God, Thou hast given me bread in my hunger and drink in my thirst. I call to mind all Thy love and gentleness and compassion, in which Thou hast led me and guided me until now. With all my heart I pray for greater gifts of Thy grace and more overflowing treasure of Thy love. Give to me, as Thou only canst give, the blessings of heaven above, and the blessings of the deep that lieth beneath. In the morning let me rise with Thee in faithfulness, that in the evening I may rest safely with Thee in love and joy and peace. O God, my soul resteth in Thee.

VI

O Holy Ghost, Who doest wonders in nature and in grace, convert me to Thyself more and more. Take from me my heart of stone and make it a heart of flesh, on which may be written hymns of praise and love, for Thou art the spirit of the living God. Thou art the light shining out of darkness. Shine in my heart, and give me the knowledge of the glory of God in the face of Jesus Christ. Strengthen me that I may always bear about in my body the dying of Jesus, that in me the life of Jesus may be manifested. Let Thy grace abound through many in thanksgiving to the glory of God; let it abound in my heart. Thy miracles are known on every altar

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where Jesus gives to us the bread of life, His own body and blood. I have received Him into my soul; I have received the incarnate Word, God and man. From Him with the Father Thou dost ever proceed. We give thanks and love and praise and glory and blessing to Thee. Thou, with Jesus our Lord, art most high in the glory of God the Father.

VII

O HOLY GHOST, I thank Thee for the bread of life which Jesus gives. It is His gift to me; it is Thy gift to me; it is a possession for ever. I bless and praise Thee for the miracles which Thou daily workest in order that Jesus may be the food of His people. In a hundred lands, in thousands of churches, in the heat of summer and in the winter cold, in the midst of the morning dew and when the sun is high, a pure sacrifice is offered to God, and a banquet of heaven is spread for all. Hungry and thirsty, our souls faint within us; but we cry to Thee, and Thou leadest us in a right way, a way that brings us to Thy storehouses and to the garners of Thy grace. We kneel before the altar, and Thou dost satisfy the empty soul, and dost fill the hungry soul with good things. We wander in a wilderness, but Thy springs are always found in it. Jesus has redeemed us from the enemy. Thou art the Comforter Whom He sent. Thou dost gather us from all lands, from the rising and the setting sun, from the north and from the sea. Thy mercies, O Lord, give glory to Thee, and Thy wonderful works for the children of men ever show forth Thy praise.

VIII

I THANK Thee, dear Jesus, for all Thy sacraments. I thank Thee above all for Thyself. I thank Thee because I can feed upon Thee spiritually, even when I cannot come before Thy altar. Give me a greater thirst for Thee, Thou lover of my soul, and let me sit beneath Thy shadow and taste of Thy sweetness more. Lift me to Thyself on high, and let my soul be steeped in Thy light. Give me a great love for all things holy and just and pure and lovely and true. Let me feed on the pleasures of Thy

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right hand, and let me drink of the torrent of Thy river. Thy land is ever flowing with milk and honey; but Thou, my own Jesus, my loved one, art far sweeter than honey and the honeycomb. Thy city has gates of pearl, and its jasper wall has foundations of precious stones; but Thou art the one pearl without price, and for Thy love I would gladly sell all that I have.

Thy sweetness deadens my taste for the world's gifts, and in all bitterness of sorrow the light of Thy face and the love of Thy heart are joy and rest and peace. I bless and praise Thee for forgiving my sins. I bless and praise Thee for saving me from the undying fire. I bless and praise Thee for all Thy spiritual gifts here, and for the hope of Thy heavenly joys hereafter. Thou art my Jesus in heaven and my Jesus on the altar. Thou art my Jesus in my heart. For this I love Thee, and bless Thee, and praise Thee, and glorify Thee, and adore Thee for ever and ever.

IX

ETERNAL FATHER, I thank Thee for the gift that Thou hast given me. It is Thy beloved Son, in Whom Thou art well pleased. In Him and by Him give me strength to keep all my good resolutions.

Eternal Son, I thank Thee for the gift that Thou hast given me. It is Thyself Who didst die for me. Make me, dear Jesus, wiser with Thy heavenly wisdom, and show me clearly all the things I should do for God.

Eternal Spirit, I thank Thee for the gift that Thou hast given me. It is Jesus, whose soul Thou didst sanctify with Thy holiest treasures. Make me, dear Spirit, more loving, that I may cling more closely to God.

O ever-blessed Trinity, three Persons and one God, help me to live according to this gift of gifts which I have received at the altar of Jesus.

Prayers for the Seven Gifts of the Holy Ghost

I. To Obtain the Gift of the Fear of the Lord

HOLY SPIRIT, divine Consoler! I adore Thee as my true God, in the same way as I adore God the Father and God the Son. I bless Thee by

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uniting myself to the blessings Thou dost receive from the angels and the seraphs. I offer Thee my whole heart, and I render Thee heartfelt thanks for all the benefits that Thou hast bestowed, and dost unceasingly bestow, upon the world. Thou Who art the author of all supernatural gifts, and Who didst enrich with immense favors the soul of the blessed Virgin Mary, the Mother of God, I beseech Thee to visit me by Thy grace and Thy love, and to grant me ★ the gift of *Thy holy fear*, in order that it may prevent me from falling any more into my past infidelities, for which I now ask Thy pardon.

Our Father, Hail Mary, Glory be, etc., three times.

II. To Obtain the Gift of Piety

HOLY SPIRIT, etc. (as far as the mark ★)—the gift of *piety*, in order that I may in future serve Thee with greater fervor, follow Thy holy inspirations with greater promptness, and observe Thy holy precepts with greater exactness.

Our Father, Hail Mary, Glory be, etc., three times.

III. To Obtain the Gift of Knowledge

HOLY SPIRIT, etc. ★—the gift of *knowledge*, in order that I may be able to know well the things of God, and that, enlightened by Thy holy instructions, I may steadily walk in the way of my eternal salvation.

Our Father, Hail Mary, Glory be, etc., three times.

IV. To Obtain the Gift of Fortitude

HOLY SPIRIT, etc. ★—the gift of *fortitude*, in order that I may be able courageously to overcome all the attacks of the evil spirit, and escape all the dangers of the world which stand in the way of my eternal salvation.

Our Father, Hail Mary, Glory be, etc., three times.

V. To Obtain the Gift of Counsel

HOLY SPIRIT, etc. ★—the gift of *counsel*, in order that I may be able to choose what is most suitable to my spiritual advancement, and to discover all the snares and artifices of the evil one who tempts me.

Our Father, Hail Mary, Glory be, etc., three times.

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VI. To Obtain the Gift of Understanding

HOLY SPIRIT, etc.*—the gift of *understanding*, in order that I may be able to understand the divine mysteries, and by the contemplation of heavenly things may detach my thoughts and affections from all the vanities of the world.

Our Father, Hail Mary, Glory be, etc., three times.

VII. To Obtain the Gift of Wisdom

HOLY SPIRIT, etc.*—the gift of *wisdom*, in order that I may perform all my actions with the purest intention, so that by loving and serving Thee in this life, I may have the happiness of possessing Thee in eternity.

Our Father, Hail Mary, Glory be, etc., three times.

These prayers may be recited one on each day of the week, or may be used all together as a sort of crown or chaplet.

Petitions to Jesus in the Tabernacle

O JESUS, I thank Thee for all the graces I have received through Thy real presence in the tabernacle; grant me an ardent love for the sacrament of Thy love; grant that my visits to Thee in the Blessed Eucharist may sanctify me, make me resemble Thee, and render me more pleasing to Thee.

Dispose me better for the worthy and fruitful reception of holy communion and increase in me the desire of honoring Thee and of causing others to love and honor Thee more in the Blessed Sacrament.

I recommend to Thee the wants of my soul, the needs of my family, of my friends and benefactors, and of all who have asked me to pray for them. Preserve us from all deliberate sins, forgive us those that we have committed, and fill us with the penitential spirit. Send Thine aid to the holy Church, the Sovereign Pontiff, the bishops, priests, Religious, and all the faithful. Direct the labors of apostolic missionaries. Convert infidels, heretics, and sinners, and lead them to sincere repentance. O my Jesus, grant me the inestimable gift of final perseverance. Let me attain to that degree of virtue which is requisite for obtaining the degree of glory to which Thou hast

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destined me. Preserve me from sudden and unforeseen death, and let me be fortified in my departure for eternity by the grace of Extreme Unction and the Holy Viaticum. Save me through the mercy of Thy divine Heart, grant me the grace at the hour of my death to love Thee with a disinterested love like that with which Thou didst love me in Thy last hour on the cross. Amen.

V. Blessed and praised every moment.

R. Be the most holy and divine sacrament.

V. Lord, hear our prayers;

R. And let our cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

May the souls of the faithful departed, through the mercy of God, rest in peace.

Amen.

TEACH me, teach me, dearest Jesus,
In Thine own sweet loving way,
All the lessons of perfection
I must practise day by day.

Teach me *meekness*, dearest Jesus,
Of Thine own the counterpart;
Not in words and actions only,
But the meekness of the heart.

Teach *humility*, sweet Jesus,
To this poor, proud heart of mine,
Which yet wishes, O my Jesus,
To be modeled after Thine.

Teach me *fervor*, dearest Jesus,
To comply with every grace,
So as never to look backward,
Never slacken in the race.

Teach me *poverty*, sweet Jesus,
That my heart may never cling
To whate'er its love might sever
From my Saviour, spouse, and king.

Teach me *chastity*, sweet Jesus,
That my every day may see
Something added to the likeness
That my soul should bear to Thee.

Teach *obedience*, dearest Jesus,
Such as was Thy daily food

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In Thy toilsome earthly journey
From the cradle to the rood.
Teach *Thy Heart*, to me, dear Jesus,
Is my fervent, final prayer;
For all beauties and perfections
Are in full perfection there.—Leaflets.

Indulgenced Ejaculation

MY GOD, unite all minds in the truth and all hearts in charity.

Indulgence of 300 days, every time.—Pius X, Jan. 21, 1905; May 30, 1908.

N.B. — Recite also the prayers for the Church and for the Civil Authorities (Page 446), and the Universal Prayer (Page 448).

Before and After Holy Communion

Prayers of St. Gertrude and of Other Saintly Writers

I

Before Communion

Faith, Humility, Contrition, Hope, Confidence, Love

JESUS, my God, I adore Thee here present in the Sacrament of Thy love. Thou art the same almighty God, Who has existed from eternity, by Whom all things were made, and without Whom was made nothing that was made.

The very same God Who hung those unnumbered worlds that roll over our heads on nothing, and Whose smile lit up every star and planet.

The same wonderful Being Who is heaven's beatitude.

The same Who, from the summit of Mount Sinai, commanded the Israelites not to approach near Him, lest the terrors of His greatness should utterly destroy them.

O great and loving God, intensify my faith, and give me a vivid realization of the great King of kings, Who, in holy communion, is coming to visit me in my poor abode.

All ye angels and saints, obtain for me the great gift of a clear, distinct, and practical faith in the divinity of our blessed Lord, Who is truly present under the sacramental species in holy communion.—Vide Gilbert's "Preparation for Confession and Communion."

DEAR Jesus, sweet and loving spouse of my soul, behold, the longed-for moment draws near:

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the rapturous moment, in which I, Thy unworthy creature, shall receive the most holy sacrament of Thy body and blood, as the most effectual remedy for all my miseries. For the love of Thee I grieve most bitterly for every one of my sins and my negligences, whereby I have offended Thy tender goodness, and defiled my soul, which Thou didst ransom with Thine own most precious blood. How shall I presume to receive Thee into a heart all set around with briars and thorns, reeking with foul and unwholesome vapors of worldliness, and vain desires! But, my merciful Jesus, though I am sick of soul, I remember the words which fell from Thine own gracious lips—that they who are whole need not the physician, but they who are sick—and this gives me confidence. Good Jesus, Who didst invite the blind and the lame, the poor and the needy, to Thy supper, behold, as one of them, yea, even as the poorest and most wretched of them all, I will draw near to the most sacred feast of Thy body and blood, the banquet of the angels, not in presumption, but with a contrite and humble heart, with lowly confidence, with hope in Thy goodness and mercy, with love for all the love that Thou hast shown to me, with vehement desire to please Thee, to be all Thine, and to live henceforth for Thee alone.—St. Gertrude.

Personal Devotion to Our Lord

Who comes?
The Word made flesh for me,
The Lord Who died for me,
The Love made food for me,
He comes!

To whom does He come?
To one redeemed by Him,
To one allied with Him,
To one who longs for Him,
He comes!

Why does He come?
To reign upon His throne,
To reign *supreme alone*,
To make me all His own,
He comes!

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He comes to fire my heart with the loyal love of Him, with the devotion to His person, on which the fervor of my service depends. He comes to be near me, to put Himself within my reach, to unite Himself intimately to me, that so I may be able to appreciate His character, to learn His ways, *to know Him*. Not to know Him is darkness and death. To know Him is light and life eternal. "This is eternal life, to know Thee, the only true God and Jesus Christ, Whom Thou hast sent" (*John* xvii.). He is the model on the Mount, upon which all the elect are to be formed. The knowledge of Him is the condition in the order of God's providence for carrying out His mission in the world.

What God required in the apostles was not that they should be learned men or able men, but that they should know His Son. An instrument, to be efficient, must be united to the main agent; we must be united to Our Lord, we must study Him, we must be like Him in His character, in His ways, in His likings and dislikings, in His methods, in His principles, if we are to influence others as He did. He drew all to Him, that He might draw all to God. We must draw all to God by giving them Jesus Christ.

Personal devotion to Him, familiarity with Him, is then an obligation for us. It must be the fruit of study and of prayer. We say of those whom we love, and with whom we are familiarly acquainted, "He would say this, he would act in this way, this reminds me of him, this is like him." So must we come to know Christ our Lord, that we may conform ourselves to Him and bring out His characteristics, some in one way, some in another. This is the secret of finding an easy way into the hearts of all. Those who have this strong, personal devotion to Our Lord have a tact, an address, a facility of approach denied to others. For those who know Him best love Him most, and are most blessed by Him. They are most near Him and like Him here, and are to be most near Him and like Him by-and-by.

This personal devotion to Our Lord is the one thing needed by many souls to make them all that God wants, and all that they require to be most useful in His service.

If this be true, O Lord,

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and I know that it is true, then it is plain why Thou art coming to me. I shall have much to talk to Thee about, much to ask, and much to obtain from Thy Heart.

—Mother M. Loyola.

Offering of a Communion of Reparation

ANIMATED by an earnest desire to console Thy adorable Heart, O beloved Jesus, and feeling our inability to do so worthily, it is by the immaculate heart of Thy holy Mother that we dare to offer Thee the homage of our humble reparation. With her, and in memory of Thy precious blood, we beseech Thee to stretch forth Thy powerful arm over Thy Church, to defend her, to give her the victory over all her enemies, and to put an end to the long trials of her venerable and august Head. Vouchsafe also to bless and protect this, our country; cast upon it Thine eyes of mercy, and render it fruitful in saints and valiant defenders of the Faith. Finally, O blessed Lord, bring back to Thyself all sinners, crown with Thy graces and with Thy most abundant blessings all who are associated with us in offering our homage of love and reparation to Thee in the sacrament of Thy love, and our resolution to do what we can to promote the interests of Thy sacred Heart. *Thy kingdom come! All for Thee, most sacred Heart of Jesus!* This shall be our watchword. Kindle in the hearts of all the fire of Thy love.

Sweet Heart of Jesus, make me love Thee ever more and more!

Heart of Jesus, inflamed with love of us, inflame our hearts with love of Thee!

HEART of Jesus in the Eucharist, sweet companion in our exile, I adore Thee.

Eucharistic Heart of Jesus,
Heart solitary, Heart humiliated,

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Heart abandoned, Heart forgotten,
Heart despised, Heart outraged,
Heart ignored by men,
Heart, lover of our hearts,
Heart, desirous of being loved,
Heart, patient in waiting for us,
Heart, eager to hear us,
Heart, longing to be prayed to,
Heart, source of new graces,
Heart, wrapped in silence, desiring to speak to souls,
Heart, the sweet refuge of the hidden life,
Heart, teacher of the secrets of union with God,
Heart of Him who sleeps, yet ever watches,
Eucharistic Heart of Jesus, have pity on us.
Jesus, victim, I desire to console Thee.
I unite myself to Thee, and sacrifice myself with Thee.
I annihilate myself in Thy presence.
I would forget myself to be mindful of Thee.
I would be forgotten and despised for love of Thee.
I will abandon myself to lose myself in Thee.

Grant that I may thus appease Thy thirst, the thirst for my sanctification and salvation, and that being purified I may bestow on Thee a pure and true love.

I would not longer weary Thy patience; take possession of me; I give myself to Thee.

I offer Thee all my actions, my intellect to be illuminated by Thee, my heart to be guided by Thee, my will to be made strong, my soul and body to be nourished, my misery to be lightened.

Eucharistic Heart of my Jesus, Whose blood is the life of my soul, may it be no longer I that live, but do Thou alone live in me. Amen.

Prayer of St. Gertrude before Communion

The Efficacy of Which Our Lord Revealed to Her

O most loving Lord Jesus Christ, I beseech Thee, by all the love of Thy sweetest Heart, that Thou wouldst vouchsafe to offer for me all that perfection wherewith Thou didst stand arrayed in the presence of God the Father when Thou didst ascend on high to enter into Thy glory; and through Thy sinless and unspotted manhood to render my polluted soul pure and free from every sin, and through Thy most glorious divinity to endow and adorn it with every virtue,

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and through the virtue of that love, which has forever united Thy supreme divinity to Thine immaculate humanity, to furnish it befittingly with Thy best gifts. Amen.

To the Blessed Virgin Mary

Prayer Which the Blessed Virgin Herself Taught St. Gertrude

O most chaste Virgin Mary, I beseech thee by that unspotted purity wherewith thou didst prepare for the Son of God a dwelling of delights in thy virginal womb, that by thy intercession I may be cleansed from every stain.

O most humble Virgin Mary, I beseech thee by that most profound humility whereby thou didst merit to be raised high above all the choirs of angels and of saints, that by thy intercession all my negligences may be expiated.

O most amiable Virgin Mary I beseech thee, by that ineffable love which united thee so closely and so inseparably to God, that by thy intercession I may obtain an abundance of all merits. Amen.

Invitation to Jesus[1]

Love and Desire

O Jesus, surpassingly sweet, Who hast said with Thine own gracious lips that Thy delights are to be with the children of men, my soul longeth for Thee, my heart yearneth now toward Thee. Wherefore I invite Thee to come unto me with all that devotion and that love wherewith any loving soul hath ever invited Thee to itself. Come, then, O most beloved spouse of my soul; come, my only love; come and turn aside awhile into the poor and wretched hovel of my heart. Come, Thou heavenly physician, come and heal my stricken soul. Come, O friend, a thousandfold above all others beloved, come and enrich my utter poverty.

Come, Thou bright and genial sun, and scatter the

[1] St. Gertrude.

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thick darkness which hangs upon my heart. Come, Thou sweetest manna, and satisfy my soul's exceeding hunger. Come, O Jesus, incomparable in Thy loveliness; come, Thou beloved of my heart's vows; come and sup with me in the chamber of my heart. And although I have made ready nothing that is worthy of Thy dazzling magnificence, yet wilt Thou find therein one dish of savory meat such as Thou lovest, a will which tends to Thee alone, and affections wholly Thine.

O Thou, my only love, I long for Thy coming with most eager desire, I await Thy coming with yearning love. O Thou fairest of the sons of men, O spring of inexhaustible sweetness, O Thou sweeter than all sweetest delights, come, oh, come unto me, and disdain not Thy poor and needy servant. Amen.

Invocations

O Mary, my sweet Mother! Jesus is coming to me; hasten to my assistance; do thou prepare my heart as thou didst prepare thine own for the reception of thy beloved Son in the Holy Eucharist. Adorn the sanctuary of my soul with all those dispositions which thou knowest will make it a pleasure for Jesus to take up His abode therein.

Dear St. Joseph, beloved father mine! Prepare my heart as thou didst prepare so lovingly the crib of Bethlehem; for the same divine infant will soon repose there.

My holy guardian angel, blessed patron saints—and all ye blessed spirits who surround the altar-throne of Our Lord in profound adoration, pray for me with St. Thomas Aquinas, "that I may receive the body of the only-begotten Son of God, our Saviour Jesus Christ—the very body which He took of the Virgin Mary—in such wise that I may be found worthy to be incorporated into His mystical body, and for evermore to be numbered among His members."

May the prayer of the Angelic Doctor be fulfilled in me: "May it be mine to receive Thee, the bread of angels, the king of kings, and lord of lords, with the seemly reverence and humility, with the true contrition and devotion, with

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the blameless heart and simple faith and with the good purposes and right intention, which I needs must have that my soul be saved.

"O Father most loving, as yet a wayfarer upon earth, I am about to welcome into my heart Thine own beloved Son, hidden under His sacramental veil: may it, in Thy great goodness, be mine, in the end, for all eternity face to face to gaze upon Him.

"Who with Thee liveth and reigneth, in the unity of the Holy Ghost, God, world without end. Amen."

Aspirations

O Jesus, hidden God, I cry to Thee;
O Jesus, hidden light, I turn to Thee;
O Jesus, hidden love, I run to Thee;
With all the strength I have I worship Thee;
With all the love I have I cling to Thee;
With all my soul I long to be with Thee,
And fear no more to fail, or fall from Thee.

O Jesus, deathless love, Who seekest me,
Thou Who didst die for longing love of me,
Thou king, in all Thy beauty, come to me,
White-robed, blood-sprinkled, Jesus, come to me,
And go no more, dear Lord, away from me.

My soul is dark away from Thee, my own;
My eyes are dim in seeking Thee, my own;
My flesh doth pine away for Thee, my own;
My heart leaps up with joy to Thee, my own;
My spirit faints receiving Thee, my own.

Where in the height of heaven is light like Thee?
Where in the breadth of heaven is bliss like Thee?
Where in the depth of heaven is peace like Thee?
Where in the home of love is love like Thee?
With all my heart I give myself to Thee,
And waiting wait, O king and spouse, for Thee,
Till I am one forevermore with Thee.

O sweetest Jesus, bring me home to Thee;
Free me, O dearest God, from all but Thee,
And all the chains that keep me back from Thee;
Call me, O thrilling love, I follow Thee;
Thou art my all, and I love naught but Thee.

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O hidden love, Who now art loving me;
O wounded love, Who once wast dead for me;
O patient love, Who weariest not of me—
O bear with me till I am lost in Thee;
O bear with me till I am found in Thee.[1]

"Dear Lord, Have Mercy"[2]

DEAR Lord, have mercy on me; take pity on me, and do not let me disappoint any longer the desires of Thy sacred Heart. Give me the grace to be at last what Thou hast a right to expect me to be, favored as I have been in such unspeakable ways. May I receive Thee into the poor dwelling of my heart in this morning's communion, and in every communion that may still be before me, and especially in my last communion—may I receive Thee, O my Lord, with such dispositions that that last communion may place me in safety before Thy judgment-seat. Thou wilt be my Judge then; now Thou comest as my Saviour. O merciful Jesus, come now and possess my heart, that then Thou mayest be able to say to me: "Come and possess My kingdom." Thy kingdom come, O King of my heart! Come, Lord Jesus.

II

After Communion

Faith, Adoration, Praise, Thanksgiving, Petition

O JESUS, my Lord, my God, and my all! Jesus, my life, my love, Thou art really mine! Thou art truly within me, Thou art all mine! With the angels and saints I adore Thee. In union with the most blessed Virgin on the day of Thy incarnation, and when later she received Thee in the Most Holy Sacrament, I adore Thee with the liveliest faith, the most ardent devotion, and the most profound respect. "My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour, for He hath regarded the humility of His handmaid" (*Luke* i).

I praise Thee, I thank Thee, I will glorify Thee for evermore.

[1] By Father Rawes.

[2] By Father Russell.

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"O God, most wonderful
in all Thy ways,
Most in this mystery
of love, upraise
My heart to Thee in canticles of praise,
And since my hungry soul
this day is fed
With 'meat indeed,' with
Thee the living bread,
Give me to live by Thee as
Thou hast said,
Rabboni!"

Act of Consecration

To Thee, O Jesus, I consecrate my heart. In Thy sacred Heart I wish to live. In Thy sacred Heart I wish to die.

Inflame my heart with the fire of Thy love, and enlighten me with Thy wisdom and Thy knowledge.

Oh, let Thy loving Heart be to me my strength in temptation and my consolation in the day of tribulation and sorrow. Grant me grace, dear Jesus, ever to taste the sweetness of Thy sacred Heart, not only during my lifetime, but, above all, at the hour of my death. Amen.

Ejaculation

O Heart of love, I place all my trust in Thee: for though I fear all things from my weakness, I hope all things from Thy mercies.

Will You be True?

When you go to your holy communion, think that you see the divine child looking through and through you with His clear, pellucid gaze, and asking you the question, "Will you be true?" Are you resolved to combat resolutely the visible faults all can see and be scandalized by, instead of the half-dozen imaginary ones with which you love so much to torture yourselves? And I should love, I should dearly love you to return His glance with one as limpid and as true, saying, "O Lord, no one knows better than I how blind and weak I am, but I wish to know, I wish to see, what Thou desirest of me,

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and will try with all my heart, regardless of all obstacles, to accomplish it." He wishes you to be real. Be real.—Fr. Dignam, S.J.

"Jesus, My Lord" [1]

JESUS, my Lord, fill my heart now with all the virtues which ought to have been there to welcome Thee. Give me more faith and love, more hope and more contrition, more humility and patience and piety, a stronger will and a purer heart. I believe all that Thou hast in any way revealed to us; but, dearest Lord, make my faith more living, more loving, more vivid, more strong. I grieve for all my sins, offenses, and negligences, from my first sin long ago down to the faults and shortcomings of yesterday and to-day. I grieve, too, over the dulness, coldness, and ingratitude of this heart which is now Thy tabernacle. I hope in Thee, O Lord, Who wilt never let me be confounded. I thank Thee for this supreme gift, and for all the gifts of Thy goodness, particularly for all the graces which, in spite of my miserable unworthiness, I have received in this sacrament so often since the happy day of my first communion; and I beg of Thee, O Lord, the grace never more to abuse Thy graces.

And now, adoring Thee in this deepest mystery of Thy condescension, and loving Thee above all in this sacrament of Thy love, I lay all the wounds and wants of my soul before Thee, O my merciful and loving Redeemer! See the wretched plight to which I am reduced: faith so dull, hope so dim, love so cold. Look upon me, and pity me, and heal me, and I shall be healed. I ask Thy loving Heart, now so close to mine, for all that I need and desire. But I need only Thyself, O Lord; I desire none but Thee. I do not dare to ask for more grace, but I ask for more courage and generosity in making use of all Thy graces. During all the hours that follow of this day, my thoughts, my words, and my deeds must be the thoughts and words and deeds that are fitting one on whom so many graces are showered hour by hour, the latest being this sacramental communion. And so from day to day, from communion to communion,

[1] By Father Russell.

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may I sanctify my soul and serve Thee, my almighty and all-merciful God, my Creator, my Redeemer, my Judge—from day to day, and from communion to communion, on to the last communion, which I hope to receive as my Viaticum. May that Viaticum conduct my soul, pure from sin, safe to the feet of my Jesus, Who has just now come to me as my Saviour, but then must be my Judge. O Jesus, my Saviour, be to me indeed a Saviour then and now and for ever. Amen.[1]

Love

IN THY excess of love, O divine Lord, Thou hast given Thyself to me! Tell me, O Jesus! what Thou desirest of me. Is there any sacrifice Thy love demands of me? Speak, Lord! for Thy child, Thy servant, listeneth, and, with Thy gracious assistance, will accomplish Thy divine pleasure. I love Thee, O my God! I love Thee, and love Thee alone; I love all Thy creatures for Thee and in Thee; and, with St. Paul, I will labor to become all to all, in order to gain all to Thee, O sweetest Jesus, O most amiable, most loving Lord Jesus. Strengthen me with Thy grace.

"For Thou hast made this wondrous soul
All for Thyself alone;
Ah! send Thy sweet transforming grace
To make it more Thine own."

Offering of Blessed Margaret Mary

ETERNAL FATHER, permit me to offer Thee the Heart of Jesus, Thy well beloved Son, as He offered Himself to Thee in sacrifice. Receive this offering for me, as well as all the desires, sentiments, affections, movements, all the acts of this sacred Heart. They are all mine, since He immolated Himself for me, and henceforth I will have no other desires than His.

[1] The "Acts of Faith, Hope, and Charity before the Blessed Sacrament" (respectively by Father Ramière, Father de la Colombière, and Blessed Margaret Mary) found among the prayers in honor of the Blessed Sacrament in the fore part of this book, may be appropriately recited here.

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Receive them in satisfaction for my sins, and in thanksgiving for all Thy benefits. Receive them in order to grant me, through His merits, all the graces that are necessary for me, especially the grace of final perseverance. Receive them as so many acts of love, adoration, and praise which I offer to Thy divine majesty, since it is only by the Heart of Jesus that Thou art worthily honored and glorified.

Self-Immolation[1]

O God of my heart! Behold this heart which is Thine; behold, I offer Thee all my love through the hands of Thy tender Mother. O Mary, my Mother, accept this offering; guard my heart; obtain that it may never be ruled by any other love than that of Thy divine Son. "*All in Him and Him in all.*" Eucharistic Heart of my Jesus, Whose blood is the life of my soul, may it be no longer I that live, but do Thou alone live in me. Amen.

A Prayer for the Fulfilling of the Will of God

Grant me Thy grace, most merciful Jesus, that it may be with me, and labor with me, and continue with me to the end.

Grant me always to desire and will that which is most acceptable to Thee and which pleaseth Thee best.

Let Thy will be mine, and let my will always follow Thine, and agree perfectly with it.

Let me always will and not will the same with Thee; and let me not be able to will or not will anything except what Thou willest or willest not. Amen.

Indulgence of 200 days, once a day.—Leo XIII, Feb. 27, 1886.

Offerings, Thanksgivings, and Petitions from the Prayers of St. Gertrude

O most holy Father, behold I, Thy most unworthy servant, trusting only in Thine ineffable compassion, have received Thy beloved Son, Our Lord

[1] According to St. Francis de Sales.

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Jesus Christ, and even now hold Him in my heart as my own possession, most intimately united with me. Wherefore, receiving this Thy Son into my arms, even as did holy Simeon, I offer Him to Thee with all that love and that fulness of intention wherewith He offered Himself to Thee for Thine everlasting glory, while lying in the manger, and when He was hanging upon the cross. Look, O compassionate Father, on this offering, which I, Thine unworthy servant, make to Thee, my living and true God, to Thine everlasting praise and glory, for Thine infinite rejoicing and delight.

I offer to Thee the same, Thy Son, for myself, and for all those for whom I am accustomed or bound to pray, in thanksgiving for all the benefits Thou hast bestowed on us, and in reparation for all our negligence regarding the practice of virtues and the performance of good works. I offer Him to Thee to obtain Thy grace and Thy mercy, that we may be preserved and delivered from all evil and sin, succored in every necessity of body or of soul, and brought forth through a happy death into everlasting joys. Finally, I offer Him to Thee for the remission of all my sins, and in satisfaction for that huge debt which I can not pay Thee, seeing that it far exceeds even ten thousand talents; humbly casting myself at Thy feet, O most merciful Father, I acknowledge and plead my utter poverty, in union with the bitterness of the passion of Thy most sinless Son, in Whom Thou hast declared Thyself well pleased; and in and through Him I make Thee full reparation and satisfaction for my sins, offering Thee all His sorrows, griefs, and tears, and all that expiation which He made upon the cross for the sins of the whole world.

Remember also, O Lord, Thy servants who have gone before us with the sign of faith, and sleep the sleep of peace: for all and each of whom (and especially for N.) I offer Thee that saving victim Whom I have now received, the body and blood of Thy beloved Son; beseeching Thee, that through His infinite dignity and worth, and through the merits of all saints, Thou wouldst grant them pardon of all their sins, and merciful release from all their pains. Amen.

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Offering of St. Mechtilde to the Sacred Heart of Jesus

MOST sacred Heart of Jesus, I offer Thee my will, that Thou mayest strengthen it; my understanding, that Thou mayest enlighten it; my memory, that Thou mayest occupy it; and all my desires and affections, that Thou mayest purify them. I offer Thee also all my projects, that they may be guided by Thee; my toils and labors, that they may be blessed by Thee; and all my interior and exterior occupations, that they may be sanctified by Thee. Thy divine Heart, O Jesus, shall possess all that I have and all that I am. In the love which Thou dost bear me, I place all my hope and confidence. O Jesus, hear my prayer and grant that I may never be separated from Thee. Amen.

Practical Reflections

TO LOVE God alone, to love Him above all things, is to delight only in Him, to seek only Him, and to renounce everything which by nature is pleasing to us, according to the royal prophet: "My soul refused to be comforted: I remembered God, and was delighted, and was exercised, and my spirit swooned away" (*Ps.* lxvii).

Wherefore, if we would love only God, let us mortify the senses, captivate the mind, restrain the heart, subdue the flesh, and refuse ourselves numberless gratifications, in order to please God. Happy the soul that is willing to live a crucified life with Jesus upon the cross, that so it may be able to say with the Apostle, "Jesus Christ is my life, and it is my gain to die to all, that I may live for Him alone."—Challoner.

Prayer

O JESUS! I cast myself and all my concerns into Thy sacred Heart, overflowing with all sweetness. I commit to Thee, with perfect confidence, all my spiritual and temporal interests. I beg of Thee, in the hours of my weakness and excitement, when I forget and neglect to call upon Thee for help, to be still my protector and guide. Give me light to see Thy will, strength to do it, and the grace not to offend Thee by the least deliberate fault. Amen.

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Indulgenced Prayer

DEAR Jesus, in the Sacrament of the Altar, be forever thanked and praised. Love, worthy of all celestial and terrestrial love! Who, out of infinite love for me, ungrateful sinner, didst assume our human nature, didst shed Thy most precious blood in the cruel scourging, and didst expire on a shameful cross for our eternal welfare! Now, illumined with lively faith, with the outpouring of my whole soul and the fervor of my heart, I humbly beseech Thee, through the infinite merits of Thy painful sufferings, give me strength and courage to destroy every evil passion which sways my heart, to bless Thee in my greatest afflictions, to glorify Thee by the exact fulfilment of all my duties, supremely to hate all sin, and thus to become a saint.

Indulgence of 100 days, once a day.—Pius IX, Jan. 1, 1866.

Final Petitions

O MY Jesus, Thou art infinitely rich, and all the treasures of divine grace are locked up in Thee. These treasures Thou bringest with Thee when Thou dost visit us in this blessed sacrament, and Thou takest an infinite pleasure in opening them to us, to enrich our poverty. This it is that gives me confidence to present Thee now with my petitions, and to beg of Thee those graces and virtues which I stand so much in need of. O increase and strengthen my belief of Thy heavenly truths; and grant that henceforward I may ever live by faith, and be guided by the maxims of Thy gospel. Teach me to be poor in spirit, to take off my heart from the love of the transitory things of this world, and to fix it upon eternity; teach me by Thy divine example, and help me by Thy most efficacious grace, to be meek and humble of heart, to be kind and merciful, and in my patience to possess my soul. Grant that I may ever keep my body and soul chaste and pure; that I may ever bewail my past sins, and by a daily mortification restrain all irregular inclinations and passions for the future. Teach me to love Thee, to be ever recollected in Thee, and to walk alw[illegible]

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in Thy presence; teach me to love my friends in Thee, and my enemies for Thee; grant me grace to persevere to the end in this love, and so to come one day to that blessed place where I may love and enjoy Thee for ever. I pray Thee, dear Lord, to bless our Holy Father and all the faithful; bless the clergy and all religious men and women, that all may live a holy and edifying life, that all may do Thy will and sanctify Thy name. Bless our city and our country. Convert all unbelievers and sinners; bring all strayed sheep back to Thy fold. Look down with mercy and pour down abundantly Thy blessings upon my relatives, friends, and benefactors; upon all who have asked me to pray for them and for whom I have promised to pray, that all may love and serve Thee faithfully. Cast an eye of compassion on those who are in the agony of death. Give eternal rest to the faithful departed.

O blessed Virgin, Mother of my God and Saviour, recommend all these my petitions to the Sacred Heart of Jesus. O all ye angels and saints of God, unite your prayers with mine, be ever mindful of me, and obtain for me, through your intercession at the throne of God, the grace of perseverance, that with you I may bless Him and love Him for ever. Amen.

Aspirations

O Jesus, mayest Thou always be able to say in beholding my heart: *It is all Mine.*

Heart of Mary, pierced with grief, set my heart on fire with the love of God.

Sweet Heart of Jesus, be my love!

Sweet heart of Mary be my salvation!

Prayers for the Holy Souls in Purgatory

O Lord God almighty, I pray Thee, by the precious body and blood of Thy divine Son Jesus, which He gave with His own hands upon the eve of His passion to His beloved apostles to be their meat and drink, and which He left to His whole Church

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to be a perpetual sacrifice and the life-giving food of His own faithful people, deliver the souls in purgatory, and especially that one which was most devoted to this mystery of infinite love, that it may with the same Thy divine Son, and with Thy holy spirit, ever praise Thee for Thy love in eternal glory.

O my Jesus, by Thy most holy body stretched on the cross, by Thy most holy hands and feet pierced with hard nails, by Thy most cruel death, and by Thy most holy side laid open with a lance, have pity and mercy on those poor souls; free them from the awful pains they suffer, call and admit them to Thy most sweet embrace in paradise. Pater, Ave.

V. Requiem æternam, dona eis, Domine.
R. Et lux perpetua luceat eis.
V. Requiescant in pace.
R. Amen.

V. Eternal rest give unto them, O Lord.
R. And let perpetual light shine upon them.
V. May they rest in peace. *R.* Amen.

Eucharistic Thoughts [1]

I

All that is good and pure in human love is realized on a transcendent scale in the love divine. There are many touching tales in poetry, founded on the prose of real life, telling how kings and princes assumed a lowly disguise in order to win the true love of lowly maidens who loved them for their own sake and not for the rank and wealth which they were startled and grieved to discover, and from which they shrank when their royal suitors insisted on raising them to their own height and sharing everything with them. In like manner the divine Lover of our souls has descended to our level, has disguised Himself in our lowly human nature, that He may win our familiar and tender love. He, too, will elevate His low-born spouse to a crown of heavenly glory.

[1] From "Communion Day," by Fr. M. Russell, S.J.

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II

In His dealings with souls God does not confine Himself to the barely necessary. The poet's clever phrase—*Le superflu, chose si nécessaire*—has its meaning in the spiritual life. The Creator does not, if we may speak thus, scruple what seems mere waste in the material world. Glorious vegetation grows where no man lives to admire it and enjoy it; exquisite flowers bloom in the wilderness that gain their end if once or twice in many generations of flowers a chance traveler feels his heart touched with tender thoughts of the Creator at seeing their beauty and their loneliness. So, too, with all the applications of the plenteous redemption that our Redeemer wrought for us, with all the thoughtful ministrations of the Church, and especially with all that regards the sacrament of love in which Jesus seems to have gone too far, to have made Himself too accessible, to have exceeded what might have been deemed possible as the uttermost mercy and condescension even of that Heart that has loved us with an everlasting love.

III

Our Lord Himself seemed to abandon His love of poverty when He instituted the sacrament of our altars. He ordered His apostles, St. Peter and St. John, to prepare for this great event "a large supper-room furnished" and adorned, for He knew that our poor human nature is influenced by external circumstances. Let us beware of echoing that cry of the traitor: "Why this waste?" Would it not be better to give God's poor the price of this incense, these tapers, these vestments, these flowers? This devotion will not lessen but increase the perquisites of the poor. Luxury and sin and passion and intemperance—save the vast tribute lavished on these, and the poor can be well provided for. God cares little for these external splendors, but He deigns to care much for the love of our poor hearts which these symbols and sacrifices indicate, excite, exercise, fortify, and gratify. God is so good as to accept these little tokens of our love,

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and our love grasps eagerly at these opportunities of making some sacrifice, of doing something to prove the sincerity of its devotion to the Beloved.

IV

It is well to excite our fervor in holy communion and to rebuke our coldness while praying before the tabernacle, by contrasting our hearts with those of many whom we know and who feel and act so differently. We may sometimes make a Eucharistic litany like the following, which might readily be extended and which is here given without a beginning and without an end:

St. Peter, who made the first great public act of faith in the Blessed Eucharist when others found the saying hard and would not hear it, obtain for me an increase of faith.

St. John, who with St. Peter prepared the large supper-room furnished for the first communion of the Church, pray for me that I, too, may claim the title of the disciple whom Jesus loved—I, to whom He vouchsafes a closer union than yours when you leaned upon His breast.

St. Paul, who made yourself an evangelist here and here only, in chronicling minutely the institution of the Blessed Eucharist, obtain for me the grace to discern more perfectly the body of the Lord.

St. Thomas, obtain for me the grace to say with some share of your glowing faith: "My Lord and my God!"—especially when I genuflect before the tabernacle.

St. Ambrose, St. Chrysostom, and all ye Fathers and Doctors of the Church who proclaimed so eloquently your belief in the Blessed Eucharist, pray for me that I may glory in the same faith.

St. Thomas Aquinas, obtain for me some share in the thoughts and feelings of your great heart and mind when you first sang the *Lauda Sion* and the *Adoro Te devote.*

Blessed Imelda, who died so sweet a death in the ecstasy of your first communion, obtain for me a little of your yearning love.

St. Stanislaus, whose ardent longing made Jesus give Himself to you by the ministry of angels, help me to feel more as you felt, since I believe what you believed.

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St. Aloysius, pray that I may feel at the altar some of the joyful love that filled your innocent heart when you received your first communion from the hand of St. Charles.

Blessed Margaret Mary, pray that I may begin to atone to the Heart of Jesus, so loving and so little loved, for the coldness of many hearts, and especially my own.

I unite this communion, this visit, this prayer, with the communions, visits, prayers, of all the pious faithful over the world, and in particular with those of our own simple people here at home and of the holy inmates of our convents at home and everywhere.

Praised and loved for ever be the adorable Sacrament of the Altar!

The Strange Delight of the Heart of Jesus

THE eighth chapter of the Book of Proverbs is applied to the Blessed Virgin in the Mass of the Immaculate Conception and in many other parts of the liturgy of the Church; but primarily and directly it refers to God Himself in His sacred humanity, to God in His union with human nature. There is one phrase in particular that is only realized perfectly in the infinite condescensions of the divine incarnation. *Deliciæ meæ esse cum filiis hominum*—"My delight is to be with the children of men." The Son of God glories in the title of Son of Man; and His delight is to be with the children of men.

This is one of the most amazing expressions of the love of the Sacred Heart of Jesus for the hearts of His poor human creatures. It would astonish us, it would overwhelm us, if we were not familiar with God's infinite love, and if familiarity did not here also beget not contempt, but alas! something quite too like coldness and indifference. Yes, the mystery of mysteries is God's love for man. Heresy may cavil at this or that particular proof and exhibition of this love; but the real, fundamental mystery lies in what they pretend to accept—the love itself is the mystery of mysteries, and this mystery alone explains all other mysteries.

The only far-off parallel for it is the love that God H i m s e l f has put into a mother's heart for the child of her bosom—the patient,

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self-denying, forgiving, unwearying and inexhaustible love of parents for children that are too often utterly unworthy of such love. But these are their own, their children; and we are the children of our Father Who is in heaven, Who says to us, as if offering the last decisive and unanswerable challenge: "Can a mother forget the child of her womb? Even so, I will never forget you." To all of us, His poor human creatures, He addresses that challenge and makes that promise; and all of us are included in that tenderest expression of affection: "My delight is to be with the children of men."

This delight of His Heart was realized in the incarnation, but chiefly in that sacramental continuation of the incarnation, which, while leaving us to the exercise of faith, and in the deprivation of His visible presence, enables Him still to be in very truth our Emmanuel, our God abiding with us; enables Him to take His delight in being with the children of men. This excess and extravagance of God's love ought constantly, when we think of it—and we ought to think of it continually—to wrench from us the Psalmist's cry of surprise, "What is man that Thou are mindful of him, O Lord? or the son of man that Thou dost visit him?"

For is it not terrifying to think of the poor return that this divine love receives from the hearts of men? We each of us know one heart at least, or partly know it—our own. If we are satisfied with the return of love which the divine Lover of souls meets with from that heart, we are easily satisfied. But the Church of God is not satisfied; she feels keenly the insensibility of her children to all the proofs of God's love, most of all in the sacrament of His love. And this is the reason why she has recourse to so many and so various devices for keeping our hearts turned toward the altar. One of the most beautiful of these is what we call simply with affectionate familiarity "Benediction." "Let us come to Benediction." The Church gathers her children before the altar to receive the blessing of our eucharistic Lord, and thus to be reminded that His eucharistic life is not confined to the time of the Sacrifice of the Mass, or to the few moments of holy communion, but that such is His delight to be with the children of men that He

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remains with us night and day, wherever the Blessed Sacrament is reserved—ready to be borne sometimes to the dying as their viaticum, and at all times to receive the visits of the faithful. And it is of this last species of intercourse between us and our Redeemer in His eucharistic life that the phrase on which we are meditating ought to remind us most vividly; for how can we bear to leave unvisited Him Who remains amongst us precisely for the purpose of receiving our visits, and because His delight is to be with the children of men?

Do we think of this often enough? How much more should we Christians feel what King David expressed: "Lord, I have loved the beauty of Thy house and the place where Thy glory dwelleth"—or rather the place where Thou dwellest unseen, Thy glory hidden under the meanest disguise. We may apply to this subject that idyllic scene which is described in the first chapter of St. John's gospel, where the two disciples of the Baptist, hearing his praises of Jesus, followed Jesus; and Jesus, turning and seeing them following, said to them, "What seek you?" They said to Him, "Master, where dwellest Thou?" He said to them, "Come and see." They came and saw where He abode, and they stayed with Him that day.

All the more readily we may give to this passage a eucharistic meaning, since it begins with the words with which the priest, like St. John, points out the Christ. "Behold the Lamb of God; behold Him Who taketh away the sins of the world." *Ecce Agnus Dei!* We do not know when those words took their place in the eucharistic liturgy; but every day for centuries on centuries, back, perhaps, to the age of the Catacombs, the priest, turning round to administer the Blessed Eucharist, has announced Our Lord, not with Pilate's *Ecce Homo*, but with the Baptist's *Ecce Agnus Dei*. And if, like John and Andrew, we approach Our Lord and ask Him, "Master, where dwellest Thou?" He will answer, "Come and see; for my delight is to be with the children of men. This is my rest forever; here will I dwell, for I have chosen it."

"Come and see." These are the very words, spoken a little later, not by Our Lord but to Our Lord, and recorded by the same evangelist in his eleventh chap-

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ter, when Jesus asked after Lazarus's death, "Where have ye laid him?" "Come and see." And Jesus wept. The Jews, therefore, said: "Behold how He loved him." Here, too, every word has a touching significance if applied to the Blessed Eucharist, as a little pious ingenuity will enable us readily to apply them.

The first summons to our blessed Lord from the death-bed of Lazarus was: "He whom Thou lovest is sick," and another message might soon have followed: "He whom Thou lovest is dead."

"He whom Thou lovest is sick." *Ecce quem amas infirmatur.* When we think of these beautiful and pathetic words before the altar, they perhaps remind us first of the message that is often sent to the divine Tenant of the tabernacle for some one who can no longer visit Him. They make us first remember that our eucharistic Lord breaks from His prison to visit the bedside of the sick, and to become the viaticum of the dying. But at present we are not thinking so much of what Jesus does for us as of what we can do for Him abiding in our tabernacles. Here night and day He remains, and in His sacramental annihilation He seems as one sick, nay, as one dead. "He whom Thou lovest is sick." He sinks to the condition of one who is worse than sick, who deigns to be a closer and more helpless prisoner than the sick, and to stand more in need of the visits of affection, of sympathy, of consolation.

But it is for our good, not for His own comfort, that He calls us to Him. Our angel may whisper to us sometimes, as Martha whispered to Mary: "The Master has come, and He is calling for thee." And when we obey the summons and come into His presence, we may imagine that He begins His admonition with the gentle warning which He once addressed to Simon, the Pharisee, naming our name: "I have something to say to you." "Say it, O Master!"—or, as Samuel answered hundreds of years before, when he heard himself thus named by his Lord: "Speak Lord, for Thy servant heareth." And what do we hear from the tabernacle? We hear at all times the entreaty: "Child, give Me thy heart" (*Prov.* xxii. 26), and we hear at all times the precept, "Learn of Me, for I am meek and humble of heart" (*Matt.* xi. 29). Like delighteth in like; and

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if we become meek and humble-hearted like Our Lord, it will now be our joy on earth, as it will hereafter be our joy in heaven, to be with the Son of God, Whose strange delight it is to be with the sons of men.—"Communion Day."

The Mass

TO ME nothing is so consoling, so piercing, so thrilling, so overcoming, as the Mass, said as it is among us. I could attend Masses forever, and not be tired. It is not a mere form of words—it is a great action, the greatest action that can be on earth. It is not the invocation, merely, but, if I dare use the word, the evocation of the Eternal. He becomes present on the altar in flesh and blood, before whom angels bow and devils tremble. This is that awful event which is the end, and interpretation, of every part of the solemnity.

Words are necessary, but as means, not as ends; they are not mere addresses to the throne of grace, they are instruments of what is far higher, of consecration, of sacrifice. They hurry on as if impatient to fulfil their mission. Quickly they go, the whole is quick, for they are all parts of one integral action. Quickly they go, for they are awful words of sacrifice, they are a work too great to delay upon, as when it was said in the beginning, "What thou doest, do quickly." Quickly they pass, for the Lord Jesus goes with them, as He passed along the lake in the days of His flesh, quickly calling first one and then another; quickly they pass, because as the lightning which shineth from one part of the heaven unto the other, so is the coming of the Son of Man. Quickly they pass, for they are as the words of Moses, when the Lord came down in the cloud, calling on the name of the Lord as he passed by: "The Lord, the Lord God, merciful and generous, long-suffering and abundant in goodness and truth." And as Moses on the mountain, so we, too, "make haste and bow our heads to the earth, and adore." . . .

There are little children there, and old men, and simple laborers, and students in seminaries, priests preparing for Mass, priests making their thanksgiving; there are innocent maidens, and there are penitents, but out of these many minds rises one eucharistic hymn, and the great Action is the measure and the scope of it.—Cardinal Newman.

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Thoughts on the Mass

I

THE Mass supplies the want of the human soul for an adequate mode of approaching God. As a creature before its Creator, you are oppressed with your own inability to worship Him worthily. Do you want a better worship than that which His eternal Son offers? In the Mass the Son of God, in His human nature, worships the Father for us. He *prays* for us; asks *pardon* for us; gives *thanks* for us; *adores* for us. As He is perfect man He expresses every human feeling, as He is perfect God His utterances have a complete perfection, an *infinite* acceptableness. Thus when we offer Mass, we worship the Father with Christ's worship. The Catholic may say: "I know I am weak and as nothing before God, yet I possess a treasure that is worthy to offer to Him. I have a prayer to present to Him all-perfect and all-powerful, the prayer of His only-begotten Son, in Whom He is well pleased." Nor is this all. Christ worships the Father for us in the Mass, not to excuse us from worshipping, but to help us to worship. Our prayers, by being united to His, obtain not only a higher acceptance, but a higher significance. Our obscure aspirations He interprets. What we know not how to ask for, or even to think of, He supplies. What we ask for in broken accents He puts in glowing words. What we ask for in error and ignorance He deciphers in wisdom and love. And thus our prayers, as they pass through His Heart, become transfigured and divine. Oh, what a gift is the holy Mass! How full an utterance has humanity found therein for all its woes, its aspirations, its hopes, its affections! How completely is the distance bridged over that separated the creature and the Creator! With this conception of the Mass in your minds, you see at once the explanation of some of the ceremonies attending its celebration which seem to Protestants so strange. Let them take our view of the Mass, and see if our custom is so strange. We believe that there is an invisible priest at the Mass, Christ, the Son of the living God, Who offers Himself to His Father for us.

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You know it is related in the Old Testament that on one day in the year the Jewish high-priest used to enter into the holy of holies, which was separated from the Temple by a veil, and there in secrecy perform the rites of expiation, while the people prayed in silence without. So it is at the Mass. You see the priest lift up the Host before the people. Well, that is the white veil that hides the Holy of holies from our eyes. Within Our Lord and Saviour mediates with the Father in our behalf.

Oh, be still! Speak low! Let not the priest at the altar raise his voice, lest he drown the whispers from the inner shrine. What need for me to know the very words the priest is using? I know what he is doing. I know that this is the hour of grace. Earth has disappeared from me. Heaven is open before me. I am in the presence of God, and I am praying to Him in my own words, and after my own fashion. I am pouring out my joys before Him, or opening to Him the plague of my own heart. Yes, the Catholic Church has solved the problem of worship. She has a service which unites all the necessary conditions for the public worship of God—a common service, in which all can join; an external service, which takes place before our eyes, which is celebrated with offerings which we ourselves supply, and by a priest taken from among ourselves; an attractive service, and yet a service perfectly spiritual.

—Fr. F. A. Baker, C.S.P.
Vide "Life and Sermons."

II

THE Mass is as old as Christianity. It was the comfort of the Christians in the catacombs. It was the glory of St. Basil, and St. Ambrose, and St. Augustine. It was the meaning of all the glory and magnificence of the Middle Ages; and it is our stay and support in our times of knowledge, labor, and disquiet. Yes; strip our altars, leave us only the corn and vine, and a rock for our altar, and we will worship with posture as lowly and hearts as loving as in the grandest cathedral. Let persecution rise; let us be driven from our churches; we will say Mass in the woods and caverns, as the early

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Christians did. We know that God is everywhere. We know that Nature is His temple, wherein pure hearts can find Him and adore Him; but we know that it is in the holy Mass *alone* that He offers Himself to His Father as "the Lamb that was slain." How can we forget that sweet and solemn action? How can we deprive ourselves of that heavenly consolation? "The sparrow hath found her an house, and the turtle a nest where she may lay her young, even Thy altars, O Lord of hosts, my King and my God!" Man's heart has found a home and resting-place in this vale of tears. To us the altar is the vestibule of heaven, and the Host its open door. This, then, being the excellency of the Mass; how reasonable it is not only to assist at the same on the Lord's day, but also as frequently as possible on week-days. When the Lord drew near to Elias on the mount the prophet wrapped his face in his mantle; so when we come to Mass let us wrap our souls in a holy recollection of spirit. Remember what is going on. Now *pray*, now *praise;* now *ask forgiveness;* now *rest before God in quiet love;* so will the Mass be a marvelous comfort and refreshment to you.

You know the smell of the incense lingers about the sacred vestments worn at the altar long after the service is over; so your souls shall carry away with them as you leave the church a celestial fragrance, a breath of the odors of paradise—the token that you have received a blessing from Him Whose "*fingers drop with sweet-smelling myrrh.*"—Ibid.

Devotion at the Elevation of the Mass

THE Elevation is the central ceremony and most essential point of the Mass. How solemn and sublime a ceremony, indeed, when the *sacred Host* and the *consecrated chalice* are lifted up above the altar! Songs of joy resound in the courts of heaven; the earth is visited with salvation; the souls in purgatory experience a mitigation of their pains; hell trembles with fear. How glorious a gift, how excellent an oblation, does the priest present to the most holy Trinity, when he elevates the sacred Host!

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How gratifying is this sight to the most high God! How gladly does He contemplate the wondrous image of His well-beloved Son! At the Elevation the faithful should raise their eyes to the altar and gaze reverently at the adorable sacrament. This is pleasing to God and profitable to one's own soul, as Christ condescended to reveal to one of His saints in these words: "As often as any one looks in devout adoration at the sacred Host, or, being unable, wishes that he could do so, his reward in heaven is increased, and he is entitled to a special degree of bliss in the enjoyment of the beatific vision." This is indeed a rich recompense for our devout contemplation of the sacred Host; let us remember this at the Elevation, and not lose it by our own neglect.

—Fr. v. Cochem.

AS IS natural, much of the folklore of the Mass has reference to the Elevation. The object of the uplifting of the Host and chalice is to present the Blessed Sacrament for the adoration of the people. In the Middle Ages the faithful were accustomed to look at the uplifted Host and chalice before bending in prayer, and there is abundant evidence that importance was attached to this observance —so much so, indeed, that attendance at Mass was often spoken of as "seeing God." The best known medieval manual of devotions at Mass—*The Lay Folk's Mass Book*, says:

WHEN time is nigh of sacring,
A little bell they use to ring;
Then is reason that we do reverence
To Jesus Christ His presence,
That comes to loose all baleful bands.
Therefore, kneeling, hold up thy hands,
And with inclination of thy body
Behold the Levation reverently.

Another version of the *Lay Folk's Mass Book* on this subject ends thus:

"Therefore, with fear and pure intent
Thou must behold this sacrament."

—"The Mass and Its Folklore."

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Meditation on the Lord's Prayer for Mass and Communion [1]

The Lord's Prayer

PATER noster, qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem: sed libera nos a malo. Amen.

OUR Father, Who art in heaven, hallowed be Thy name. Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

The Father

MOST mighty, most wise, most merciful, Who, to show Thy tender love towards Thy children, fillest them when hungry with sweetest bread from heaven; and so paternally and wonderfully feedest, nourishest, and preservest everything that Thou hast created: behold, I, too, though one of the meanest of Thy children, now lift up my eyes to Thee, *Who art in heaven*, that Thou, with the eyes of Thy fatherly goodness, mayest look upon me that am wretched and poor, living far away from the face of my Father, among the sons of Eve, in the vale of tears, an exile and pilgrim on the earth, yet sighing for Thee, my most tender Father. And what now should I ask of Thee than that

1. Hallowed Be Thy Name

FOR this is the chief wish and desire of my heart, that all that I do, say, and think may tend to the greater glory of Thy name; and especially now, when I am coming to the sacred mysteries of the body and blood of Thy Son, I only purpose, I only desire, that Thy supreme majesty,

[1] From "Paradisus Animae" in "Devotions for Holy Communion."

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power, goodness, and wisdom may be praised, to Whom all honor and glory, eternal praise and thanksgiving, is due from every creature; because Thou hast so loved us as to give for us Thy only-begotten Son, to be both our food and the price of our salvation. For which, as Thou canst not worthily be praised by us, oh, that Thy Son Himself may glorify Thee! for Thou also hast exalted Him above all things, and hast given Him a name which is above all names.

2. Thy Kingdom Come

OF THE happiness and delight of which kingdom we have a foretaste in this sacrament. For Thou hast given us the body and blood of Thy Son for a pledge of future glory; and so, by the grace of adoption, hast made us also Thy heirs, and joint-heirs with Christ.

But meantime, while we are still absent in exile from the Lord, grant us so to use this sacred pledge, that Thy kingdom of grace may advance in us daily more and more, and Thy kingdom of glory come to us at last.

3. Thy Will Be Done

AND what is Thy will but our sanctification, especially when we are to approach the Holy of holies? Thou desirest, too, that we should eat the flesh of the Son of man, and drink His blood, else we shall not have life in us. But who that knows his own infirmity would presume to do this, were it not that Thou most lovingly and condescendingly willest and commandest it, together with Thy Son, Whose will and power alike are the same with Thine? Because Thou willest it, therefore, be done what Thou wilt, and how Thou wilt; Thou willest us to be holy, because Thy Son, to Whom we approach, is holy, nay, holy of holies. But who is there that can make holy but Thou? Give what Thou commandest. Make us to treat holy things not otherwise than holily, chastely, and religiously. Whence, *as in heaven* Thy saints, with pure affection and ardent desire, eat to the full of this living bread, with face revealed; so let us too, *on earth*, with great desire and

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pure affection, feed on Him veiled under figures; until we too, together with Thy elect, enjoy Him as He is, and are satisfied with the plenty of Thy House.

4. Give Us This Day Our Daily Bread

For the eyes of all hope in Thee, O Lord, and Thou givest them meat in due season. Thou openest Thy hand, and fillest with blessing every living creature; and can it be that Thou wilt fail me? Thou knowest, O Lord, that to live, the soul, no less than the body, needs to be restored by food. For as the one is wasted by its natural heat, so is the other constantly prayed upon by the heat of concupiscence. Happy, then, the children who, in the house of so great a Father (the Church), abound with bread! Here the bread of grace and of the Word of God is plentifully broken. Here every one has set before him the bread of the sacraments, and especially that living bread which came down from heaven, and was born in Bethlehem (that is, in the house of bread), the bread of angels, the manna of heaven. Oh, precious and noble food! Oh, the greatness of the eternal Father's love and mercy! For, though I neither sow, nor reap, nor have barns, the wheat of the elect and the bread of life is given to me from heaven. Thou, O Lord, hast sown it upon earth; Thou hast reaped it with the sickle of death; and hast stored it all up in the barn of Thy Church for the nutriment of Thy children.

Grant, therefore, O most tender Father, that with this bread I may very often be worthily refreshed; so that (if not sacramentally, at least spiritually) I may receive daily what may daily profit me; for since I daily sin, and fall short, it is right for me daily to take the medicine which restores my strength. Oh, that in the wilderness of this world I may be so supported by that heavenly bread, that in the strength of that food I may walk even to the mount of God!

5. And Forgive Us Our Trespasses

How numerous and heavy, alas! for in many things we all offend. Truly, so wretched are we, and poor, that we have not been, nor are we, able to pay.

But behold, O Lord, with

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Thee there is mercy, and plentiful redemption with Thy Son, Whom, in compassion to us, Thou hast given us. Just, undefiled, and innocent in all things, what we owed He has paid; what we have sinned He has atoned for, and abundantly satisfied Thy justice, giving us the boundless treasure of His merits, and the infinite price of His blood.

The whole of this price we have, as it were, laid up in the precious shrine of the most holy sacrament.

This treasure, therefore, I now offer Thee, O eternal Father, that Thou mayest take thence whatsoever Thou demandest of me for my debts. I have nothing to pay Thee; but the merits of Thy Son are more than sufficient to pay all our debts.

For His sake, therefore, forgive us, *As we forgive our debtors*. We forgive, I say, that we may not, by being out of the bond of charity, treat unworthily the sacrament of peace and unity; and in vain seek remedy of God, while we reserve anger man to man.[1]

For what communication have we in the body and blood of the Lord, if we are not united in the communion of peace and love with the members of His mystical body, that is, with our neighbors? We must, therefore, when we would approach the altar, first be reconciled to our brethren, if they have anything against us, and so come and offer our gift. This the Son of God both taught us to do and did Himself. For when hanging on the cross, and paying all our debts, He forgave His enemies, and humbly entreated for His tormentors, saying, Father, forgive them. Forgive me, therefore, my debts, for which Thy Son offers His own merits; for if Thou set aside these, and then mark iniquity, Lord, who shall endure it?

6. And Lead Us not into Temptation

O Lord, Who hast prepared a table before us, against all who afflict us, and settest thereon the bread which strengthens man's heart against all the temptations of the world, the flesh, and the devil; give me, by this heavenly and life-giving food, strength and vigor not to yield to any temptations,

[1] Ecclus. xxviii. 3.

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but steadfastly to adhere to Thee.

Let me not strive to be the friend of this world, nor to be conformed to this world; but, by the power of this heavenly food, let me be transformed into Thee, that I may desire to please, and fear to displease Thee alone. Let me hold the earth in low esteem, because in this food I gaze upon heaven, and embrace the Lord of the whole world.

Let carnal pleasures have no power over me, since it is given me to feed on the flesh of the immaculate Lamb and the manna of heaven, in which I find far greater delights, and all sweetness of taste.

And what can the devil do to me when God is with me? If God be for us, who shall be against us?

7. But Deliver Us From Evil

For in this life we are exposed to many accidents and miseries; and these are to be deemed evils as far as they depress us, frail creatures as we are, and separate us from Thee; for to be drawn away from Thee, the sovereign good, is indeed the greatest of all evils. But from this evil who shall deliver us, but Thou, the fountain of all good; or He, Whom Thou hast given us to be our advocate with Thee, the author of all happiness and salvation, Jesus Christ, Who by His blood has delivered us from sin and from death?

Grant that by His mediation all things may work together with us to good; for there is no salvation for us in any other. As, then, He is truly present in this sacrament, so let Him be with us everywhere. Let Him feed, govern, preserve, protect, and guide us according to His most merciful good pleasure, as the sheep of His pasture. Nothing that happens to us will be evil, if it do not separate us from our sovereign good. It is good for me to adhere to the Lord, for besides Thee what have I in heaven, or what do I desire upon earth?

This meditation on the Lord's Prayer may be used as well after as before Mass or communion.

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A Paraphrase of the "Anima Christi"

Reflections and Prayers after Holy Communion or at Visits to the Blessed Sacrament

ANIMA Christi, sanctifica me.
Corpus Christi, salva me.
Sanguis Christi, inebria me.
Aqua lateris Christi, lava me.
Passio Christi, conforta me
O bone Jesu, exaudi me.
Intra tua vulnera absconde me.
Ne permittas me separari a te.
Ab hoste maligno defende me.
In hora mortis meæ voca me,
Et jube me venire ad te,
Ut cum sanctis tuis laudem te
In sæcula sæculorum. Amen.

SOUL of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesus, hear me.
Within Thy wounds hide me.
Permit me not to be separated from Thee.
From the malignant enemy defend me.
In the hour of my death call me,
And bid me come to Thee,
That, with Thy saints, I may praise Thee
Forever and ever. Amen.

Indulgence of 300 days, every time.—Pius IX, Jan. 9, 1854.

I

Anima Christi, Sanctifica Me

SOUL of Christ, ever subject to the will of Thy heavenly Father, infuse into my soul the spirit of holy subjection.

Soul of Christ, ever yearning after the salvation of men, infuse into my soul the spirit of holy zeal.

Soul of Christ, ever most closely knit to Thy Mother's soul, infuse into mine the holy love of that mother.

Soul of Christ, sorrowful in the Garden of Olives,

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fill my soul with a holy and abiding sorrow:

Sorrow for my past sins;

Sorrow for my present unworthiness;

Sorrow for the sins of other men;

Sorrow for Thy sacred passion;

Sorrow for Thy Mother's dolors;

The sorrow of compassion for others' griefs and sufferings.

II

Corpus Christi, Salva Me

BODY of Christ, born in littleness that Thou mightest attract all to Thee, make me also feel that saving attraction.

Lord Jesus, by Thy body, by which in Thy youth Thou wert a model of modesty, give me that saving grace.

By Thy body, wearied out with fasting, with labors, and with watchings, grant me that grace of unwearying charity and zeal which, by covering many sins, may save my soul as well as the souls of others from death.

By Thy body, bathed in blood in the Garden of Gethsemani give me the saving grace of diligence in prayer.

By Thy body, dragged without resistance through the streets of Jerusalem, give me the saving grace of obedience.

By Thy body, flayed with the cruel scourges, give me the saving grace of holy purity.

By Thy body, hanging, stripped of all, upon the cross, give me the saving grace of detachment and self-sacrifice, and of courage to treat my body hardly.

By Thy body, taken down from the cross, and laid in the arms of Thy blessed Mother, give me the saving grace of a tender devotion to her.

By Thy body, embalmed and laid in the sepulcher, give me the grace to embalm Thy wounds by a constant remembrance of them, and to lay up the thought of Thy passion in my heart.

By Thy body, which saw no corruption, save me from the corruption of sin

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III

Sanguis Christi, Inebria Me

BLOOD of Christ, inebriating chalice, inflame my heart with love of my Creator, my Father, my Redeemer, the divine Spouse of my soul.

Blood of Christ, inebriating chalice, may Thy charm deaden in me the intoxicating charms of this world.

Blood of Christ, wine that makest virgins, penetrate me, body and soul, with the gift of holy purity.

O my Lord Jesus, may Thy precious blood, which Thou didst shed for me, inflame my soul with a true and generous desire to suffer for Thee, and may it at least strengthen me to bear those sufferings which it shall please Thee to send me.

My Lord, I ask these graces:

By the blood which Thou didst hasten to shed for me in Thy circumcision.

By the blood which Thou didst suffer to break forth from Thy body in Thine agony.

By the blood which flowed slowly and painfully during the buffeting.

By the blood which flowed in streams under the burning smart of the scourging.

By the blood pressed from Thy head with racking pain in Thy crowning.

By the blood which flowed to be profaned and trampled on through the streets of Jerusalem.

By the blood which gushed from Thy gentle, holy, and venerable hands.

By the blood which bathed Thy adorable feet.

By the blood which flowed from Thy side at the opening of Thy sacred Heart.

IV

Aqua Lateris Christi, Lava Me

O MY LORD JESUS CHRIST, may the water which flowed from Thy wounded side and Heart wash me from all my sins.

May it wash me yet more from those sins the guilt of which has been forgiven, but for which I have not yet done penance.

May it cleanse me from my hidden sins;

From sins of thought;

From sins caused in others;

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From sins of omission;
From the stain of daily faults:
Faults of pride.
Faults of self-indulgence.
Faults of worldliness.
And may it cleanse the souls of all that are in sin, and especially of those now in their agony.

V

Passio Christi, Conforta Me

O my Lord Jesus Christ, may Thy holy passion strengthen me against the assaults of the enemy of my soul.

May the thought of Thy holy passion, so terrible and so sorrowful, fortify me against the bewitchment of worldly trifles.

May the thought of Thy holy passion fortify and arm me against myself; may the depth of Thy abasement arm me against the pride of my nature, and the fearfulness of Thy pain against my self-indulgence.

Lord Jesus, Who in Thy suffering didst deign to receive strength at the hands of an angel, may the thought of Thy passion be my strength through life, and the strength of all who are in sorrow or temptation.

VI

O Bone Jesu, Exaudi Me

O my Lord Jesus, hear me for the sake of my exceeding need of Thy assistance.

Hear me for Thy name's sake.

Hear me that thus Thy mercy may be glorified.

Hear me for the sake of Thy holy Mother.

Hear me for the sake of all Thy saints.

Hear me in this petition, that all men may be brought to Thy holy love and may daily grow therein and in sorrow for all past offences against Thee.

Hear me, good Jesus, I pray Thee:

By Thy prayer at the Last Supper for all Thy followers.

By Thy prayer for all sinners.

By Thy prayer from the cross for those especially who were Thy persecutors.

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VII

Intra Tua Vulnera Absconde Me

O my Lord Jesus give to me and to all souls that are in need, a safe refuge in Thy adorable wounds.

Suffer us to take refuge in the wounds of Thy feet from the demon of despondency, who strives to trample in the dust souls redeemed by Thy precious blood.

In the wound of Thy left hand suffer us to take refuge from those who may bear ill-will or enmity against us.

In the wound of Thy right hand afford us a refuge from the flatteries of false friends and from the praise of men.

In the wound of Thy sacred Heart hide us from all that can tend to draw us away from Thee.

VIII

Ne Permittas Me Separari a Te

Let me not be separated from Thee by sin.

Let me not be separated from Thee by tepidity.

Let me not be separated from Thee in will and in intention.

Let me not be separated from Thee in memory and thought.

Let me not be separated from Thee in prosperity:
By pleasure;
By pride;
By dissipation;
By inordinate affections;
Let me not be separated from Thee in adversity:
By sorrow;
By discouragement;
By my daily faults.

IX

Ab Hoste Maligno Defende Me

Defend me, Lord Jesus, for I am too weak to stand against my enemies without Thy help; protect me:

From the open snares of the devil;

From his hidden snares;

From the bewitchment of worldly trifles;

From the flatteries of men;

From the incitements of the flesh.

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" In hora mortis meæ voca me,
Et jube me venire ad Te,
Ut cum sanctis tuis laudem Te,
In sæcula sæculorum."

" In the hour of my death call me,
And bid me come to Thee,
That with Thy saints I may praise Thee
For ever and ever."

Dearest Lord Jesus, that this may be so, I beg of Thee that in this life Thou wilt not spare me, but wilt give me strength and patience to bear afflictions, and voluntarily also to afflict myself for my many offences against Thee. I ask of Thee specially the grace to make some reparation by works of charity and zeal for the many injuries I have done to Thy honor.

I ask this:

By the death of St. Joseph in Thy arms;

By the death of Thy holy and immaculate Mother;

By Thy own desolate death on the cross.

On the Imitation of Jesus Christ

In Relation to Holy Communion

1. CONSIDER attentively that one of the chief ends for which Jesus gives Himself to us in holy communion is to unite us to Himself, and to make us one with Him: " He that eateth My flesh, and drinketh My blood, abideth in Me, and I in Him " (*John* vi. 57). St. Thomas teaches that in the Holy Eucharist Jesus Christ applies His most sacred body like a seal on the heart of man to revive that image of the divinity to which we were created, that He transforms us into Himself by imprinting on our soul the image of His adorable perfections and by infusing into our heart abundant graces to imitate His virtues. To become a perfect imitation of Jesus Christ, you should conform your judgment, your opinions, your ideas, your heart, feelings, and all your affections, to those of your divine Lord. The thoughts of Jesus were always directed to God, or bent on something relative to the glory of God. How do you act in this respect? Be convinced that a frequent recollection of God would be the best guard you could have against those thoughts of vanity or pride which are

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so common, and so sinful when indulged in. Jesus Christ judged all things as God judges them: His adorable Heart, inflamed with love for God and desire for His glory, was incapable of a single sentiment of joy, of sorrow, of fear, of hope, of consolation, or sadness, except as the interests, the glory, the worship of His heavenly Father were concerned. Be ashamed of the trifles with which you have hitherto been delighted, or the insignificant incidents at which you have been grieved. O my divine and adorable Master, instead of looking on all things as Thou seest them, and as I myself shall see them after death, I have consulted my interests, my passions, my imagination, and the corrupt maxims of the world, in forming my opinions and ideas. I have unfortunately sought after those very things which Thou didst shun—I loved what Thou didst hate—I have hated what Thou didst love. Thou didst pronounce those blessed and happy who suffer, and I have been so impatient under sufferings; Thou didst despise and flee from the honors of this world, and I have desired and esteemed them as great advantages. O my God, enlighten me to see and detest my folly.

2. Consider the example which Jesus Christ gives you in His sacred childhood. "Jesus advanced in wisdom and age, and grace with God and men" (*Luke* ii. 52). Our divine Redeemer, from the first moment of His incarnation, had indeed the plenitude of grace, of wisdom, and of virtue, incapable of any increase; but outwardly He, as it were, progressed, conforming His sacred actions and discourses suitably to His age. Learn from this that, as every day, every hour, the Almighty adds to your life, so should every grace, every instruction you receive, advance you in the road of solid virtue. In particular, every time you have the happiness of receiving holy communion, you should grow, like Jesus, in grace and wisdom before God and men: that is, God should discern in your heart, and those with whom you associate should witness in your conduct, an increase of the fear and love of God. Examine whether you may not unfortunately have lost much of the fervor with which you first approached the adorable Eucharist, and never forget that not to go forward in virtue is to go back.

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Jesus Christ, while yet a child, is found among the Doctors in the Temple, asking them questions and listening to the word of God with profound veneration. Did the eternal Son of God, the fountain of all knowledge, require instruction? Was there anything for Him to learn, or any person on earth who could teach Him? Certainly not; but on this occasion He would teach you with what ardor you should seek after instruction—how thankfully and respectfully you should receive it—how highly you should value an opportunity of hearing the word of God. The chief virtue which characterized the youth of Jesus Christ was obedience. He has scarcely permitted any other account of His early years to reach us, than that He was subject to His blessed Mother and His reputed father, St. Joseph. He obeyed them in all things, at all times, with cheerfulness and exactness. To imitate your adorable Model in this important point you must resolve to respect and love your superiors; to submit to their authority with docility and with confidence, because they are deputed by God to command you. Remember that Jesus Christ was not less submissive to the orders of Herod, one of the most wicked of men, than He was to those of His blessed Mother, the most perfect of creatures; because it was God alone Whom He obeyed in all superiors. Impress this lesson on your mind. O Jesus, my God, infuse into my heart the virtues of Thy divine childhood—Thy purity, simplicity, obedience, and docility; penetrate my soul with the horror Thou hadst of sin, that I may dread it as the only real evil, the only obstacle to my resembling Thee.

3. Consider the hidden life of Jesus Christ during thirty years of subjection and labor. Contemplate the incarnate Word at Nazareth, and consider with astonishment that He Who has descended from heaven to instruct, convert, and save the whole universe passes the greater part of His life in seclusion; showing not otherwise the perfection of the divinity which resides in Him than by obeying His parents, serving and assisting them, and fulfilling in all things the will of His heavenly Father. The accomplishment of that adorable will is the only object of His desires: it is so necessary to His happiness that He Himself declares

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it to be His food, the support of His existence, the end of His mission on earth. Learn from the hidden life of Jesus that lesson of perfect conformity to the will of God, by which alone you can resemble Him and attain true sanctity. Resolve, in every stage of your life, to place all your perfection in being about the *business of your heavenly Father;* that is, in faithfully discharging the duties which Providence has allotted you, whatever they may be.

The public life of our divine Lord was a series of miracles and wonders, and the lessons which He never ceased to preach to the world by word and example were those of humility, patience, mortification, meekness, and charity. St. Francis de Sales calls charity the peculiar fruit of a good communion. Charity was a favorite virtue of Jesus—the virtue to which He sacrificed His life—the virtue by which He would have His real followers distinguished. Resolve, then, that the fruits of your having been so lately united to the God of charity should appear evident by your gentleness, patience, forbearance, silence on the defects of others, and endeavors to serve and oblige all, particularly those who may appear to you least amiable or deserving. Conclude this meditation by fervently and humbly begging of God to impress the truths it contains so deeply on your heart that your ideas and conduct may, in future, be happily regulated by them.

Oblation

1. CAST yourself in spirit at the feet of your Creator, and present to Him the sacrifice of thanksgiving which He deserves: A voluntary, unreserved oblation of your whole being. Can that be too much for Him Who has created you to His image and likeness, and redeemed you with His precious blood? or rather, what can be enough for Him Who has loved you so much as to give Himself to you? If you would really and entirely belong to God, you should make a twofold sacrifice: A sacrifice of your body with all its senses, and of your heart and soul with all their powers and affections. First, you should consecrate your body to God:

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that is, you should in future bear in mind the union you have contracted with God, and respect in yourself the temple of the divinity—a temple of which He has so lately taken possession; consecrated by His presence, purified by His blood, and enriched with the most precious gifts of His holy spirit. This is the sacrifice to which St. Paul exhorts all Christians, but particularly communicants, when he says: "I beseech you, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing to God" (*Rom.* xii. 1). Reflect also, that as a material temple is not alone consecrated to God internally, but is known before it is entered to be a house of God by its external appearance; so should your modesty and Christian deportment manifest to every one that you are really consecrated to God, and become the living temple of Jesus Christ. St. Chrysostom says: "It is not just that those eyes which have beheld the divine and sacred Host should afterwards delight in the vanity and idle follies of the world—that those lips, which received and touched the God of heaven, should ever be profaned by frivolous discourses—that your tongue, on which the body of Jesus Christ reposed, should ever become instrumental in lessening the reputation of others, or in wounding charity." Present your resolutions to God through the glorious Queen of virgins. Set before your eyes, and resolve in every action of your life, to imitate this incomparable model whom St. Anselm describes as having "nothing disagreeable in her looks, nothing inconsistent in her words, nothing imprudent in her actions; whose deportment was not assuming; whose voice was not loud or arrogant; and whose exterior modesty was a finished portrait of her interior purity." O most blessed Virgin, take me under thy protection, and preserve me from defiling by sin the temple of thy beloved Son.

2. Consider that your immortal soul was created by God for Himself, stamped with His own sacred image, redeemed with His blood, adorned with His graces, enriched with His merits, and often strengthened with that sacrament of life which you have so lately received. Great, then, must be its value, since God Himself did not think it too dearly

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purchased by the blood of His only Son. Yes, you can not be too deeply convinced that your immortal soul is your great and only treasure; to save your soul no pains can be excessive, no security too great; if *that* be lost, all is lost; and if you be so happy as to save your soul, though you lose all the rest, all is well; the kingdom of heaven is gained. "What will it profit a man, if he gain the whole world, and lose his own soul?" (*Matt.* xvi. 26). What does it now avail any of the damned to have been on earth honored, loved, respected, endowed with beauty, talents, wit, or accomplishments, or to have been the idols or envy of all around them? Alas, what does all that avail them now, since they burn and will burn in hell for all eternity? Oh, let their irreparable misfortune animate you to struggle against your passions, and to lead a virtuous life! O my Jesus, deign to enlighten me that I may see the vanity of all worldly goods. Thou hast given Thyself entirely to me; I now give myself entirely to Thee. I desire that my whole soul may be Thine; my body, my powers, my senses, that all may be employed in serving and pleasing Thee. To Thee I consecrate all my thoughts, my desires, my affections, and my whole life. Grant me the gift of holy perseverance in Thy service, and the grace of a happy death. O eternal Father, Thy beloved Son Jesus has promised that Thou wilt give me whatsoever I ask of Thee in His name: "If you ask the Father anything in My name, He will give it you" (*John* xvi. 23). In the name, therefore, and through the merits of this Thy Son, I ask Thee for Thy love and for holy perseverance, that I may one day come to love Thee in heaven with all my powers, and to sing for ever Thy mercies, safe from all danger of being ever again separated from Thee.

O most holy Mary, my Mother, obtain for me these graces which I so much desire.—Anon.

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Prayer of Mother M. Loyola

(*Coram Sanctissimo*)

O CHRIST my Lord, give me so to know You that my knowledge may be glory to You, and life to my own soul and the souls of others. "This is eternal life: that they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent." [1] Be Yourself my Master in this one thing necessary. And let me go to the source to draw—learning from You the scenes of Your life. Let me stand by the well of Samaria, and the pool of Bethsaida, and the bier at Naim—and watch and listen. Let the charm of Your divine person subdue and win me, and the sound of Your voice be familiar to me. Let the knowledge of Your ways with the sinner, the sufferer, the little children, grave such a picture of You in my heart that not even its perversity can bring before me, when I say "Jesus," any other form than that of the most beautiful, the most tender, the most compassionate of men.

Veronica wiped Your sacred suffering face, and received as the greatest of rewards, stamped on her veil, and still more upon her heart, that *vera icon*—that true image of Christ—which was thenceforth to be inseparable from her memory, the very name by which all ages were to know her.

Stamp on my heart, dear Lord, *the true likeness* of Yourself. And as this likeness must be ever growing, let me come often to the altar rails to learn You more and more. The tabernacle is the Gospel history continued. Time has not dimmed Your fairness, O beautiful One, nor dulled the sympathy of Your human Heart. All that You were to Your own in this world, all that You are to them this hour in heaven, is here within the tabernacle, is here *for me*. Here, then, let me come to study You—patient, tender, obedient still, meek, and humble of heart, Jesus, yesterday, to-day, and for ever!

[1] John xvii.

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To-Day

What can I do this day
For love of my love?
For a prayerful space at the dawning bright
I can bathe my soul in His healing light,
I can seek Him where the tapers shine
And the linen is laid for the feast divine,
Where the food to be broken is daily spread
At the shrine of the 'ready hallowed bread.

My day-long task I can swiftly ply,
And my humble work will duly buy
His pearl of grace and His blessing sweet—
Once it is laid at His holy feet;
I can think and long and hope and weep,
And through all the hours His precepts keep.

I can think glad thoughts of my absent love,
Thoughts He will read from our home above;
One whispered word will win His ear,
And a jewel He'll count each contrite tear;
I can sigh for His presence, and sighing know
That He hears each longing heart-beat low.
This I can do to-day
For love of my love.
—David Bearne, S.J., Leaflets.

All for God

Give all to God. Remember yet
That God gave all to you;
Whate'er you are or have, the debt
To Him is justly due.
The home that nursed, the love that warm'd
Blue sky and fragrant sod,
Whate'er has blessed, or thrilled, or charm'd,
Are all but gifts of God.

Give all for God. He is the spring
Of all you most admire,
The source of every glorious thing
That human hearts desire.
The hope for which you've learned to live,
The friends for whom you pray,
If God should ask, O gladly give,
And trust Him to repay.
— Leaflets.

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A Thought

EVERY lesson of Christianity is summed up in that one word "*sacrifice*," and Christian perfection is attained when, in every moment of our lives, in every change and every vicissitude, under the frown as well as under the smile of Heaven, we can say with the truthfulness of Mary, "Thy will be done."—Very Rev. P. A. Sheehan, P.P.

Holy Mass

THERE is nothing of so much worth as Holy Mass. Jesus Christ is there for you; the priest is your representative. Our Lord desired to be remembered; it was for this He bade His priests to offer up continually the Holy Sacrifice. At Holy Mass Jesus delivers Himself up for you to do with Him as you will.

"*Per Ipsum, et cum Ipso, et in Ipso*"—these are the words the priest says. Make them your own: "*By Whom, with Whom, in Whom*, you adore and thank, and make atonement and pray." All things will be given to you together with Him.

—Rev. A. Dignam, S.J.

An Offering in Time of Suffering

DIVINE Lord, I thank Thee for this little cross, and I offer it to Thee with Thine own heavy cross for all the intentions of Thy sacred Heart. Amen.

— Rev. J. Curtis, S.J.

Invocations to the Divine Perfections

INFINITE sanctity of God —purify me.
Infinite wisdom of God —direct me.
Infinite power of God—support me.
Infinite patience of God—bear with me.
Infinite bounty of God—enrich me.
Infinite justice of God—spare me.
Infinite immensity of God —possess me.
Infinite love of God—consume me.
Infinite mercy of God—plead for me.
Blessed eternity of God—prepare me, call me, receive me for ever. Amen.

—From "A Gleaner's Sheaf."

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The Use of Creatures

CREATURES mean everything we use, or which affect us. God is the Master of everything which lies outside our free-will. Even so little a thing as the passing thought of another concerning us, is dependent on Him. Every kindness is His gift, as also every unkindness sealed with His sanction. Kindness is sent to encourage us, to give us means of mortification, which we practise by not attaching ourselves to the creature. Unkindness comes from God: He says, "That is good for My child." We must pass over the agent, and thank the Giver. No one is responsible to another for his actions; we have no right to blame anyone.

The wise never grumble at the postman who brings an unpleasant letter. All creatures are God's postmen: they only deliver what He sends. Every creature comes to me through God's Providence, sent to help me the sooner to obtain possession of Him. A sharp word, which gave me pain, was sent to help me to correct a fault or acquire merit, and was a kind act on God's part, for God's Providence in this life is always kind. Our duty lies in a prompt acceptance of everything that happens, and an act of faith in God's will and God's Providence. We can always be happy, if we lift our hearts above the waves of this world, and see the sunshine and shore of the one towards which we are hastening. If we look on creatures as minor angels, charged with a grace and a merit, any event will remind us of God's loving thought of us. Each bearer will tell us that we owe thanks to God for its message, and that we shall one day have to answer for the grace of its coming, and the use made of it.—Rev. A. Dignam, S.J.

Prayers for Religious

O JESUS! grant, I beseech Thee, in Thy mercy, through the merits of Thy precious blood and the intercession of Thy most holy Mother, the five petitions I make to Thee for every Religious order and community in the Church: First, that charity and union may ever be maintained with Thee and

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amongst each other. Secondly, that the vow of obedience may be always perfectly observed. Thirdly, that Thou will grant to every community a Superior who, like David, shall be according to Thine own Heart, that so the simple life of holy observance may never fail. Fourthly, that the vow of holy poverty may always be maintained in rigorous perfection. Fifthly, that these graces may be continually desired and asked of Thee, and that all Religious may have a perfect light and knowledge as to the importance of an entire renunciation of their own will, and of observing the most minute point of their holy Rule. Amen.

Another Prayer

O Spirit of Love; shed, I beseech Thee, into the hearts of all who are consecrated to God by the sacred vows of religion, abundance of light, whereby they may recognize the greatness of their obligations towards God, His Church, and souls. Let them not degenerate in anything from their high vocation, but by unceasing prayer and self-abnegation let them hasten the coming of Thy kingdom. Amen.

—"Voice of the Sacred Heart."

Prayer for Priests

O my God, I believe in the sublime dignity of the priesthood—a dignity which St. Denis calls divine; a dignity which surpasses that of kings and angels, as St. Ambrose says. O my God! Thy priests are the leaders of Thy people, the guardians of Thy Church, the light of the world (*Matt.* v. 14), the dispensers of the sacraments, the vicars of Jesus Christ, and His coadjutors in the work of salvation (1 *Cor.* iii. 9). Grant, then, O Lord, to me and to all the faithful, to have the same respect and submission toward the person, words, and counsels of Thy ministers as toward Thine own, since Thou Thyself didst say to them: "He that heareth you heareth Me, and he that despiseth you despiseth Me" (*Luke* x. 26). I ask of Thee, my God, for all the priests in the world, and specially for those who have done any good to my soul, by seeking to sanctify

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it, the grace of loving Thee much and making Thee to be loved by others, so that by their piety, their virtues, and the ardor of their zeal they may merit a place with Thy apostles and most faithful servants.

Divine Spirit! Influence all their thoughts, words, and deeds; take complete possession of their minds and hearts, so that they may live in Thee and Thou in them. Jesus, meek and gentle Lamb of God, let their lives resemble the life Thou Thyself didst lead upon earth! Holy Mary, Mother of Jesus, do thou by thy intercession sanctify the souls of all our priests and second their efforts in the work of saving souls; shield them, and defend them as thine own. Pray for them, that the peace of God may be always with them, and that they may attain to the everlasting blessedness of heaven. Amen.

The Blessed Sacrament and Our Lady

O HOLY food and blessed,
Supercelestial feast,
In which the God-man truly
The victim is and priest.
O food, the strength of martyrs,
The glory of the meek;
The fortitude of children,
The armor of the weak;
The life of all creation,
Of being without end;
The circle and the center,
To which all beings tend.
O food, the soul restoring
Through God's humanity,
Through union with His body,
Soul, and divinity.
Before Thine earthly footstool
The seraph casts his crown,
And Michael and his angels
In lowly fear bow down.
What, then, the glorious Mother—
Her reverence, who may tell,
Who gave Thee that pure body,
Which conquered death and hell!
All through those years of waiting,
When she was left alone,
Her heart was still Thy dwelling,
Her soul was still Thy throne.
For never did the species
Within her heart decay:
In sacramental union
Thou wert with her alway.

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O ever-glorious Mother,
O woman ever blest!
Flesh of thy flesh He feeds Thee,
Soul by His soul possessed.

Through Thee to God be glory
On every altar given,
Where dwells the food of angels
By all in earth and heaven.—E. M. Shapcote.

Indulgenced Ejaculations to Our Lady

OUR Lady of the Most Holy Sacrament, pray for us.

Indulgence of 300 days, every time, before the Blessed Sacrament exposed.—Pius X, Jan. 10, 1906.

MARY, our hope, have pity on us.

Indulgence of 300 days, every time.—Pius X, Jan. 8, 1906.

MARY sorrowing, Mother of all Christians, pray for us.

Indulgence of 300 days, every time.—Pius X, June 27, 1906.

MOTHER of love, of sorrow, and of mercy, pray for us.

Indulgence of 300 days, every time.—Pius X, May 30, 1908.

Prayer to Our Lady

O HOLY Virgin Mary! Your sweet name, "Mother of Perpetual Succor," inspires me with unlimited confidence. I beg of you to help me at all times and in all places; in my temptations, after my falls, in all my difficulties, in all the miseries of this life; but above all at the hour of my death. May I always have recourse to you, for I feel sure that if I invoke you faithfully, you will be faithful in helping me. Obtain for me, then, the grace to pray to you with the confidence of a child in order that I may secure your perpetual succor and final perseverance. Bless me, O tender Mother; and pray for me now and at the hour of my death. Amen.

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Salve Regina

THEE as our Queen we greet,
Mother of mercy sweet!
Our life, hope, sweetness, hail!
To thee Eve's exiled children cry,
To thee we sigh,
Mourning and weeping in this tearful vale.
Come then, oh come, our Advocate!
Those eyes of thine, compassionate
Upon us throw;
And of thy womb the fruit most blessed,
Thy Jesus—when at last we rest
From this our exile—show,
O clement, tender-hearted, sweet
Virgin Mary.

—Rev. J. Russell, S.J.

A Visit to Our Blessed Lady after Holy Communion

MOTHER, upon my lips to-day,
Christ's precious blood was laid;
That blood, which centuries ago,
Was for my ransom paid;
And half in love and half in fear
I seek for aid from thee,
Lest, what I worship, wrapt in awe,
Should be profaned by me.

Wilt thou vouchsafe as portress dear
To guard those lips to-day,
Lessen my words of idle worth
And govern all I say?
Keep back the sharp and quick retorts,
That rise so easily;
Soften my speech with gentle art
To sweeten charity.

Check thou the laugh or careless jest,
That others harsh might find,
Teach me the thoughtful words of love,
That soothe the anxious mind;
Put far from me all proud replies
And each deceitful tone,
So that my words at length may be
Faint echoes of thine own.

O Mother, thou art mine to-day,
By more than double right!
A soul, where Christ reposed, must be

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Most precious in thy sight;
And thou canst hardly think of me,
From thy dear Son apart;
Then give me from myself and sin
A refuge in thy heart.

A Thought

THE deeper the darkness,
The brighter the morn;
The spirit's rare gladness
Of sorrow is born.
The fiercer the tempest,
The sooner the calm;
The sharper a wound,
The more soothing the balm.
The brightest of blossoms
Lie close to the sod.
The lowliest hearts
Are dearest to God.
The heaviest cross
That to earth bows us down
If patiently borne,
Wins a glorious crown.
—Leaflets.

Purgatory and the Blessed Sacrament

NOVEMBER brings two pathetic remembrances—the pitiable state of the holy souls in purgatory and the abandoned state of our divine Lord on the altars; and these two are most closely intertwined. It is at His sacrifice we assist for them; it is He Whom we receive when we want to be heard for the sake of those who groan amidst the expiatory flames of that sacred prison, and who await in bondage there the hour of their deliverance. It is this adorable Lord that takes to the suffering souls our prayers, good works, and indulgences; it is this sacramental mediator who receives our aspirations and makes them fruitful for the poor captives. Let us, then, when we look to purgatory, view it through the medium of the Blessed Sacrament; that we may thereby obtain a fuller abundance of light, consolation, and graces for these holy souls. Oh, it can do a great deal—a visit well made, or a Mass well heard, or a holy communion devoutly received. We may imagine them from the gloom of their prison crying to us:

"Oh, friends, how we are tormented in this place of detention, yearning and sighing for union with Jesus in heaven. Oh, do think of us!—pay a visit for us; assist at holy Mass; offer your communion for us; have the adorable Sacrifice

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offered for us—and heaven will bless you abundantly."

Let us listen to their plaintive language, and let us multiply our visits, our Masses, and our holy communions. The recording angel will take account of it all; and in the measure we give, in the same will it be meted out to us.

—Ibid.

I

The Voice from the Tabernacle

"The harvest is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that He may send forth laborers into His harvest" (*Matt.* ix. 37, 38).

O JESUS, I hear Thee asking for help in Thy work of salvation as if Thou wert not rich and powerful enough to provide for every need. But Thou dost desire to associate to Thyself fellow-laborers in the harvest of souls. Not only wouldst Thou have apostles of the word, but also apostles of prayer whose united and devoted supplication shall raise up to Thee those other apostles, confessors of the Faith, and martyrs. O Jesus! Lord of the harvest, the fields are white for the harvest. Millions of souls await the coming of Thy messengers who may break to them the bread of life and teach them to know Thee and to love Thee. My Jesus, listen to my prayer which I make to Thee according to Thy desire. "Pray the Lord of the harvest," Thou sayest. Thou art that Lord, and the harvest is the souls whom Thou art yearning to gather into the garner of Thy sacred Heart. Raise up to Thyself those messengers who may carry the glad tidings of salvation throughout the world, that so the ripe fields may be harvested, and Thy loving Heart consoled.

II

The Voice from the Tabernacle

"Hitherto you have asked nothing in My Name. Ask, —that your joy may be full" (*John* xvi. 24).

O JESUS, in these words, I hear Thy Heart speaking to me, and inviting me to extend my desires, to dilate my heart, to embrace the whole world in the arms of apostolic charity. Thou showest me,

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too, in what the joy of a true apostle consists; in bringing souls to Thee, in extending Thy reign, in propagating the knowledge of Thy Heart's love far and wide. Henceforth, then, O most loving Jesus, I will set no limit to my desires—no bounds to my petitions. I will not cease to pray until the "nations have been given Thee for Thine inheritance"—the nations which as yet are sitting in the darkness of infidelity. And those nations which have forgotten Thee, which have driven Thee from their midst—O my Jesus, have mercy on them, pardon them, and spare them. Listen to my pleading, too, for those who most offend Thee, and if I grow too bold in what I ask, remember, O my Jesus, Thou hast said "Hitherto you have not asked anything in My name. Ask, and you shall receive, that your joy may be full." Now, my joy cannot be full until all nations are converted to Thee, until all hearts know Thee, adore Thee, and love Thee in Thy sacrament of love, until Thy kingdom is extended and established throughout the world. Nothing less than this do I ask, O Heart of Jesus, here present in the tabernacle.

III

The Voice from the Tabernacle

"If indeed you mean to make Me King, come ye and rest under My shadow" (*Judges* ix. 15).

Not only, O my Jesus, do I desire Thee to reign over my poor heart, but I desire that Thy kingdom may extend to the ends of the earth, and that Thou mayest reign in every soul. Yes, in order to attain this, I will do my part at least; I will "rest under Thy shadow," under the shadow of Thy cross, with Thy blessed Mother and Thy faithful friends; under Thy standard, which means struggle and suffering, contradiction and pain. O my Lord and my King, if thus I can contribute to promote Thy reign, to hasten the coming of Thy kingdom, to draw souls to become subject to Thy gentle and loving kingship, how little I should esteem the sufferings that might be the price of such a gain for Thee, of such a triumph for Thy sacred Heart!

—From "Thy Voice of the Sacred Heart."

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Ejaculation

SACRED Heart of Jesus, Thy kingdom come!

Offering of the Precious Blood for Priests

By St. Mary Magdalen de Pazzi

O MOST holy Word! I offer Thee Thy priests, and in their behalf I offer Thee whatever is most dear to Thee in heaven and on earth, in union with Thy most precious blood; and I pray Thee to enable them fitly to conceive of the high degree to which they are exalted, and to hold in extreme abhorrence whatever can dishonor their dignity or contaminate their lives. Amen.

Prayer for the Missioners

O SACRED Heart of Jesus! with Thy most tender love regard Thy missioners who, for Thy love and for that of the souls so precious to Thee, have cheerfully forsaken native land and kindred and all that to them was dear. Grant that help may be extended to them to carry on their work, and let not their hearts be wrung with the grief of being compelled to send away the souls who come to them begging the bread of eternal life. Comfort them in their hardships and privations. Make them feel that Thou art with them in their solitude, and give them grace to persevere unto the end in the life of abnegation Thou hast destined for them. O Sacred Heart, for Thine own glory's sake, be mindful of Thy missioners. Amen.

Invocations for the Heathen

As Said Daily at the College for Foreign Missions, Mill Hill, London

TO THEE be praise, to Thee be glory, to Thee be thanksgiving for ever and ever, O most blessed Trinity.

O Sacred Heart of Jesus, burning with love for men, inflame our cold hearts with the fire of Thy love.

O Sacred Heart of Jesus, have mercy on the poor heathen.

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Mary immaculate, mother and queen of apostles, pray for them.

St. Joseph, foster-father of missionary priests and patron of heathen lands, pray for them.

St. Peter, prince of the apostles, and all ye apostolic host, pray for them.

St. Francis of Assisi, most faithful preacher of Christ in simplicity of life and love of the incarnation, pray for them.

St. Francis Xavier, pattern of the apostolic spirit and sanctity, pray for them.

St. Teresa, doctor of the interior life, and missioner and martyr in desire and merit, pray for them.

St. Peter Baptist and companions, crucified martyrs of Japan, pray for them.

St. Peter Claver, most mortified apostle of the negroes, pray for them.

Blessed John de Britto, pray for them.

St. Peter Claver, Apostle of the Negroes

St. Peter Claver, a Spaniard, was a Jesuit saint, sent as a missionary to South America, where he spent forty years of his life working for the salvation of the African negroes and for the alleviation of the horrors of the slave trade. He passed to his reward Sept. 8, 1654, and was canonized as Apostle to the Negroes by Pope Leo XIII.

Litany of St. Peter Claver for the Conversion of the Negro Race[1]

LORD, have mercy on us.
Jesus Christ, have mercy on us.
Lord, have mercy on us.
Jesus Christ, hear my prayer.
Jesus Christ, graciously hear my prayer.
God the Father of heaven, *have mercy on us.*
God the Son, Redeemer of the world, *have mercy on us.*
God the Holy Ghost, *have mercy on us.*
Holy Trinity, one God, *have mercy on us.*
Holy Mary, immaculate Mother of God, *pray for us.*
St. Peter Claver, worthy son of St. Ignatius,[2]
St. Peter Claver, zealous disciple of St. Alphonsus Rodriguez,
St. Peter Claver, emulator of the apostle of the Indies and Japan,
St. Peter Claver, apostle of the Negroes,

[1] For private devotion.

[2] Pray for the Negroes.

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St. Peter Claver, who didst procure for the slaves the holy liberty of the children of God,[1]
St. Peter Claver, who didst sign thyself: Slave of the Negroes for ever,
St. Peter Claver, shining light of Cartagena and of America,
St. Peter Claver, model of evangelical laborers,
St. Peter Claver, tender father of the poor, the widows, and the orphans,
St. Peter Claver, refuge of all the unfortunate,
O thou who didst make and fulfil the heroic vow of consecrating thyself entirely to the service of slaves,
O thou who didst make thyself all to all in order to gain all to Jesus Christ;
O thou who wast superior to all the vicissitudes of life by thine unalterable confidence in God,
O thou who in thine inexhaustible charity didst cure so many sicknesses and relieve so many miseries,
O thou who didst despise the riches of the earth in order to embrace evangelical poverty,
O thou who didst prefer to the honors of the world the ignominies of the cross,
O thou who didst always seek to be forgotten and to be accounted for nothing among men,
O thou who didst glory in knowing nothing else but Jesus crucified,
O thou who didst incessantly reduce thy body to servitude by the most rigorous austerities,
Prodigy of innocence and of mortification,
Living example of humility and of abnegation,
Model of obedience and submission,
Courageous and intrepid apostle in the midst of obstacles and contradictions,
Martyr by the privations and sufferings which thou didst endure for the salvation of souls,
Fervent adorer of Jesus in the most holy Sacrament of the Altar,
Contemplator and faithful imitator of Jesus suffering,
O thou for whom the name and remembrance of Mary was ever a source of graces in all thy labors,
St. Peter Claver, honor and ornament of the Society of Jesus,
St. Peter Claver, illustrious by the numerous miracles thou didst work,
St. Peter Claver, charitable

[1] Pray for the Negroes.

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and zealous protector of all those who invoke thee,[1]

Lamb of God, Who takest away the sins of the world,
Spare us, O Lord.

Lamb of God, Who takest away the sins of the world,
Graciously hear the intercession of Thy servant in behalf of the poor Negroes.

Lamb of God, Who takest away the sins of the world,
Have mercy on us.

Prayer

O God, Who in order that wretched slaves might come to the knowledge of Thy name didst endow St. Peter Claver, Thy confessor, with wonderful self-denial and eminent charity: grant that, by virtue of his example, many souls may be inspired with compassion for the poor negroes and may courageously devote themselves to their conversion. Through Jesus Christ.

Amen.

St. Peter Claver, pray for us.

—From "The Voice of the Sacred Heart."

Prayers in Honor of St. Peter Claver

(From the Roman Missal)

Prayer. O God, Who calling to the knowledge of Thy name the Negro tribes sold into slavery, didst, in order that he might be a help to them, imbue blessed Peter with marvelous patience and charity: giving ear to his prayers, vouchsafe unto us to seek only the things which are of Jesus Christ, and thereby to love our neighbor in deed and in truth.

Offertory. Because I had delivered the poor man that cried out, and the fatherless that had no helper, the blessing of him that was ready to perish came upon me, and I comforted the heart of the widow. I was an eye to the blind, and a foot to the lame. I was the father of the poor (*Job.* xxix).

Secret. Through Thy tender mercy, O Lord, may the victim of charity we are about to offer up in sacrifice atone for our evil deeds; and, because of the merits and prayers of blessed Peter, obtain for us an availing and salutary increase of patience and of charity.

[1] Pray for the Negroes.

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POSTCOMMUNION. May, O Lord, the saving fruit of Thy loving-kindness ever grow within us: so that, having been nourished with the bread of life, we may happily, through the intercession of blessed Peter, win the crown of everlasting life.

St. Francis Xavier

Apostle of the East Indies

Feast, December 3

A YOUNG Spanish gentleman, in the dangerous days of the Reformation, was making a name for himself as a professor of philosophy in the University of Paris. He had seemingly no higher aim, when St. Ignatius of Loyola won him to heavenly thoughts. Then, and for ever after, Francis Xavier gave himself unreservedly to gain souls to God. After a brief apostolate amongst his countrymen in Rome, he was sent by St. Ignatius to the Indies, where for twelve years, like another St. Paul, he was to wear himself out, bearing the Gospel to Hindustan, to Malacca, and to Japan. Though vested with the dignity of Nuncio Apostolic and Superior over his religious brethren, he only used his authority to take for himself the largest share of the toils and dangers of the work. Thwarted by the jealousy, covetousness, and carelessness of those who should have helped and encouraged him, neither their opposition nor the difficulties of every sort which he encountered could make him slacken his labors for souls. He was ever preaching, baptizing, hearing confessions, discussing with the learned, instructing the ignorant; and yet all this was done with the greatest pains, as the elaborate instructions and the long letters which he has left behind prove. The vast kingdom of China appealed to his charity, and he was resolved to risk his life to force an entry, when God took him to Himself, and he died, like Moses, in sight of the land of promise.—A.D. 1552.

—From "Miniature Lives of the Saints."

SOME are *specially* called to work for souls; but there is no one who cannot help much in their salvation. Prayer, patient endurance of sufferings,

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holy example, alms for the Propagation of the Faith, the offering of our actions in behalf of souls—all this needs only the spirit which animated St. Francis Xavier—the spirit of charity—the spirit of Christ.

"Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus, with heavenly glory."

—St. Paul to Timothy, Second *Epistle*, ii. 10.

Litany of St. Francis Xavier[1]

LORD, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven,[2]
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Holy Mary, virgin Mother of God,[3]
St. Ignatius, founder of the Society of Jesus,
St. Francis Xavier, the glory of thine order,
Apostle of the Indies and Japan,
Legate of the holy Apostolic See,
Preacher of the truth, and doctor of the nations,
Vessel of election to carry the name of Jesus Christ to the kings of the earth,
Shining light to those who sat in the shadow of death,
Full of zeal for the glory of God,
Unwearied propagator of the Christian faith,
Most watchful shepherd of souls,
Most faithful follower of Jesus Christ,
Most ardent lover of evangelical poverty,
Most perfect observer of religious obedience,
Who didst burn with the fire of divine love,
Who didst generously despise all earthly things,
Most brilliant guide in the way of perfection,
Model of apostolic men,
Model of all virtues,
Light of infidels, and master of the faithful,
Angel in life and manners,
Patriarch in affection and care of God's people,
Prophet mighty in word and works,
Whom all nations and the Church have with one voice associated with the glorious choir of apostles,
Who wast adorned with the crown of virgins,
Who didst aspire to the palm of martyrs,

[1] For private devotion. [2] Have mercy. [3] Pray for us.

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Confessor of the faith in word and deed,[1]
Whom the winds and the sea obeyed,
Scourge of demons, and destroyer of idols,
Powerful defence against shipwreck,
Health of the sick, and salvation of sinners,
Father of the poor, and refuge of the miserable,
Wonderful worker of miracles,
Who wast endowed with the gift of tongues,
Who wast endowed with the power of raising the dead,
Resounding trumpet of the Holy Ghost,
Light and glory of the East,
Through the cross, which thou didst so often raise among the Gentiles,
We beseech thee, hear us.
Through the faith, which thou didst so marvellously propagate,[2]
Through thy miracles and prophecies,
Through the perils and shipwrecks which thou didst endure.
Through thy pains and labors, in the midst of which thou didst so ardently exclaim: Still more, still more!
Through thy heavenly raptures, in the midst of which thou didst so fervently exclaim: Enough, Lord, enough!
Through the glory and happiness which now thou dost enjoy in heaven,
Friend of the heavenly Bridegroom,
Intercede for us.
Blessed Francis Xavier, beloved of God and men,
Intercede for us.
Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord,
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ, hear us.
Christ, graciously hear us.

V. Pray for us, St. Francis Xavier.

R. That we may be made worthy of the promises of Christ.

Let us pray

O God, Who dost glorify those who glorify Thee and Who art honored in the honor which we render to Thy saints; mercifully grant that, in celebrating the glorious memory of the blessed

[1] Pray for us.

[2] We beseech Thee, hear us.

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Francis Xavier, we may feel in ourselves the happy effects of his powerful intercession with Thee. Through Our Lord Jesus Christ, Thy Son, Who with Thee and the Holy Ghost, liveth and reigneth world without end. Amen.

From "Golden Manual."

Prayers in Honor of St. Francis Xavier

(*From the Roman Missal*)

PRAYER. O God, Who by the preaching and miracles of blessed Francis, wast pleased to call into Thy Church the peoples of the Indies: grant, we beseech Thee, that we who venerate his glorious merits may endeavor to imitate the examples of virtue he has left us.

Psalm 118

I SPOKE of Thy testimonies before kings, and I was not ashamed: I meditated also on Thy commandments, which I loved exceedingly. *Ps.* 116. Praise the Lord, all ye nations, and praise Him, all ye people: because His mercy is confirmed upon us, and the truth of the Lord remaineth for ever.

V. Glory.

Psalm 91

THE just man shall flourish like the palm-tree: he shall grow up like the cedar of Libanus.

V. To show forth Thy mercy in the morning, and Thy truth in the night, Alleluia, alleluia. *V.* Blessed is the man that endureth temptation: for, when he hath been proved, he shall receive the crown of life. Alleluia.

Psalm 88

OFFERTORY. My truth and My mercy shall be with him: and in My name shall his horn be exalted.

SECRET. Grant, we beseech Thee, O almighty God, that our humble offering may be well-pleasing to Thee, and that while giving honor to Thy saints, it may render us pure before Thee in soul and in body.

COMMUNION. Blessed is

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that servant whom when the Lord shall come He shall find watching: Amen I say to you, He shall set him over all His goods.

POSTCOMMUNION. Grant, O almighty God, we beseech Thee, that the heavenly food we have received, may, by the prayers of blessed Francis Thy confessor, afford us strength in all time of our distress. Through Our Lord Jesus Christ. Amen.

The Novena of Grace in Honor of St. Francis Xavier, Apostle of the Indies

Origin of the Novena

THE Novena of Grace, which begins on March 4 and ends on March 12, the day of the canonization of St. Francis Xavier, owes its origin to the saint himself. At Naples, in December, 1633, Father Marcello Mastrilli, S.J., was at the point of death. The saint appeared to him, and bidding him renew a vow he had made to labor in Japan, said: "All those who implore my help daily for nine consecutive days, from the 4th to the 12th of March included, and worthily receive the sacraments of Penance and the Holy Eucharist on one of the nine days, will experience my protection and may hope to obtain from God *any grace* they ask for the good of their souls and the glory of God." The Father arose, instantly cured. So well has the saint kept this promise, that this devotion in his honor became universally known as the Novena of Grace. Its efficacy is not restricted to the dates mentioned. It may be made very appropriately in preparation for the feast of St. Francis Xavier, viz., the 3d of December. Though any prayers may be said in honor of the saint, the following are generally recommended.

Prayer to St. Francis Xavier

Used for the novena from the beginning and attributed to Father Mastrilli, S.J.

MOST lovable and most loving St. Francis Xavier, in union with thee I adore the divine majesty. The remembrance of the favors which God bestowed upon Thee during life, and of thy glory

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after death, fills me with joy.

I unite with thee in offering to God my humble tribute of praise and thanksgiving.

I beseech thee to secure for me, through thy powerful intercession, the inestimable blessing of living and dying in the state of grace.

I also entreat thee to obtain the special favor I ask in this novena; however, if what I ask is not for the glory of God and for the good of my soul, do thou obtain for me what is most conducive to this end. Amen.

V. Pray for us, St. Francis Xavier.

R. That we may be made worthy of the promises of Christ.

Let us pray

O God, Who didst vouchsafe, by the preaching and miracles of St. Francis Xavier, to join unto Thy Church the nations of the Indies; grant, we beseech Thee, that we who reverence his glorious merits may also imitate his example, through Jesus Christ, Our Lord. Amen.

Then add *Our Father* and *Hail Mary*, three times, in memory of St. Francis Xavier's devotion to the Most Holy Trinity, and *Glory be to the Father*, ten times, in thanksgiving for the graces received by him during his ten years of apostleship.

Another Prayer to St. Francis Xavier

O fervent apostle, indefatigable laborer in the vineyard of the Lord, glorious St. Francis Xavier, who, urged by a burning zeal for the salvation of souls, didst expose thyself to extreme dangers, and didst welcome the most appalling labors and sacrifices, vouchsafe also to take charge of my perfection.

Obtain that I may imitate thy perfect detachment from creatures, thy confidence in God, thy abandonment to the divine will, thy humility, obedience, and charity, thy generosity in the practice of virtue, and thy zeal for souls. Pray for me that I may strive earnestly to make Jesus Christ reign in all hearts, and that, having by the aid of divine grace, walked in thy footsteps here below, I may one day enjoy with thee the bliss of heaven. Amen.

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Prayer of St. Francis Xavier for the Conversion of the Infidels

ETERNAL God, the Maker of all things, remember that the souls of unbelievers have been created by Thee, and that they have been made after Thy own image and likeness. Behold, O Lord, to Thy dishonor, with these very souls hell is filled. Remember, O God, that for their salvation Thy Son Jesus Christ underwent a most cruel death. O Lord, suffer not that Thy Son be despised by unbelievers; but, appeased by the prayers of holy men and of the Church, the Spouse of Thy most holy Son, remember Thy own pity, and forgetting their idolatry and their unbelief, bring to pass that they may at length acknowledge Thy Son Jesus Christ, Who is our salvation, life, and resurrection, through Whom we are saved and set free; to Whom be glory from age to age without end. Amen.

Indulgence of 300 days, once a day.—Pius IX, May 24, 1847.

St. Francis Xavier's Hymn of Love

O DEUS, ego amo Te!
Nec amo Te ut salves me,
Aut quia non amantes Te,
Æterno punis igne:

Tu, tu, mi Jesu, totum me
Amplexus es in cruce.
Tulisti clavos, lanceam
Multamque ignominiam.

Innumeros dolores,
Sudores et angores,
Ac mortem: et hæc propter me,
Ac pro me peccatore!

O GOD, I love Thee for Thyself
And not that I may heaven gain,
Nor because those who love Thee not,
Must suffer hell's eternal pain.

Thou, O my Jesus! Thou didst me
Upon the cross embrace;
For me didst bear the nails and spear
And manifold disgrace;

And griefs and torments numberless,
And sweat of agony;
E'en death itself—and all for one
Who was Thine enemy.

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Cur igitur non amem Te,	Then why, O blessed Jesus Christ,
O Jesu amantissime?	Should I not love Thee well:
Non ut in cœlo salves me,	Not for the sake of winning heaven,
Aut ne æternum damnes me,	Or of escaping hell;
Nec præmii ullius spe;	Not with the hope of gaining aught, not seeking a reward;
Sed sicut Tu amasti me.	But, as Thyself hast loved me, O ever-loving Lord?
Sic amo et amabo Te,	E'en so I love Thee, and will love, and in Thy praise will sing;
Solum quia Rex meus es,	Solely because Thou art my God
Et solum quia Deus es.	And my eternal King.

Devout Exercise of the Six Sundays in Honor of St. Aloysius Gonzaga

A plenary indulgence on each of the six Sundays which are wont to be kept in honor of this saint, either immediately before his feast, on June 21, or at any other time of the year. In order to gain this plenary indulgence it is requisite to keep the six Sundays consecutively; and on each of them, after confession and communion, to employ one's self in pious meditations or vocal prayers, or other works of Christian piety, in honor of the saint.—Clement XII, Dec. 11, 1739; Jan. 7, 1740.

A Prayer to St. Aloysius

O BLESSED Aloysius, adorned with angelic graces, I, thy most unworthy suppliant, recommend specially to thee the chastity of my soul and body, praying thee by thy angelic purity to plead for me with Jesus Christ, the immaculate Lamb, and His most holy Mother, Virgin of virgins, that they would vouchsafe to keep me from all grievous sin. O never let me be defiled with any stain of impurity; but when thou dost see me in temptation, or in danger of falling, then remove far from my heart all bad thoughts and unclean desires, and awaken in me the memory

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of eternity to come and of Jesus crucified; impress deeply in my heart a sense of the holy fear of God; and thus, kindling in me the fire of divine love, enable me so to follow thy footsteps here on earth that, in heaven with thee, I may be made worthy to enjoy the vision of our God forever. Amen.

Our Father, Hail Mary.

Indulgence of 100 days, once a day.—Pius VII, March 6, 1802.

The Death of St. Stanislaus Kostka

ST. STANISLAUS had drawn as his monthly patron for August the glorious martyr St. Lawrence, and in his honor he performed daily some penance or devotion. On the eve of his feast he obtained leave to take the discipline; in the morning he went to communion, and then laid before the image of the saint a letter addressed to our Lady, in which he begged that he might die on her feast of the Assumption, and he prayed St. Lawrence to present to her his petition. That night he was seized with a slight fever, which, however, rapidly increased; and on Assumption-eve he received the last sacraments. Then, as he lay dying, he had brought to him a little book containing a litany in his own writing of his monthly patron saints, whom he constantly invoked. At 3 A.M. on the feast of the Assumption his face suddenly lit up with joy, and he breathed forth his soul to the Mother of God, who had come to conduct him to heaven.

—Bowden's "Miniature Lives of the Saints."

Prayer to St. Stanislaus Kostka

DEAR St. Stanislaus, angel of purity and seraph of charity, I rejoice with thee at thy most happy death, which arose from thy desire to contemplate our Lady in heaven, and was at length caused by the excess of thy love for her. I give thanks to Mary because she thus accomplished thy desires; and I pray thee, by the luster of thy happy death, to be my advocate and patron in my death. Intercede with Mary for me, to obtain for me a death, if not all happiness like thine, yet calm and peaceful, under the protection of Mary my mother, and of thee, my special patron. Pater, Ave, Gloria.

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Prayer

(*From the Roman Missal*)

O God, Who among the many wonders of Thy wisdom dost endow some, even in tender years, with the grace of ripest holiness: grant unto us, we beseech Thee, after the pattern of blessed Stanislaus, to be instant in good works, and thus to make speed to enter into everlasting rest.

St. John Berchmans

Pious Practice of the Five Sundays

His Holiness, Leo XIII, by a rescript of the S. Congr. of Indulgences, May 17, 1890, granted to the faithful who, on the five Sundays immediately preceding the feast of St. John Berchmans (August 13th), having received the sacraments of Penance and the Holy Eucharist, shall perform some pious exercise in honor of the saint, and shall visit a church or public oratory and pray there for the intention of the Sovereign Pontiff, an indulgence of seven years and seven quarantines on the first four Sundays; and a plenary indulgence on the fifth Sunday.

Prayer

St. John Berchmans, my most loving patron, seraph of charity, I rejoice with thee at the ardent fire of charity which kept thy pure and innocent heart always at peace and united to God; I humbly pray thee, obtain for me such ardor of divine love that it may remove from my heart every inordinate earthly affection, destroy my evil tendencies, and cause me in all my actions to be prompted by the purest intention: *All for the love of Jesus! All for the greater glory of God!* Pater, Ave, Gloria.

Indulgence of 300 days, once a day.—Pius IX, May 24, 1847.

The Five Sundays in Honor of the Sacred Stigmata of St. Francis of Assisi

(*Feast, September 17*)

To all the faithful who, upon the five Sundays which immediately precede the feast of the sacred stigmata of St. Francis of Assisi, or upon any other five consecutive Sundays during the year, shall exer-

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cise themselves either in pious meditation, or in vocal prayer, or in any other work of Christian piety, in honor of the said sacred stigmata, a plenary indulgence is granted once a year, on each of the five Sundays, on the usual conditions.—Leo XIII, Nov. 21, 1885.

THE seraphic St. Francis of Assisi, in September, 1224, being rapt in contemplation on the desolate Mount Alvernia in the Apennines, received from almighty God the wondrous grace of having impressed on his hands, feet, and side, the likeness of the sacred wounds of Christ. From these stigmata blood flowed at intervals, until the day of the saint's death, two years later. The Holy See has decreed that this miracle be annually commemorated in the Church, on September 17.

Prayer of the Church in Honor of the Sacred Stigmata of St. Francis of Assisi

O LORD JESUS CHRIST, Who when the world was growing cold, in order that the hearts of men might burn anew with the fire of Thy love, didst in the flesh of the most blessed Francis reproduce the stigmata of Thy passion: be mindful of his merits and prayers; and in Thy mercy vouchsafe to us the grace ever to carry Thy cross, and to bring forth worthy fruits of penance.

Prayer for the Feast of St. Francis of Assisi

(*October 4*)

(*From the Roman Missal*)

SAINT FRANCIS of Assisi, founder of the great Order of Friars Minor, was renowned for the strict practice of evangelical poverty, which he, both by example and by precept, inculcated on his followers. Pope Innocent III, having seen in a vision the humble Francis supporting the tottering walls of the Lateran Basilica, the Cathedral of Rome, fostered to the utmost the new Institute. Miraculously marked with the sacred stigmata, Saint Francis passed away at Assisi, his birthplace, Oct. 4, 1226, being then in the forty-fifth year of his age.

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O GOD, Who, through the merits of blessed Francis, dost magnify Thy church, enriching it anew with spiritual offspring: make us, like him, to disdain the goods of earth, nor at any time to lack the comforting gifts of heaven.

Novena to St. Francis of Assisi

1. GLORIOUS St. Francis, who didst voluntarily renounce all the comforts and riches of thy home to follow more perfectly the life of poverty and abnegation of Jesus Christ: obtain for us, we pray, a generous contempt of all things in this world, that we may secure the true and eternal things of heaven.

Glory be, etc.

2. O glorious St. Francis, who during the whole course of thy life didst continually weep over the passion of the Redeemer, and labor most zealously for the salvation of souls: obtain for us, we pray, the grace of weeping continually over those sins by which we have crucified afresh Our Lord Jesus Christ, that we may attain to be of the number of those who shall eternally bless His supreme mercy.

Glory be, etc.

3. O glorious St. Francis, who, loving above all things suffering and the cross, didst merit to bear in thy body the miraculous stigmata, by which thou didst become a living image of Jesus Christ crucified: obtain for us, we pray, the grace to bear in our bodies the mortifications of Christ, that we may merit one day to receive the consolations which are infallibly promised to all those who now weep.

"If we be dead with Christ Jesus, we shall live also with Him," says the Apostle; "if we suffer, we shall also reign with Him" (2 *Tim.* ii, 11, 12).

Pray for us, St. Francis, that we may obtain the graces and favors we ask for in this novena; pray for us, especially, that we may obtain the grace of perseverance; of a holy death and a happy eternity. Say the *Our Father*, *Hail Mary*, *Glory*, five times.—Pagani.

Prayer to St. Anthony of Padua

TO THEE we have recourse, most powerful worker of miracles, in whose breast burned a sublime fire of charity towards God and the poor.

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To thee, who wast deemed worthy to hold in thy arms the infant Jesus, Who chose to be born poor, to thee, full of confidence, we betake ourselves, that thou mayest pray the good Jesus to have compassion on us in our great tribulations. Oh, obtain for us the favor which we humbly implore! (*Here state the favor needed.*) If thou dost obtain it for us, O glorious St. Anthony, we will offer thee bread for the poor whom thou didst love so greatly on earth.

Our Father, *Hail Mary*, and *Glory*.

His Holiness, Leo XIII, by a rescript of the S. Congr. of Indulgences, May 11, 1897, granted to the faithful who shall recite the above prayer, with an *Our Father*, *Hail Mary*, and *Glory*, etc., an indulgence of one hundred days, one a day.

Thirteen Paters, Aves, and Glorias in Honor of St. Anthony

His Holiness, Leo XIII, by a rescript of the S. Congr. of Indulgences, June 9, 1896, granted to the faithful who shall say thirteen *Paters*, *Aves*, and *Glorias* in honor of St. Anthony of Padua, an indulgence of one hundred days, once a day.

Pious Practice of the Thirteen Tuesdays, or of the Thirteen Sundays

His Holiness, Leo XIII, by a brief of March 1, 1898, granted to the faithful who, on thirteen successive Tuesdays or as many successive Sundays, once only, at any time during the year, shall spend some time in pious meditation, or vocal prayers, or any other works of piety, to the glory of God and in honor of St. Anthony of Padua, on the usual conditions, confession and communion; a plenary indulgence on each of the said Tuesdays or Sundays.

NOTE.—St. Anthony of Padua, of the Order of St. Francis, was by birth a Portuguese. In life, as after death, he worked many miracles, and was famous for learning as well as for holiness. He died at Padua, in north Italy, whence the name by which he is universally known. In 1231, on June 13, when the saint was thirty-six years of age, his brief but brilliant

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apostolate came to a sudden close. After his death, beginning on the day of his burial at Padua, which happened on Tuesday, June 17, so many miracles were wrought through the intercession of St. Anthony, that already in the following year, on May 30, 1232, he was publicly and solemnly declared a saint by Pope Gregory IX.

Aspirations to St. Anthony of Padua to Obtain Various Graces

ST. ANTHONY, we beseech thee, obtain for us the grace that we desire.

St. Anthony, great wonder-worker, intercede for us that God may grant us our request, if it be for the good of our soul.

St. Anthony, be our patron, our protector, and our advocate in life and in death.

St. Anthony, attentive to those who invoke thee, grant us the aid of thy powerful intercession for the grace of holy purity, meekness, humility, obedience, the spirit of poverty, and perfect abandonment to the will of God.

St. Anthony, glory of the Church and hammer of heretics, pray for our Holy Father, our bishops, our priests, our Religious orders, that, through their pious zeal and apostolic labors, infidels, heretics, and all those outside the true Church of Christ may be converted and, united in faith, give greater glory to God.

St. Anthony, servant of Mary, obtain for us greater devotion to the blessed Mother of God.

St. Anthony, obtain for us the grace of perseverance, the grace of a happy death.

Prayer of St. Thomas Aquinas

O MERCIFUL God, grant that I may eagerly desire, carefully search out, truthfully acknowledge, and ever perfectly fulfil all things which are pleasing to Thee, to the praise and glory of Thy name. Amen.

Indulgence of 300 days, each time.—Leo XIII, June 21, 1879.

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Prayer to St. Thomas Aquinas

O BLESSED Thomas, patron of schools, obtain for us from God an invincible faith, burning charity, a chaste life, and true knowledge, through Christ our Lord. Amen.

Indulgence of 100 days, once a day.—Leo XIII, Dec. 14, 1889.

Prayers for a Novena to St. Benedict, Abbot

(*Feast, March 21*)

S1. BENEDICT, *the Father of Western Monks, by birth a Roman, retired in his youth to the solitude of Subiaco, where he founded twelve monasteries and wrote his famous Rule which, in the ages that followed, has been embraced by many hundreds of thousands of Religious. St. Benedict passed the last fourteen years of his life at Monte Cassino, situated between Rome and Naples, where he died, aged 63, A.D. 543, and where, in the celebrated Abbey founded by him, his relics are still venerated. The life of St. Benedict was first written by Pope Saint Gregory the Great* (*March 12*), *a monk of his Order.*

1. BY THAT extraordinary love which you, O great patriarch St. Benedict, evinced for retirement and mortification when you concealed yourself at the age of fifteen in the wilderness, where you were not content to feed solely on roots and to sleep on the bare ground, but also tormented your body with a rough hair-shirt which you wore till your death: obtain for us all the grace to abhor all the pomps and vanities of the seductive world, and to apply ourselves continually to the abnegation of our own will and the mortification of the flesh.

Glory be, etc.

2. By the heroic intrepidity with which you, O great patriarch St. Benedict, despised all the artifices of the devil, who attempted to drive you from your solitude, and by the complete victory which you obtained over your evil imaginations by casting yourself naked amidst

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thorns and briars: obtain for us all the grace to rise superior to all the assaults of the infernal enemy, and to be always ready to endure any evil rather than to stain our souls with a single sin.

Glory be, etc.

3. By the generosity with which you, O great patriarch St. Benedict, pardoned your subjects, who, after having chosen you superior, began to persecute you in the most unworthy manner, even attempting to poison you: obtain for us all the grace to suffer in peace the persecutions and contempt with which it shall please God to visit us during the few days of this our mortal life.

Glory be, etc.

4. By that truly apostolic zeal with which you, O great patriarch St. Benedict, established the faith of Jesus Christ, through the whole neighborhood of Monte Cassino—pulling down the Pagan temples and building up your monasteries—and by that ardent love of God and your neighbor which led you to lay the foundation of that great order which has given to the Church hundreds of saints, and so many distinguished laborers in literature and science, obtain for us the grace to employ our powers for the good of our neighbor. Glory be, etc.

5. By that supernatural light, by which you, great patriarch St. Benedict, revealed to your religious brethren the time at which you would pass to eternity, obtain for us all the grace to be always like you, humble, mortified, and fervent, and that we may receive from God the lights needful to guide us in the way of sanctity, and may continually and diligently seek our eternal salvation.

—Pagani: "Book of Novenas."

Prayers to St. Dominic

I

O Lord Jesus Christ, Who didst found the Church with Thy precious blood, and by the preaching of the apostles didst establish, propagate, and extend it throughout the whole world, and thereafter didst commission the holy patriarch Dominic to adorn, illustrate, and defend it with the splendor of his merits and doctrine; graciously hear the prayers which this apostolic man incessantly offers

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to Thee for the increase of her treasures, both spiritual and temporal. Pater, Ave, Gloria.

II

Most merciful Redeemer, Who didst choose as Thy fellow-laborer for the salvation of souls St. Dominic, who by his zeal, aided by Thy grace, gained over to the Church so many heretics who had been lost to her, and so many sinners who had grieved her by their obstinacy; send, O my God, ever fresh laborers into Thy vineyard to work for Thy glory, and gather in the fruits of eternal life. Pater, Ave, Gloria.

III

O good Jesus, Who didst delight to see St. Dominic prostrate every night before Thy altar, adoring Thee hidden in the Most Holy Sacrament with most lively faith, and offering up, now groans, now prayers, now penances on behalf of the Church, at that time persecuted by her enemies and profaned by her servants; defend this Thy Spouse through the intercession of St. Dominic from the outrages and plots of the infernal enemy of mankind. Pater, Ave, Gloria.

V. Pray for us, St. Dominic.

R. That we may be made worthy of the promises of Christ.

Let us pray

Grant, we beseech Thee, almighty God, that we who are weighed down by the burden of our sins may be raised up by the patronage of Thy blessed confessor Dominic. Through Christ our Lord. Amen.

Indulgence of 100 days, once a day.—Leo XIII, July 21, 1883.

St. Catharine of Siena, Virgin

St. Catharine of Siena, a holy virgin of the Order of St. Dominic, was remarkable not only for the fervor of her religious life, and for the supernatural favors vouchsafed her by almighty God, but also for the great public services she rendered to His Church, especially in bringing about

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the return of the Popes to Rome, after seventy years of exile at Avignon in France. St. Catharine died aged thirty-three, A.D. 1380.

Prayer from the Roman Missal

O ALMIGHTY God, grant we beseech Thee, unto us, who commemorate the passing from this life of Thy blessed virgin Catharine, year by year to keep with rejoicing this her festival, and unceasingly to profit by the great example of virtue she has left us.

Prayers for a Novena to St. Catharine of Siena

1. ST. CATHARINE, fairest and most glorious of the daughters of St. Dominic, by that spirit of prayer, which was your delight from your infancy, obtain for us the love and practice of prayer, and the grace so to converse with God as to become daily more pleasing to Him.

Glory be, etc.

2. By that especial love which you, O great saint, bore to the virtue of purity, consecrating yourself at eight years of age to the Lord by an irrevocable vow, and afterwards by rejecting the most honorable offers of marriage: obtain for us, we pray you, the grace to be always pure in mind and heart, and to detest and abhor everything which could offend in the smallest degree against a virtue so sublime that it raises men to the rank of angels, and makes them most beloved by God.

Glory be, etc.

3. By that spirit of retirement which made you, O great saint, desire to behold no one but your Jesus, who when you were distracted by continual employment in your family, taught you to build a solitude in your heart and keep it at all times filled with thoughts of heaven: obtain for us, we pray, the grace so to love solitude and retirement, however the world may invite us to share its pleasures and its pomps, that our hearts may always turn to God amidst the most dissipating cares which may come upon us in our state of life.

Glory be, etc.

4. By the spirit of penance which taught you to inflict upon yourself, even

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in your earliest years, the most painful mortifications: obtain for us the grace to bear with patience whatever afflictions God may be pleased to order for our good, and to mortify voluntarily all the perverse inclinations of our hearts, and all the unruly desires of our senses, that we may become, in some measure, like our crucified model, Jesus.

Glory be, etc.

5. By that heroic charity which led you, O great saint, to attend and minister with your own hands to the poor sick who had been abandoned by all others in disgust, and for which you were repaid only by insult, rudeness, and persecution: obtain of the Lord for us the grace to be, at all times, equally ready to assist our neighbor in his necessities, and to pardon him generously when he returns only insults for the benefits we confer on him, that we may merit the blessedness promised in this life and the next to meekness and true mercy.

Glory be, etc.

6. By that supernatural light with which you, O great saint, were miraculously enabled to counsel the Roman Pontiff, who came in person to consult you, when you obtained for him a reconciliation with his adversaries, and his return to Rome: obtain for us of the Lord the grace to know, in all our doubts, that which is most conformable to the will of God, and most conducive to the salvation of souls, that in all our actions we may promote the honor of God and the welfare of our neighbor.

Glory be, etc.

7. By that especial devotion which you, O great saint, had to Jesus Christ in the Blessed Sacrament, Who sometimes communicated you with His own hands: obtain for us, we pray you, the grace to feel toward the Blessed Sacrament the most fervent devotion, that we may rejoice to converse with Jesus and receive Him into our bosoms to His honor and glory, and for the salvation of our souls.

Glory be, etc.

St. Catharine, pray for us, that we may obtain what we desire through this novena, if what we ask be pleasing to God and conducive to our eternal salvation.

May the will of God be done!—Pagani.

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Novena to St. Ignatius Loyola

(*Feast, July 31*)

1. O GLORIOUS St. Ignatius, who, on reading the lives of saints, didst resolve to imitate them, renouncing for ever all worldly honors, and seeking nothing but the greater glory of God: obtain for us also an efficacious resolution to practise all divine virtues, and like you, free from all earthly love, to desire nothing but to see Our Lord and Saviour Jesus Christ glorified throughout the whole world.

Glory be, etc.

2. O glorious St. Ignatius, who, resolving to imitate with perfection the poverty, the humility, and the patience of Jesus Christ, didst renounce all the comforts of your home, and didst suffer joyfully the most unjust persecutions: obtain for us the grace of living so detached from all the things of the world, and of enduring so tranquilly all its persecutions, that we may be indeed faithful disciples and true imitators of Jesus Christ.

Glory be, etc.

3. O glorious St. Ignatius, who through your Spiritual Exercises and the instrumentality of your Society hast converted innumerable souls to God, and in a great measure repaired the ruin caused by heresy and evil customs: obtain for us the grace to be always ready to make any sacrifice to convert souls to God, and to promote the glory of His Church; that we also may at length share in that blessedness which is promised to those who hunger and thirst after justice.

Glory be, etc.

4. O glorious St. Ignatius, chosen in the designs of God from eternity to be the founder of the Society of Jesus and the father of innumerable saints, vouchsafe to protect me, to direct me, to pray for me, and to guide my petitions, that I may ask and do only what is according to your maxim: "*Ad majorem Dei gloriam*:" "For the greater honor and glory of God." Obtain for me, also, and for all poor sinners light and salvation through the sacred wounds of Jesus Christ, Our Lord and Saviour. Amen.

Glory be, etc.—Pagani.

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St. Alphonsus Liguori

(*Feast, August 2*)

O GLORIOUS St. Alphonsus, my most beloved protector, thou who hast labored and suffered so much to secure to men the fruits of Redemption, behold the miseries of my poor soul, and have pity on me. Through thy powerful intercession with Jesus and Mary, obtain for me true repentance, together with the pardon of my past faults, a great horror of sin, and strength always to resist temptation. Impart to me, I pray thee, a spark of that ardent charity with which thy heart was ever inflamed; and grant that, imitating thee, I may make the good pleasure of God the only rule of my life. Obtain for me, moreover, a fervent and constant love for Jesus Christ, and a tender and filial devotion to His Mother Mary, together with the grace to pray always, and to persevere in the service of God until my death; so that I may at length join with thee in praising God, and the most blessed Virgin Mary, for all eternity. Amen.

Indulgence of 200 days, once a day.—Leo XIII, June 18, 1887.

Prayer to St. Paul of the Cross

O GLORIOUS St. Paul of the Cross, thou who in meditating on the passion of Jesus Christ didst attain to such a high degree of sanctity on earth and of happiness in heaven, and didst, by preaching the same holy passion, offer to the world a most efficacious remedy for all its evils; obtain for us that we may ever have that passion so deeply engraven on our hearts that we may gather similar fruits in time and in eternity. Amen. Pater, Ave, Gloria.

Indulgence of 300 days, once a day.—Pius X, Sept. 17, 1904.

Prayer to St. Peter Fourier

GLORIOUS St. Peter, lily of purity, example of Christian perfection, model of priestly zeal; by that glory which as a reward of thy merits has been bestowed on thee in heaven, look upon us

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kindly, and come to our assistance before the throne of the Most High. On earth thou didst make this maxim specially thy own, having it ever on thy lips, "Injure no one, give joy to all," and, armed with this, didst spend thy whole life in succoring the wretched, counseling the doubtful, comforting the afflicted, bringing back the strayed to the path of virtue, restoring to Jesus Christ souls redeemed by His precious blood. Now that thou art so powerful in heaven, continue thy labor of helping all, and be to us a watchful protector, so that, freed by thy intercession from temporal evils, and confirmed in faith and charity, we may overcome the snares of the enemies of our salvation, and be able one day with thee to praise and bless Our Lord in paradise for ever.

Amen.

Indulgence of 300 days, once a day.—Leo XIII, May 27, 1897.

Indulgenced Prayers in Honor of St. John the Baptist.

O GLORIOUS St. John the Baptist, of those born of women the greatest of prophets (*Luke* vii. 28); thou, though sanctified from thy mother's womb and most innocent, didst nevertheless will to retire into the desert, there to practise austerities and penance; obtain for us from Our Lord the grace to be detached, at least in the affections of our hearts, from all earthly treasure, and to practise Christian mortification with interior recollection and a spirit of holy prayer. Pater, Ave, and Gloria.

O MOST zealous apostle, who, without working any miracle on others, but solely by the example of thy life of penance and the power of thy words, didst draw after thee crowds, in order to prepare them to worthily receive the Messias, and listen to His heavenly teaching; grant that it may be given to us also, by the example of a holy life and the practice of good works, to lead many souls to God and, above all, those who have been enveloped in the darkness of error and ignorance, and led astray by vice. Pater, Ave, Gloria.

O UNCONQUERED martyr, who for the honor of God and the salvation of souls, didst, with heroic constancy, and at the cost of life itself, with-

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stand the impious Herod, reproving him openly for his bad and dissolute life; obtain for us a brave and generous heart, so that, overcoming all human respect, we may boldly profess our faith, and follow the teaching of our divine master, Jesus Christ. Pater, Ave, Gloria.

V. Pray for us, St. John the Baptist.

R. That we may be made worthy of the promises of Christ.

Let us pray

O God, Who hast made this day worthy of honor in the nativity (commemoration) of St. John, grant to thy people the grace of spiritual joys, and direct the minds of all the faithful into the way of eternal salvation; through Christ our Lord. Amen.

Indulgences: i. 200 days, once a day. ii. 300 days, once a day, during a triduum or novena. iii. Plenary, once during the triduum or novena, or within eight days, on the usual conditions.—Pius X, Jan. 11, 1904.

Prayer to St. John, Apostle and Evangelist

O glorious apostle, who on account of thy virginal purity, wast so beloved by Jesus as to deserve to lay thy head upon His divine breast, and to be left, in His place, as son to His most holy Mother; I beg thee to inflame me with a most ardent love towards Jesus and Mary. Obtain for me from Our Lord that I, too, with a heart purified from earthly affections, may be made worthy to be ever united to Jesus as a faithful disciple, and to Mary as a devoted son, both here on earth and eternally in heaven. Amen.

Indulgence of 200 days, once a day.—Leo XIII, Dec. 8, 1897.

Novena in Honor of St. Vincent de Paul

Indulgences: 300 days, each day; plenary once during the novena, on the usual conditions.—Pius IX, Nov. 26, 1876.

This novena in honor of the saint may be made at any time, and with any form of prayer sanctioned by competent ecclesiastical authority.

Prayer to St. Vincent de Paul

O glorious St. Vincent, heavenly patron of all charitable associations and father of all the unfortunate, who in thy lifetime didst not reject

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anyone who had recourse to thee; see now by how many evils we are oppressed, and come to our assistance. Obtain from Our Lord help for the poor, solace for the sick, consolation for the afflicted, protection for the abandoned, charity for the rich, conversion for sinners, zeal for priests, peace for the Church, tranquillity among nations, and salvation for all. May all feel the effects of thy merciful intercession, so that, sustained by thee in the miseries of this life, we may be able to join thee above, where there will be no more strife, lamentation, or sorrow, but joy, exultation, and beatitude for ever. Amen.

Indulgence of 100 days, once a day.—Leo XIII, June 23, 1885.

Novena to St. Francis de Sales[1]

O GREAT prelate, most blessed saint, model of bishops, the glory of the Church! Thou wast and ever shalt be revered on earth as a man according to God's own heart, and a most perfect imitator of our adorable model, Jesus Christ. Thou wast the champion of the Faith whose zeal extirpated heresy; the ardent victim of charity and docile disciple of that heavenly spirit Who spoke by thy pen, and rendered thy inspired doctrine the treasure of the Church. O good and faithful servant! thou hast now entered into the joy of thy Lord; the divine and holy object of thy love on earth is now thy reward exceedingly great in heaven. O amiable saint, whose tender, compassionate charity was always the refuge of the miserable, despise not our supplications. Since thy conduct on earth toward all thy fellow-creatures, particularly the weakest, marked thee out, like thy beloved Master, as the friend of sinners, show thyself such to us, thy daughters, by obtaining for us the intentions of this novena. Receive us, O great Master of solid perfection! into the number of those whom thou didst form according to the true spirit of the religious state. Teach us those heavenly virtues which thy blessed life, no less than thy word, so constantly inculcated.

[1] Feast on January 29. These prayers to St. Francis de Sales and to St. Jane Frances are from the "Visitation Manual."

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Thou wast one of the most humble of men, though gifted with all that could exalt thee before God and the world; O plant in our hearts that root of every virtue, humility. Thou wast an angel of peace, whose presence alone gave consolation to the most afflicted hearts, and whose heavenly meekness succeeded in gaining the most obdurate sinners; obtain, then, for us, also, that peace of God which surpasseth all understanding; a condescending meekness in our conduct toward our neighbor. But principally teach us thy own favorite lesson of perfect conformity to the will of God, that we may repose tranquilly in the arms of His adorable Providence; that we may cast all our solicitude on God, so as "to ask for nothing and to refuse nothing;" at least to ask for nothing more earnestly than the treasure of His divine love, and to refuse nothing so resolutely as the misfortune of consenting to sin.

Amen.

Prayer to St. Francis

O GLORIOUS St. Francis, model of the interior life, and full of zeal for the salvation of souls! Obtain for me the grace to employ all my faculties, not for my own sanctification alone, but for that of my neighbor also; that continually spreading abroad the sweet odor of Jesus Christ by my words and works, I may attain with thee the blessedness promised to the merciful: "Blessed are the merciful, for they shall obtain mercy;" and that I may one day have a share in the glory which thou dost enjoy in paradise with the angels and saints, where those who edify and instruct to justice shall shine as stars for all eternity (*Dan.* xii. 3).

Prayer for the Order of the Visitation

To Ask for the True Spirit of St. Francis de Sales for His Whole Order

STIR up, we beseech Thee, O Lord, in all Thy Congregation, the spirit which animated the blessed Francis, Thy confessor and pontiff; that, being filled with the same, we may endeavor to love what he loved, and to practise what he taught. Through Christ our Lord. Amen.

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Prayer to Obtain the Protection of St. Francis de Sales

O GREAT St. Francis, glorious apostle of Jesus Christ, seraph of the earth, who didst breathe but for the glory of God; perfect imitator of thy meek and humble Saviour, and devoted child of the holy Mother of God! Deign to receive me among the number of thy special clients; be henceforth my advocate, my counselor, my friend, and my father. Thy prayers, even on earth, were the instruments of innumerable miracles of grace. Oh, vouchsafe to offer one for me, now that their efficacy is so greatly increased in heaven. May my entire conversion now add another to the already countless triumphs of thy charity. Teach me, like thee, to see God in my fellow-creatures; and for His sake to make myself all to all, weeping with them that weep, rejoicing with them that rejoice. May the example of thy wondrous meekness sink into my soul and excite my earnest, persevering efforts to imitate it. Strengthen me, by thy prayers, to pursue the difficult practice of interior mortification, without which I can not hope to possess my soul in peace and patience. Oh, enkindle in my heart one spark of the heavenly fire of charity which glowed in thine! Teach me, like thee, to seek and find my happiness in God, and to feel that it is good to live, to labor, and rejoice in Him alone. Shield me against the many perils which beset my path: watch over my immortal interests, and obtain that my soul may die the death of the just, and my last end be like unto thine. Amen.

Prayer to St. Francis de Sales

(*From the Roman Missal*)

DEUS, qui ad animarum salutem beatum Franciscum confessorem tuum atque Pontificem omnibus omnia factum esse voluisti: concede propitius; ut caritatis tuæ dulcedine perfusi, ejus dirigentibus monitis, ac suffragantibus meritis, æterna

O GOD, Who in order that souls might be saved didst will that blessed Francis should become all things to all men: fill our hearts, we beseech Thee, with that charity which is sweet; so that, guided by his teaching, and having part in his merits, we may

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gaudia consequamur. Per Dominum.

attain to everlasting happiness.

Novena and Prayers to St. Jane Frances de Chantal

O GLORIOUS saint, blessed Jane Frances, who, by thy fervent prayer, attention to the divine Presence, and purity of intention in thy actions, didst attain on earth an intimate union with God, be now our advocate, our mother, our guide in the path of virtue and perfection. Plead our cause near Jesus, Mary, and Joseph, to whom thou wast so tenderly devoted, and whose holy virtues thou didst so closely imitate. Obtain for us, O amiable and compassionate saint, the virtues thou seest most necessary for us; an ardent love of Jesus in the Most Holy Sacrament, a tender and filial confidence in His blessed Mother, and, like thee, a constant remembrance of His sacred passion and death. Obtain also, we pray thee, that our particular intention in this novena may be fulfilled.

V. St. Jane Frances, pray for us,

R. That we may be made worthy of the promises of Christ.

Let us pray

ALMIGHTY and merciful God, Who didst grant blessed St. Jane Frances, so inflamed with the love of Thee, a wonderful degree of fortitude through all the paths of life, and wast pleased through her to adorn Thy Church with a new Religious order; grant, by her merits and prayers, that we, who, sensible of our weakness, confide in Thy strength, may overcome all adversities with the help of Thy heavenly grace, through Jesus Christ our Lord.

Amen.

Prayer to Implore Fidelity to Divine Grace

O GREAT St. Jane Frances! who, to follow the inspirations of the Holy Spirit, when thou wert called to the religious state, didst despise all the ties of nature and of blood; obtain for us also the grace to correspond faithfully with all divine impulses, and to sacrifice to God whatever is most dear and precious to us.

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For Perfect Conformity

O GREAT St. Jane Frances, who didst execute, with the utmost exactness, thy singular and difficult vow to do always what thou didst recognize as most perfect; obtain for us the grace always to aspire to the acquisition of the most sublime sanctity, and never to omit any means which we know may conduce to this end.

Prayer to St. Augustine

O GLORIOUS St. Augustine, our dear holy father, vouchsafe me your blessing; look down upon me with compassion, and obtain for me to be a worthy child of yours. Let me say with a love like that with which your seraphic heart burned for Jesus: "Too late have I known Thee, too late have I loved Thee," so that I may repair my past sinful life by the most ardent, generous love for my divine Spouse, "for many sins are forgiven those who love much." Ask for me a share in your profound humility, that I may ever be little and humble in my own eyes, preferring to be made little account of, in order to resemble Him, Who underwent such deep humiliations for the love of me. Obtain also for me, my beloved holy father, an unbounded courage and confidence, and that the sight of my faults may humble, but not deject me. Make me unchangeably patient and kind to all; at the hour of death may you own me for your child, and may I, in your dear company, praise almighty God for all eternity. Amen.

Prayer to St. Angela Merici, Foundress of the Ursuline Order

MOST blessed St. Angela, who art now in possession of that eternal crown which is promised to those who instruct others unto justice, permit me to have recourse to thee, as to my glorious patroness, and to choose thee for my special advocate before the throne of God. In union with all those happy souls who, under God, are indebted to thee for the glory they now enjoy in heaven, I thank God for having raised thee up to provide for thousands the great blessings of religious instruction.

Glorious patroness, I

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entreat thee, by that lively zeal for God's glory which caused thee to devote thy life to the instruction of the ignorant, to adopt me as thy child, and to obtain for me the grace to profit by thy example, to sanctify my own soul by faithfully performing all my duties for the love of Jesus, and to do what I can by means of prayer and mortification for the salvation of other souls. Procure for me, through thy intercession, a docile heart—a lively horror of sin—sincere love of God and my neighbor—and so great a share in that tender compassion for the poor which distinguished thee, that I may never neglect an opportunity of affording them any spiritual or corporal assistance in my power. Teach me, by thy example, to practise works of mercy, that like thee I may find mercy, and join thee for all eternity in praising and blessing the infinite goodness and mercy of God. Amen.

Collect of St. Angela Merici

(*From the Roman Missal*)

O God, Who didst will that, through blessed Angela, a new company of sacred virgins should flourish in Thy Church; grant that through her intercession we may live a life guileless as that of the angels, and by detaching our hearts from the love of the things of earth be accounted worthy of eternal happiness. Through Jesus Christ our Lord. Amen.

Prayer in Honor of St. Scholastica

(*From the Roman Missal*)

O God Who, to show forth the way of the innocent, didst cause the soul of blessed Scholastica, Thy virgin, to soar upward to heaven in the likeness of a dove: grant that, helped by her merits and prayers, our lives upon earth may be so guileless, that we, too, may become worthy to enter into the joys of that life which is everlasting. Through Jesus Christ our Lord. Amen.

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Prayer to Blessed Julia Billiart

Foundress of the Congregation of the Sisters of Notre Dame of Namur

O BLESSED Julia, admirable example of holiness, with humble confidence we implore thy powerful protection. Obtain for us the forgiveness of our sins and the grace henceforth to despise the things of earth and to turn all our affections to the things of heaven. Cast into our hearts a spark of that divine fire which consumed thine own heart with love of God and zeal for the salvation of souls. Teach us the hymn of praise which was continually on thy lips: "*Ah! How good is the good God!*" Obtain for us also, O blessed Mother, conformity to the holy will of God and the grace of final perseverance, so that we may deserve to share with thee the eternal glory of heaven. Amen.

Prayer in Honor of Blessed Julia

(*From the Roman Missal*)

O GOD, Who didst will that the unconquered love of Thy holy cross should inspire Blessed Julia to enrich Thy Church with a new family for the education of the daughters of the poor: grant, through her intercession, that steadfast endurance of suffering may obtain for us everlasting joy. Who livest and reignest one God, world without end. Amen.

Prayer to Blessed Madeleine Sophie Barat

Foundress of the Society of the Sacred Heart of Jesus

BLESSED Madeleine Sophie, wonderfully chosen by God to make the divine Heart of Jesus known and loved, and ever faithful to that apostolate, accept this day our confidence and prayers in proof of our allegiance. Look upon us kindly and come to our assistance by thy intercession before the throne of the Most High. Guide us in the path of meekness and humility: set our hearts on fire with that zeal with which thine own was devoured: protect us, that we may deserve to see our names written in that most sacred Heart, and to make in it alone our home for time and for eternity. Amen.

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Prayer in Honor of Blessed Madeleine Sophie

(From the Roman Missal)

LORD JESUS CHRIST, Who didst wonderfully grace Blessed Madeleine Sophie with humility and love after the model of Thy sacred Heart, and didst will that a new company of virgins should flower forth through her: make us cling ever to Thy most sacred Heart, and by our imitation of the same find our joy in becoming Thy companions: Who livest and reignest one God, forever and ever. Amen.

Prayer to St. Barbara, Virgin, for a Happy Death

O GOD, Who didst choose St. Barbara to bring consolation to the living and the dying; grant that through her intercession we may live always in Thy divine love, and place all our hopes in the merits of the most sorrowful passion of Thy Son; so that a sinner's death may never overtake us, but that, armed with the sacraments of Penance, the Holy Eucharist, and Extreme Unction, we may be able to pass without fear to everlasting glory. We implore this of Thee through the same Jesus Christ our Lord. Amen.

Indulgence of 100 days, once a day.—Leo XIII, March 21, 1879.

Prayer to St. Juliana Falconieri

O FAITHFUL spouse of Jesus Christ and most humble servant of the Virgin Mary, Mother of sorrows, glorious St. Juliana; at the end of a life entirely spent in the exercise of heroic virtues thou didst undergo one last trial, in that thou couldst not be united in holy Viaticum to thy Beloved by reason of bodily infirmity. But this trial was so acceptable to thy heavenly spouse, Jesus, that He deigned Himself to reward it with an extraordinary miracle; for at thy request Jesus in the Blessed Sacrament was placed on thy virginal breast, and He instantly entered within, leaving outwardly impressed the image of Himself crucified, while with a sweet smile thou didst breathe forth thy soul in his holy embrace. O great saint and my special pa-

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troness, obtain from God, I beseech thee, that like thee I may live a good life and die a holy death; and that being so prepared for the last passage, fortified with the holy sacraments, and invigorated by divine grace, I may finish my days in holiness and be preserved from eternal death.

Indulgence of 200 days, once a day.—Leo XIII, July 20, 1889.

Novena to St. Clara [1]

1. BY THAT spirit of penance which made you take delight in the most rigorous fasts, in the most rigid poverty, and in the most severe mortifications in divesting yourself of all your wealth, and enduring the greatest sufferings that you might live for Jesus Christ alone: obtain for us, O admirable St. Clara, the grace to prefer at all times abjection to glory, poverty, to riches, and mortifications to pleasures, that we may become not in name only, but in deed, true disciples of Jesus Christ.

Glory be, etc.

2. By that ardent charity and lively faith which were your characteristics, and by the wonderful miracles which you performed for the sake of charity: obtain for us all, O admirable St. Clara, that we may at all times put our trust in God alone, and thus be made worthy to receive from His bountiful Providence all that we may need for soul and body.

Glory be, etc.

3. By that especial devotion which you had to Jesus Christ in the Blessed Sacrament, and which caused you to be ravished into ecstasies in His presence, by the fervent prayer which your society made before the sacramental Host, when you were forced to make a precipitate flight before the barbarous Saracens; obtain for us, O admirable St. Clara, the grace to take our delight in frequenting the sacraments, assisting at the holy mysteries, and in paying the most fervent devotion to the most blessed Eucharist: that we may receive consolation during the present life, and attain to the possession of eternal beatitude in heaven.

Glory be, etc.—Pagani.

[1] Feast, August 12.

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Prayer to St. Teresa, Virgin

By St. Alphonsus

O SERAPHIC virgin, St. Teresa, beloved spouse of the Crucified, thou who didst burn with such great love of God while on earth, and now burnest with a still purer and brighter flame in heaven; thou who didst so greatly desire to see Him loved by all men, obtain for me too, I pray thee, a spark of that holy fire, whereby I may oppose the world, creatures, and myself; and grant that all my thoughts, desires, and affections may be ever employed in pursuing, whether in the midst of joys or of sufferings, the will of the supreme Good, Who deserves our unbounded love and obedience. Oh, obtain for me this grace, thou who art so powerful with God, that, like thee, I may be all on fire with divine love. Amen.

Indulgence of 100 days, once a day.—Leo XIII, April 22, 1898.

Blessed Margaret Mary Alacoque

MARGARET MARY was born at Terreau in Burgundy, July 22, 1647. She entered the Order of the Visitation, at Paray-le-Monial in 1671, and was professed the following year. Although favored with supernatural visions and frequently in ecstasies, she was a most obedient Religious and had a perfect thirst for humiliation, which holy passion Our Lord gratified by choosing her to suffer incredible agonies as a victim of penance and reparation for others. She was afflicted with acute physical suffering, and the most bitter spiritual desolation, while her sisters in religion distrusted and ill-treated her. After purifying her by these trials, Jesus appeared to her in numerous visions, displaying to her His sacred Heart, sometimes burning as a furnace, and sometimes torn and bleeding on account of the coldness and sins of men. In 1675 the great revelation was made to her that she, in union with Father de la Colombière, S.J., was to be the chief instrument for instituting the feast of the Sacred Heart and for spreading the devotion to the Sacred Heart throughout the world. Thus Margaret Mary, from the

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disciple was made the apostle of the Heart of Jesus. Soon after saying, "I shall not live much longer, because I have no longer anything to suffer," she died on October 17, 1690. Devotion to the Sacred Heart of Jesus makes the soul grow rapidly in humility, meekness, charity, and in union with its Beloved.

Novena to Blessed Margaret Mary

O BLESSED Margaret Mary, whose wonderful intimacy with Our Lord inspires all thy clients with confidence, exert, we beseech thee, thy influence with His divine Heart in our behalf; excite its compassion for us in our present necessity, and obtain what we are so earnestly seeking and praying for in this novena. How many favors, how many graces, how many conversions thy prayers and penances when on earth drew from that ocean of love and mercy! Be not less zealous now, but let us soon feel the effects of thy powerful mediation with the Sacred Heart of Jesus. Amen.

Our Father, Hail Mary, Glory be to the Father.

Ejaculations

JESUS, meek and humble of heart, make my heart like unto Thine. Indulgence of 300 days, every time.

SWEET Heart of Jesus, be my love. Indulgence of 300 days, once a day.

SWEETEST Heart of Jesus, I implore
That I may ever love Thee more and more.
Indulgence of 300 days, every time.

EUCHARISTIC Heart of Jesus, have mercy on us. Indulgence of 300 days, every time.

DIVINE Heart of Jesus, convert sinners, save the dying, deliver the holy souls from purgatory. Indulgence of 300 days, every time.—Pius X, Nov. 6, 1906.

Ejaculation of Blessed Margaret Mary

O HEART of love, I place all my trust in Thee: for though I fear all things from my weakness, I hope all things from Thy mercies.
Indulgence of 300 days, every time.—Pius X, June 3, 1908.

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O LADY of the Sacred Heart, pray for us.

Indulgence of 100 days, every time.

To the Sacred Heart of Jesus

MY JESUS, I bless Thy most humble Heart; and I give thanks unto Thee, Who in making it my model dost urge me with strong pleadings to imitate it, and also, at the cost of so many humiliations, dost vouchsafe Thyself to point out and smooth for me the way to follow Thee. Fool that I am, how have I wandered far away from Thee! Pardon me, my Jesus! Take away from me all hateful pride and ambition, that with lowly heart I may follow Thee, my Jesus, amidst humiliations, and so gain peace and salvation. Strengthen me, Thou Who canst, and I will ever bless Thy sacred Heart. Turning to Mary, now, and dedicating ourselves to her, and trusting in her Mother's heart, let us pray: By all the virtue of thy most sweet heart obtain for me, great Mother of God, our Mother Mary, a true and enduring devotion to the Sacred Heart of Jesus, thy Son, that, bound up in every thought and affection in union with His Heart, I may fulfil each duty of my state, serving Jesus evermore with readiness of heart, and specially this day.

V. Heart of Jesus, burning with love of us.

R. Inflame our hearts with love of Thee.

LORD, we beseech Thee, let Thy holy Spirit kindle in our hearts that fire of charity which Our Lord Jesus Christ, Thy Son, sent forth from His inmost Heart upon this earth, and willed that it should burn exceedingly. Who liveth and reigneth with Thee, in the unity of the same Holy Spirit, God for ever and ever. Amen.

Blessed Margaret Mary's Act of Consecration to the Sacred Heart

I N.N., give and consecrate to the Sacred Heart of Our Lord Jesus Christ my person and my life, my actions, penances, and sufferings, that my whole being may be devoted to honoring, loving, and glorifying Him.

It is my irrevocable will to be entirely His, and to do everything for His love, renouncing with my whole

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heart whatever might displease Him.

I take Thee then, O most sacred Heart, as the sole object of my love, as the protector of my life, as the pledge of my salvation, as the remedy of my frailty and inconstancy, as the repairer of all the defects of my life, and as my secure refuge in the hour of death.

Be then, O Heart of goodness, my justification before God the Father, and remove far from me the thunderbolts of His just wrath. O Heart of love, I place my whole confidence in Thee. While I fear all things from my malice and frailty, I hope all things from Thy goodness.

Consume, then, in me whatever can displease or be opposed to Thee, and may Thy pure love be so deeply impressed upon my heart that it may be impossible that I should ever be separated from Thee, or forget Thee.

I implore Thee, by all Thy goodness, that my name may be written in Thee, for in Thee I wish to place all my happiness and all my glory, living and dying in very bondage to Thee. Amen.

Indulgence of 300 days, applicable to the souls in purgatory.—Leo XIII, June 1, 1897.

NOTE.—This Consecration, which was the first composed by Blessed Margaret Mary in honor of the Sacred Heart and called by her "*the little Consecration*," possesses the very precious privilege of having been inspired and recommended by Our Lord Himself to His faithful servant.

In a letter to Père Croiset, Blessed Margaret Mary recommends to him to insert in his work upon devotion to the Sacred Heart "*the little Consecration.*" "For," says she, "it comes from Him, and He will not be pleased at its omission."

In several of her letters we again find the same prayer recommended very earnestly to persons in communication with the Blessed Sister. "I send you," she says, "a *little Consecration* to this divine Heart that every one of you may make it in private." (*Letter XXXVII* to Mère de Saumaise, March 2, 1686, Vol. II, p. 3.) And in another to a Religious who asked her advice: "I am sending you a *little Consecration* to wear on your heart with a picture. Have recourse to it on every occasion." (*Letter CXXVI*, Vol. II, p. 313.)

The autograph of this first Consecration is preserved in the monastery of Nevers, along with a picture of the Sacred Heart, sent by the Blessed Sister to Mère de Son-

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deilles, of Moulins, Sept. 15, 1686. It is beneath and on the back of the picture that we read the little prayer written by herself.[1]

Oblation to the Sacred Heart

O Lord Jesus Christ, in union with that divine intention with which Thou didst on earth offer praises to God through Thy sacred Heart, and now dost continue to offer them in all places in the sacrament of the Eucharist, and wilt do so to the end of the world, I most willingly offer Thee, throughout this entire day, without the smallest exception, all my intentions and thoughts, all my affections and desires, all my words and actions, that they may be conformed to the most sacred heart of the blessed Virgin Mary, ever immaculate.

Indulgence of 100 days, once a day.—Leo XIII, Dec. 19, 1885.

Ejaculation

May the Heart of Jesus be loved everywhere.

Indulgence of 100 days, once a day.—Pius IX, Sept. 23, 1860.

Prayer from the Roman Missal in Honor of Blessed Margaret Mary

O Lord Jesus Christ, Who in wondrous wise didst reveal to Blessed Margaret Mary the unsearchable riches of Thy Heart, we beseech Thee, through her merits and example, give unto us, so to love Thee in all things, and above all things, as to deserve to have that same Heart of Thine for our everlasting home.

The Expiatory Sufferings of Blessed Margaret Mary

On the first Friday of every month the Sacred Heart regularly appeared to Blessed Margaret Mary under the form of a blazing sun, which poured its scorching, yet vitalizing rays into her own breast. It was on one of these occasions that she received the following definite commands: (1) She was to communicate as often as she was not forbidden by her Superiors; (2) she was to make a rule of communicating on the first Friday of every month; and (3) she was to be plunged every night between Thursday and Friday into an agony of sadness and desolation,

[1] From the "Sentinel of the Blessed Sacrament," June, 1910.

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which should be a repetition, or rather a reflection, so to speak, within her soul of the terrible woe endured by her Lord in the Garden of Gethsemani; she was to feel as if suffering it together with Him, and she was instructed to rise at eleven, and, falling on her face, to remain prostrate on the ground for an entire hour. By this practice Our Lord gave her to understand that she should bear Him company as if she had been in the Garden of Sorrows when the apostles fell asleep through weariness, and that, whilst thus sweetening for Him some of the bitterness which their conduct had caused in His Heart, she should also implore mercy for sinners.

On several occasions Our Lord condescended to make this elect spouse sympathize in His sorrows, not merely by bringing before her mind, in the form of a mental contemplation, the recollection of what He had undergone, but by so uniting her with Himself and the scenes of His suffering life, that, by a kind of mysterious intercommunion, she became, to adopt St. Peter's expression, a real partaker in the sufferings of Christ (1 *Peter* iv. 13). She participated to an extraordinary degree in that fellowship "of the Cross of Christ" by which, St. Leo says, "we ourselves co-operate in some measure with that which He has achieved for us;" for "if we suffer we shall also reign with Him," writes the apostle Paul (2 *Tim.* ii. 12). The Crucified drew her so closely to Him that His thorns, spear, and nails entered mystically into her own being; she lived, in some sense, which it is beyond the power of human language to explain, the life of the Man-God, as He Himself declared that she should; and not only did she undergo something akin to His pain, but again and again, when He was offended by the sins of others, she was told to appease His anger by suffering with Him, and at the same time by offering up those pains of her own as a mode of intercession for them. Her pains in themselves were worthless; but such is the vicarious force of charity, such is the all-pervading effect of co-membership in that Church which is the "body of Christ," such is the desire of the Head that His virtue should flow through secondary and inferior channels united with Himself, that many souls were restored to favor and

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pardon through Margaret's holy afflictions, whom their Lord would not have forgiven so easily, if at all, had she not thrown her mite of expiation into the treasury of that Heart of Jesus which had inspired and enabled her to present the offerings.

Incidents and revelations of this kind in the life of Blessed Margaret are a luminous commentary upon those deep words of St. Paul, "I fill up those things that are wanting of the sufferings of Christ, in my flesh, for His body, which is the Church" (*Col.* i. 24). "The sufferings of Christ abound in us" (2 *Cor.* i. 5). "We perish not, always bearing about in our body the mortification of Jesus" (2 *Cor.* iv. 10). "I bear the marks of the Lord in my body" (*Gal.* vi. 17). "With Christ I am nailed to the cross" (*Gal.* ii. 19). Speaking of certain nuns who had failed in their duty to Jesus Christ, Margaret Mary says that He told her to charge herself with the burden of restoring them to His favor, and she succeeded; but she adds, "I had to suffer much. Hell itself is not more dreadful than a heart deprived of the love of my beloved."

It is a matter of faith, the denial of which would be heresy, that Christ's sufferings were more than sufficient to redeem the world and atone for every sin that has been or could be committed by man. But it is no less true that Christ, in His own infinite wisdom, makes the application of this redemption and the gift of many graces to individuals dependent upon certain conditions. As incorporation into His Church, faith, hope, charity, prayers, obedience, and sacraments are undoubtedly necessary in order that we may share in the fruits of Christ's meritorious works, so also He makes suffering a means of this participation. If Christ is induced to grant many mercies for others if we pray for them, which He would not have conceded without our prayers, it is not difficult to understand that He may also lay crosses on some members of His Church, in order that He may, in return for that penance, bestow unmerited favors upon others. As it is part of the dispensation of an incarnate God to carry on His kingdom by the aid of "fellow-workers," so it is part of the same dispensation to carry it on by the aid of fellow-sufferers. The

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Church of Christ is "one body," and, as many of the Fathers say, the suffering of Christ and His Church is one, since their life and soul are one. "Christ," writes St. Augustine, "is not only totally in the head, but also totally in the body." Thus the sufferings of His living members are united to His own, even called His own, and therefore possess a special value in His sight. When Saul persecuted the Christians, He did not, says St. Augustine, call them His servants, or even His friends, but Himself: "Saul, Saul, why persecutest thou Me?" As also Jesus Christ delights in utilizing, so to speak, every good work of His own children by drawing it into an exalting fellowship with His own obedience to His heavenly Father, and making it fertile in advantages to the Church at large, so in various ways and degrees He seals the sufferings of others with the stamp of His own sacred cross. And the holier His children are, the more frequently and deeply He invites them to help their brethren by enduring hard sacrifices for their sakes: thus they, like Him, become poor, that others through their poverty may become rich.

Those who regard the redemption of man by Christ as a merely outward payment by Him of a debt due from guilty sinners to God, also regard the pardon of man and the relation that has been established between Christ and him as entirely external. They do not comprehend that the atoning act on the Cross was only the beginning of that mystery of love by which Christ, the second Adam, incorporates us into Himself, so that as the branches live by the very life of the vine, and through the power of that imparted life "bring forth fruit," in like manner the spirit of Jesus dwells in man. The Christian is said by St. Paul to be "a new creature in Christ" (2 *Cor.* v. 17); to have "Christ in him, the hope of glory" (*Col.* i. 27); "the Holy Ghost dwelleth in us" (2 *Tim.* i. 14); and Christ is described as "our life;" not our future life only, but our present life—"Christ, Who is your life," says St. Paul (*Col.* iii. 4). "Abide in Me and I in you," is Our Lord's own command (*John* xv. 4). "Not I, but Christ, liveth in me," is the Apostle's description of himself (*Gal.* ii. 20). "He who is joined to the Lord is one spirit," i.e. one spirit with Christ (1 *Cor.* vi. 17); and

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we are also declared to be "members of His body, of His flesh, and of His bones" (*Eph.* v. 30). Our Lord, moreover, prayed not for the apostles only, but "for them also who through their word shall believe in Me; that all may be one, as Thou, Father, in Me and I in Thee; that they may be one in us . . . that they may be one, as we also are one" (*John* xvii. 20–23). What Catholic language can go beyond these words? This is the true Gospel, and they who believe it recognize the sacred value of the actions and sufferings of those who are vitally united in Jesus Christ. Any other Christianity is a human fiction and not a divine reality.

In further illustration of the peculiar expiatory office which Our Lord frequently charged our saint to fulfil in behalf of others, we may here mention that she suffered in an especial manner during every carnival, on account of the excesses that were then committed; her mental anguish caused always a severe bodily illness; but as soon as Ash Wednesday came, she was well and cheerful. In one of these states of suffering, she was told by Our Lord that "a single holy soul could obtain pardon from God for a thousand sinners."

Sometimes Our Lord, in order to save a soul which was on the point of being lost for ever, would make His servant feel the frightful agony of a reprobate sinner at the point of death; with reference to which she said: "I never experienced anything so horrible; I have no words to explain it."

—From "The Life of Blessed Margaret Mary Alacoque," by the Rev. Charles B. Garside, M.A.

The Archconfraternity of Perpetual Adoration

Under the Patronage of St. Benedict

For the Relief of the Suffering Souls in Purgatory

THE Archconfraternity of Perpetual Adoration under the patronage of St. Benedict for the relief of the suffering souls in purgatory, similar to that already existing under the same title at Lambach, in Austria, was canonically erected in the abbey church of St. John the Baptist, Collegeville, Minnesota, March 28, 1893. His Holiness, Pope Leo XIII, by a

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Rescript of the Sacred Congregation of the Propaganda of May 21, 1893, granted to the confraternity all the indulgences which the Archconfraternity of Lambach enjoys, and raised it to the rank of an *archconfraternity*, with the power of aggregating confraternities with the same name and object, in such a manner that they participate in all its indulgences and privileges.

1. Object of the Archconfraternity

THE characteristics of the archconfraternity are adoration, expiation, and intercession. It affords opportunity to adore the Blessed Sacrament and to succor the souls suffering in purgatory. Hence it endeavors to accomplish two objects:

a. To adore the divine Lord in the sacrament of His love and to make reparation for the many indignities offered this holy sacrament by ungrateful mankind.

The members will, accordingly, strive to honor with all their heart their God and Saviour Jesus Christ in the adorable sacrament, to manifest a most tender and generous devotion to Him and to give expression to this devotion in acts of reverence, such as frequent and worthy reception of the sacraments of Penance and the Holy Eucharist; reverent behavior in church, devout assistance at holy Mass and Benediction, frequent visits to the Blessed Sacrament, zealous attendance at the Forty Hours' devotion, and at processions. They will, in proportion to their means, be solicitous for the cleanliness and adornment of churches, altars, and tabernacles, for the support of the sanctuary lamp; they will assist to remove and prevent everything that tends to decrease the respect due the Most Holy Sacrament; they will make expiation for all the sins committed, especially for the irreverences shown the Blessed Sacrament; they will expiate their own sins and those of others; they will pray for the lukewarm, for the irreverent, for heretics and infidels—for the needs of the Church. The faithful execution of this task is of utmost importance for the spiritual life of every Christian as well as of entire communities, since the Holy Eucharist is the sun of Christianity, the center of our holy religion, the touchstone of genuine piety. The spiritual life of the in-

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dividual will receive its character from the degree of devotion exercised toward the Blessed Sacrament.

b. The release of the souls in purgatory.

For the accomplishment of this object, the members are requested to perform frequent works of piety for the suffering souls and to unite them with the prayers and good works of all other members. Since the holy sacrifice of the Mass is the most excellent and powerful means of refreshing and relieving the souls in purgatory, the priests who are members of the confraternity are requested to offer the holy sacrifice once a year for this intention; the lay members are requested to have one holy Mass celebrated for all the souls in purgatory, in particular for the souls of those who have been members of the confraternity, for those abandoned, for those approaching their release. Those members, however, who are unable to have a holy Mass offered for this end may, instead, assist at a holy Mass, or confess and receive holy communion, or recite the rosary, or perform the Way of the Cross.

All members should earnestly endeavor to gain the indulgences applicable to the souls in purgatory, and to offer them, together with their other good works, for the relief of the suffering souls. The members may be assured that they lay up treasures for time and eternity, if, in proportion to their means, they assist in spreading the confraternity and endeavor to induce others to become members.

By faithfully laboring for the accomplishment of the twofold purpose of the confraternity, the members contribute much to promote the honor and adoration due the most sublime mystery of divine love and at the same time exercise true Christian charity for the benefit of the suffering souls—especially for those most abandoned or most in need of assistance—for those nearest their release —and for the deceased members of the confraternity.

II. The Patron Saint

THE archconfraternity has been placed under the protection of that glorious patriarch of monks, St. Benedict, who was a most devoted servant and fervent adorer of the Blessed Sacrament

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during his whole life. On the day of his death he had himself carried into the church, where he was nourished by the body and blood of Our Lord; then, surrounded by his brethren, in fervent adoration of the Most Holy Sacrament, he gave up his angelic soul into the hands of his Creator.

St. Benedict was also a most devoted friend of the suffering souls in purgatory.

Like the adoration of the Blessed Sacrament, so also has the kindly interest of St. Benedict for the departed become, as it were, hereditary in his Order; for it was by the Benedictine, St. Odilo of Cluny (998), that the solemn commemoration of all the faithful departed was first introduced.

With a particular right, therefore, St. Benedict has been chosen as the patron of the archconfraternity and, as a mark of veneration, the members wear as a badge of membership the blessed medal of St. Benedict, endowed as it is with so many indulgences.

III. Conditions of Membership

ANY Catholic, regardless of age or condition, may be admitted, provided he causes his full name, the name of his parish, and the hour of adoration he has selected —at least one definite hour annually—to be inscribed in the records of the confraternity by its director or by a priest empowered to receive members. Any priest may obtain faculties for validly receiving members by applying to the Director General at St. John's Abbey, Collegeville, Minnesota. Priests thus empowered are obliged (once or twice a year) to report to the director of the archconfraternity the names of members admitted by them during the year. Those received become actual members from the time they are enrolled by the priest who receives them.

No special daily prayer is prescribed to gain the indulgences of the confraternity.

Remarks

1. The selection of the annual hour, or hours of adoration, is left to each one's pleasure. If prevented from making the adoration on the day and at the hour

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selected, it should be made as soon as possible.

2. The prayers to be said during the hour of adoration are left to each one's devotion.

3. The hour of adoration should be made in church; if that is not possible, it should be made at home.

4. These hours of prayer, as also all other rules of the confraternity, are not binding under sin, but certainly the omission of them would entail the loss of many indulgences.

IV. **Spiritual Benefits and Indulgences of the Archconfraternity**

1. BESIDES the general spiritual advantages common to all religious associations, the members of the archconfraternity enjoy many particular benefits: (*a*) The special predilection with which Jesus Christ rewards the devoted servants of His sacred mystery of love; (*b*) the very particular protection of the Mother of divine grace for the lovers of Jesus Christ in the Blessed Eucharist; (*c*) the overflowing riches of that treasury of graces, the most adorable sacramental Host; (*d*) the eternal friendship and gratitude of the suffering souls in purgatory —for these souls, after their entrance into heaven, will certainly remember their generous benefactors, and pray for them to God that they escape the pains of purgatory entirely, or be soon released and enter into the unspeakable joys of heaven; (*e*) the special protection of the most holy Father St. Benedict, the patron of the archconfraternity; (*f*) they partake of all the good works, prayers, and merits of the order of St. Benedict, and of several other Religious Orders, among them the Franciscan, Carmelite, Capuchin, etc., and in particular of the Nuns of the Perpetual Adoration, in life, at the hour of death, and after death; (*g*) they have a part in all the holy Masses said yearly on the altars of the archconfraternity and of the various affiliated confraternities for the living and deceased members.

2. Morever, by the grace of the Apostolic See the members can gain a large number of indulgences.[1]

[1] N. B. For literature on this subject, for medals, etc., write to St. John's Abbey of the Order of St. Benedict, Collegeville, Minn.

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THE JUBILEE MEDAL OF ST. BENEDICT

THIS medal was approved August 31, 1877, by Pope Pius IX, and enriched by him with many indulgences, to commemorate the fourteenth centenary of the birth of St. Benedict. It is struck only by the authority of the archabbey of Monte Cassino.

The medal on the one side shows a cross with letters inscribed on and around it. The letters in the angles of the cross, C. S. P. B. stand for the words: Crux Sancti Patris Benedicti (The cross of holy Father Benedict). On the perpendicular bar of the cross are the letters C. S. S. M. L.—Crux Sacra Sit Mihi Lux (May the holy cross be my light). On the horizontal bar we find N. D. S. M. D., that is, Non Draco Sit Mihi Dux (Let not the dragon be my guide). Around the margin may be seen V. R. S. N. S. M. V. S. M. Q. L. I. V. B., which mean: Vade Retro Satana! Nunquam Suade Mihi Vana; Sunt Mala Quae Libas; Ipse Venena Bibas (Begone, Satan! Suggest not to me thy vanities. 'Tis evil thou profferest, drink thou thy poison). On the other side of the medal is an image of St. Benedict surrounded by the words: Ejus In Obitu Nro. Praesentia Muniamur (At our death may we be protected by his presence).

The faithful habitually carrying this medal can gain a plenary indulgence after receiving the sacraments of Penance and Holy Eucharist, if they visit a church or a public oratory and there pray according to the intention of the Holy Father: on any day of their choice once a year; on the feast of St. Maur (Jan. 15); twice on the feast of St. Scholastica (Feb. 10); three times on the feast of St. Benedict (March 21); on the second Sunday of July, Patronage of St. Benedict; on the anniversary of the dedication of the basilica of Monte Cassino (Oct. 1); on the feast of all saints of the Benedictine Order (Nov. 13); on the feast of St. Gertrude (Nov. 17). Besides, they can gain the so-called Papal indulgences.

TOTIES QUOTIES FOR NOV. 2—ALL SOULS' DAY

By a Decree of the Sacred Congregation of Indulgences dated Feb. 27, 1907, a special privilege was conferred on the habitual wearers of the Jubilee medal. Between First Vespers on Nov. 1 and sunset on Nov. 2, on which the commemoration of the faithful departed is kept, these, after the worthy reception of confession and communion, can gain a plenary indulgence, applicable also to the souls in purgatory, as often as (toties quoties) they visit any church or public oratory and there pray according to the intention of His Holiness, provided for reasons of ill

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health, monastic enclosure, or great distance (at least one Roman mile from their residence) they cannot visit a church or public oratory of the Benedictines.

REMARKS

1. The confession required may be made on Oct. 30, Oct. 31, Nov. 1, or Nov. 2.

2. The communion may be received on Nov. 1 or Nov. 2.

3. These sacraments need not be received in the church or oratory in which the visits are made.

4. Those who habitually confess *once a week* need not make an extra confession, nor those who receive holy communion daily or almost daily.

The Holy Souls in Purgatory

IN THE words of St. Chrysostom Christ is "the victim, which gives solace to the dead"—"Victima dormientibus solatium ferens."

After the death of the Son of God upon the cross His soul descended into that mysterious land where the souls of the just who died before the coming of the Messias were awaiting their deliverance—"To them that dwelt in the region of the shadow of death light is risen" (*Is.* ix. 2).

Daily and hourly Jesus renews the offering of Himself on our altars, that we may live to eternity and that the holy souls may be liberated from the prison of purgatory. St. Augustine says: "There is no doubt that the dead receive help through the prayers of the Church and through the holy sacrifice" (Serm. clxxii.).

Let us not forget the holy souls in purgatory; let us frequently receive holy communion and assist at the holy sacrifice of the Mass for their benefit.

How anxiously must they watch for the hour during which Masses are said, sure at least of the "Memento of the Dead," which will bring refreshment in their pains! St. John Chrysostom dwells frequently in his works upon the close connection which there is between the sacrifice of the Mass and the souls in purgatory, and says that it was not in vain that the apostles enjoined the "Memento of the Dead" in the celebration of the sacred mysteries. They knew the great benefit and utility the souls would derive

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thence. Indeed when all the people are joined together in prayer, and all the assemblage of the priests lift up their hands towards heaven, whilst the adorable sacrifice is being offered on the altar, how can we fail to appease God on behalf of the souls, all praying thus together for them? St. Chrysostom would likewise reprove the tears of those who wept over their dead, bidding them instead of weeping have recourse to the most holy Eucharist and offer prayers and sacrifices for them instead of useless tears.

The tender Heart of Jesus, imprisoned day after day within the narrow limits of His tabernacle, cannot fail to have compassion upon the souls of His children captive in purgatory. Suffering was ever a direct road to His tenderness, and by the plenitude and riches of the means which He has given us for alleviating those especial sufferings (the principal being the application of His own body and blood), we can form some idea of the depth of that compassion which He feels for the afflicted souls and of the joy with which He blesses our efforts in their deliverance.

We often feel that we do nothing for the Lord Whom we love so much—that all our love seems to consist in protestations, that our lives are miserably poor in good works, our progress in virtue almost imperceptible. Here, then, is a way of doing something for Jesus which we know will give Him pleasure—namely, helping to redeem the suffering souls and by our suffrages swelling the ranks of the glorified in heaven. Alas, how often we forget them, these souls, absorbed as we are in the present, in ourselves, our miseries, and our wants! How often we make aimless prayers, which, if applied to them, would bring an ocean of soothing to their pains, and communion without any special intention, which, if offered for them, might be the final suffrage wanting to complete their term of banishment!

Masses are heard, visits are made to the Blessed Sacrament, where we omit altogether to mention them. The holy souls, once in heaven, are not likely to forget those who opened their prison-gates; they, on the contrary, render us a thousandfold for our poor prayers, obtaining us help and graces which we

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should have never dreamed of asking, pushing us, almost in spite of ourselves, along the road to heaven, and, finally, shortening for us, in our turn, our sojourn in that dreary prison whence we helped to release them. Prayer is heard everywhere, and everywhere we should pray, either by thought, word, or action, yet nowhere is prayer so powerful with God as in the presence of the Blessed Sacrament. That a kind of prayer-inspiring atmosphere surrounds the tabernacle is nc effort of imagination or delusion of our senses. Even those who are not within the pale of the Church have felt it, and instances are known (Father Hermann, for one) where involuntarily and unintentionally such persons have dropped on their knees on passing before the Blessed Sacrament, or at the moment of consecration, without being able to account for the sensation which compelled them to do so.

St. Jane de Chantal, once fancying that she could pray with more recollection in the quiet of her own chamber than in the church, was told by her director to put away such a thought as being a temptation, as assistance at holy Mass and public prayers before the Blessed Sacrament were of far greater profit (even when accompanied by constant warfare against distractions and dryness of spirit) than the most fervent private devotions. We may gather from this how greatly we may profit the holy souls by assisting at Mass, visiting the Blessed Sacrament on their behalf, saying the Rosary publicly, offering the prayers of the Church in communion with the faithful, in preference to practising private acts of piety for their sakes to the neglect of the fuller channels to which we might have recourse. Saints have told us, moreover, that it has been revealed to them that the purgatory of some souls who were especially devout to the Blessed Sacrament during life, consists in dwelling near the tabernacles of our churches —a peaceful and consoling purgatory on the one hand, but on the other a purgatory which must enormously increase the pain of loss.

Let us make a resolution of beseeching the holy angels henceforth to help us in our love of the Blessed Sacrament. By the eagerness which they showed in

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serving St. Dominic on account of his making his nocturnal prayer before the tabernacle and by the zeal which they have displayed on innumerable occasions in procuring holy Viaticum for the dying, we may be assured of their power as well as of their desire to assist us. Let us implore them to give us greater devotion, greater purity of mind and heart and the grace (one of those graces which it is their special province to bestow) of light to know the secret faults, those hidden imperfections, which, coiling themselves round the folds of our hearts, unseen by men, undetected by even our director and scarcely acknowledged by ourselves, act as slow poison upon our best motives and holiest intentions.

Let us make to ourselves intercessors also of the souls in purgatory, remembering them whenever we are worshipping before the Blessed Sacrament, in order that we may contribute to the glory of Our Lord, both by their presence at His heavenly court and by the increase of fervor and devotion in ourselves which their gratitude will impetrate on our behalf. Let us choose the "sweet and tender Magdalen" (as St. Catharine of Siena calls the greatest of penitents) for one of our special patrons in our preparations for communion now and at the hour of our death, imitating her fidelity and love, her pious haste in seeking her Lord in the tomb of Joseph of Arimathea and in the little tabernacle of St. Maximin, bringing with us to our communions the sweet spices of her contrition, humility, abhorrence of sin, her absence of human respect, her complete donation of herself to the Jesus Who calls each of us from the recesses of the tabernacle as distinctly as He drew her to His feet in the house of Simon or from the heights of her solitary cavern amidst the mountains of Provence until we are prepared to follow "Jesus risen" in "a life of a new kind, a glorious life, a life in which we avoid all that which has hitherto been an occasion and a cause of sin and death to us . . . a righteous life which renews the soul and leads her to life eternal" (St. Thomas). A life which derives all its nourishment, all its joy, and all its strength from the Blessed Sacrament, which is the plenary effusion of the riches of the love of Jesus Christ, "*effusio divi*

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tiarum amoris Christi" (Conc. Trid)."—Mrs. Ram in Emmanuel.

Devotion to the Souls in Purgatory

THE holy souls suffering in the prison of purgatory are incapable of helping themselves.

Out of the depths of torturing flame they call to us "*Misereminí!*" "*Have pity on us!*"

We have it in our power to help these suffering friends of God. We can do so by prayer, almsdeeds, works of mercy, holy communion, the holy Mass, and *indulgences*, and to do so is certainly an act of charity. Understanding this full well, the saints, without exception, have been most earnest and constant in their efforts to help them. Some of them have made this devotion one of the strong characteristics of their sanctity, and we venture to say that no truly devout or sincere Catholic neglects this spiritual work of mercy.

Even the very poor, in Ireland for instance, and also in this country, make many sacrifices in order to secure for their departed relatives and others the special benefits of the holy Mass. May the same enlightened piety ever remain firmly rooted in the hearts of our people, and may the day never come when they will cease to follow beyond the grave with tender solicitude the souls of those they loved in life.

In praying for the dead and gaining indulgences for them, let us remember that every prayer we say, every sacrifice we make, every alms we give for the repose of the dear departed ones, will all return upon ourselves in hundredfold blessings. They are God's friends, dear to His sacred Heart, living in His grace, and in constant communion with Him; and though they may not alleviate their own sufferings, their prayers in our behalf always avail. They can aid us most efficaciously.

—"Forget-Me-Nots from Many Gardens."

Reflections

1. UNLESS we do penance while we live, what is there for us but many years to be spent in that dark, unprofitable, unmeritorious prison of purgatory, while the spots are being slowly burned out?

—Fr. Dignam, S.J.

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2. There are revelations which speak of some who are in purgatory, but have no fire. They languish patiently detained from God, and that is enough chastisement for them. There are revelations, too, which tell of multitudes who are in no local prison, but abide their purification in the air, or by their graves, or near altars where the Blessed Sacrament is, or in the rooms of those who pray for them, or amid the scenes of their former vanity and frivolity. If silent suffering—sweetly, gracefully endured—is a thing so venerable on earth, what must this region of the Church be like? Compared with earth, its trials, doubts, exciting and depressing risks, how much more beautiful, how much more desirable, that still, calm, patient realm over which Mary is crowned as queen and Michael is the perpetual ambassador of her mercy!—Father Faber.

3. "As you measure to others," says our blessed Saviour, "it shall be measured to you again." Now, what would you wish to be done for you if in purgatory? Surely you would not like to be forgotten—to have no longer a share in the prayers of the faithful. To escape so great a misery, which is often an effect of divine justice on such as have had no charity for the deceased, be very earnest to-day in your supplications for those poor souls who have none to pray for them.

—"Forget-Me-Nots."

4. The venerable Sister Paula of St. Teresa was a Dominican nun of the convent of St. Catherine in Naples. One day, being in prayer, she was transported in spirit to purgatory, where she saw a great number of souls plunged in flames. Close to them she saw our divine Lord, attended by His angels, who pointed out, one after the other, several souls that He desired to take to heaven, whither they ascended in transports of delight. At this sight the servant of God, addressing herself to her divine spouse, said to Him: "O my beloved Lord, why this choice among such a vast multitude?" "I have released," He deigned to reply, "those who during life performed great acts of charity and mercy, and who have merited that I should fulfil My promise in their regard, *Blessed are the merciful, for they shall obtain mercy.*"

—"Forget-Me-Nots."

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The Gregorian Masses

For the Release of the Souls in Purgatory

POPE St. Gregory the Great (590–60), the first Pontiff of that name, tells us in his "*Dialogues*" that he caused thirty Masses to be said on thirty consecutive days for the repose of the soul of Justus, a monk who had died in his convent of St. Andrew on Mount Coelius, where the church of St. Gregory now stands. At the end of the trental the deceased appeared to his brother Copiosus who, in quality of physician, had assisted him in his last illness, and announced to him that he had been delivered from the flames of purgatory.

Copiosus went at once to the convent to tell the brethren. The latter having carefully counted the days, found that this had happened on exactly the thirtieth day on which the Holy Sacrifice had been offered for Justus. Now Copiosus did not know anything about these thirty Masses celebrated for his brother, nor did the monks know anything of the apparition which Copiosus had just had. On comparing notes, it was found that the thirtieth Mass and the apparition coincided, and it was evident that the deceased had been delivered from his sufferings by the merits of the Holy Sacrifice.

With regard to the foregoing fact, the Bollandists tell us that on the thirtieth day St. Gregory was assured of the deliverance of the soul of Justus. An inscription, also, in the church of SS. Andrew and Gregory, erected in the ancient dwelling of the Holy Pontiff, on Mount Coelius, Rome, confirms the fact. St. Gregory was instructed by a revelation upon the efficacy of these thirty Masses.

The obligation of having the thirty Gregorian Masses for every deceased member may be found in the Constitutions or other writings of most Religious Orders. The Carmelites, Dominicans, and Visitandines still follow this custom. The Dominican Missal has, in a very old edition, special prayers for the Gregorian Masses.

St. Vincent Ferrer had a trental celebrated for his sister, whom he saw delivered from purgatory by these Masses.

We subjoin a few que-

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tions put to the Sacred Congregation of indulgences regarding the celebration of the Gregorian Masses, along with the answers given to them.

A Decree regarding these Masses was issued January 14, 1889.

Q. Is it necessary that the Masses called *Gregorian* be celebrated in memory of St. Gregory, without, however, making commemoration of the saint?

A. They need not be said in memory of St. Gregory.

Q. Must the thirty Masses, called *Gregorian*, be said by the same priest?

A. There is no obligation that they be said by the same priest.

Q. Must they be said for one soul alone, without any other special intention?

A. The Masses should be said *exclusively* for the soul whose deliverance from the pains of purgatory is especially solicited from the divine mercy.

Q. Should they be said on thirty consecutive days without interruption?

A. Yes; for thirty days without interruption.

Q. Must they be said at the same altar?

A. No; they may be said at different altars.

Many are astonished that thirty Masses said consecutively can obtain grace which cannot be obtained by a greater number. But God alone knows the reason of this. What is certain is that the custom of offering prayer for thirty days for the dead without interruption dates back to the remotest antiquity. We read in Holy Scripture that the Jewish people wept and prayed for thirty days after the death of Moses and Aaron, respectively. St. Gregory revived this custom, and the *revelation* given him, as we have stated, confirmed him in the idea that he was acting rightly.

Pope Benedict XIII extolled the pious practice of these Masses, in one of the thirty sermons that he preached on purgatory, in 1720, in the cathedral of Benevento, of which he was then archbishop. He says: "The reason of the special utility of this custom lies in the merits of St. Gregory who, then a monk, obtained by the great efficacy of his prayers the satisfactory virtue for these thirty Masses."

It would be very conformable to the end proposed if the thirty Gregorian Masses were celebrated

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at a privileged altar, when that is possible. Their efficacy would then be more highly guaranteed.

On August 24, 1888, the Sacred Congregation of Indulgences declared that these thirty Masses *cannot be said for the living*. These thirty Masses, moreover, cannot always be *Masses of requiem*, since in the course of thirty consecutive days, Sundays and certain other days occur on which it is not permitted to say *Requiem Masses*. The only essential on this point is that, during *thirty consecutive days*, Mass be offered for the soul whose deliverance is demanded (*Ferraris*, L. c. v. *Missae Sacrificium*, art. 14, no. 27).

Even on days when a Mass of *Requiem* is permitted, the obligation of the Gregorian Masses is rigorously satisfied by saying the Mass of the day, because neither the custom introduced by St. Gregory nor the decisions of the Church already cited make a Mass of *Requiem* an essential condition. Such a Mass, however, seems more appropriate to the end in view, by reason of its special prayers for the dead. If the *three last days of the Holy Week* fall in the course of the *trental*, they do not constitute any interruption (on account of the precept of the Church), provided that, immediately after, the celebration of the thirty Masses be continued (Benedict XIV, *Instit.* 34, No. 22).

—"The Lamp," Nov. 1912.

Petition for the Holy Souls in Purgatory

O my God, I recommend to Thy clemency the holy souls in purgatory, and especially those to whom I am most indebted by the bond of charity or of justice; and chiefly I implore Thee in behalf of those who, during their life, were most devout to the Blessed Sacrament; and those who have most loved the Blessed Virgin. For this I offer Thee, my good Jesus, Thy wounds, Thy agony, Thy death, and all the merits of Thy most bitter passion. These holy souls love Thee and desire most ardently to be united with Thee. Hear, then, dear Lord, and grant this my prayer in their behalf, which I present to Thee in the words of Thy holy Church: "*Requiem æternam dona eis, Domine, et lux perpetua luceat eis.*"

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—"Eternal rest give unto them, O Lord, and let perpetual light shine upon them."

Requiescant in pace. Amen.

May they rest in peace. Amen.

N.B.—Pity the poor souls and recite for their relief some *indulgenced* prayers and ejaculations.

Prayers for Nine or Seven Days for the Poor Souls

Indulgences: i. 300 days, each day; ii. Plenary, during the period on the usual conditions. Any form of prayers for the holy souls, sanctioned by competent ecclesiastical authority, may be used.—Pius IX, Jan. 5, 1849.

Prayers on Behalf of the Poor Souls in Purgatory for Each Day of the Week

Sunday

O LORD GOD almighty, I pray Thee, by the precious blood which Thy divine Son Jesus shed in the garden, deliver the souls in purgatory, and especially that soul amongst them all which is most destitute of spiritual aid; and vouchsafe to bring it to Thy glory, there to praise and bless Thee for ever. Amen. *Pater, Ave, De profundis.*

Psalm cxxix

DE PROFUNDIS clamavi ad te, Domine: * Domine, exaudi vocem meam.

Fiant aures tuæ intendentes * in vocem deprecationis meæ.

Si iniquitates observaveris, Domine: * Domine, quis sustinebit?

Quia apud te propitiatio est: * et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus: * speravit anima mea in Domino.

OUT of the depths I have cried unto Thee, O Lord: Lord, hear my voice.

Let Thine ears be attentive: to the voice of my supplication.

If Thou, O Lord, wilt mark iniquities: O Lord, who shall stand it?

For with Thee there is mercy: and by reason of Thy law I have waited on Thee, O Lord.

My soul hath waited on His word: my soul hath hoped in the Lord.

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A custodia matutina usque ad noctem * speret Israel in Domino.
Quia apud Dominum misericordia, * et copiosa apud eum redemptio.
Et ipse redimet Israel * ex omnibus iniquitatibus ejus.

V. Requiem æternam * dona eis, Domine.
R. Et lux perpetua luceat eis.

From the morning watch even unto night: let Israel hope in the Lord.
For with the Lord there is mercy: and with Him is plenteous redemption.
And He shall redeem Israel: from all his iniquities.

V. Eternal rest give to them, O Lord.
R. And let perpetual light shine upon them.

Monday

O Lord God almighty, I pray Thee, by the precious blood which Thy divine Son Jesus shed in His cruel scourging, deliver the souls in purgatory, and that soul especially amongst them all which is nearest to its entrance into Thy glory; that so it may forthwith begin to praise and bless Thee for ever. Amen. *Pater*, *Ave*, *De profundis*.

Tuesday

O Lord God almighty, I pray Thee, by the precious blood which Thy divine Son Jesus shed in His bitter crowning with thorns, deliver the souls in purgatory, and in particular that one amongst them all which would be the last to depart out of those pains, that it may not tarry so long a time before it come to praise Thee in Thy glory and bless Thee for ever. Amen. *Pater*, *Ave*, *De profundis*.

Wednesday

O Lord God almighty, I pray Thee, by the precious blood which Thy divine Son Jesus shed in the streets of Jerusalem, when He carried the cross upon His sacred shoulders, deliver the souls in purgatory, and especially that soul which is richest in merits before Thee; that so, in that throne of glory which awaits it, it may magnify Thee and bless Thee for ever. Amen. *Pater*, *Ave*, *De Profundis*.

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Thursday

O LORD GOD almighty, I pray Thee, by the precious body and blood of Thy divine Son Jesus, which He gave with His own hands upon the eve of His passion to His beloved apostles to be their meat and drink, and which He left to his whole Church to be a perpetual sacrifice and the life-giving food of His own faithful people, deliver the souls in purgatory, and especially that one which was most devoted to this mystery of infinite love, that it may with the same Thy divine Son, and with Thy holy Spirit, ever praise Thee for Thy love therein in eternal glory. Amen. *Pater*, *Ave*, *De profundis*.

Friday

O LORD GOD almighty, I pray Thee, by the precious blood which Thy divine Son shed on this day upon the wood of the cross, especially from His most sacred hands and feet, deliver the souls in purgatory, and in particular that soul for which I am most bound to pray; that no neglect of mine may hinder it from praising Thee in Thy glory and blessing Thee for ever. Amen. *Pater*, *Ave*, *De profundis*.

Saturday

O LORD GOD almighty, I beseech Thee, by the precious blood which gushed forth from the side of Thy divine Son Jesus, in the sight of, and to the extreme pain of His most holy Mother, deliver the souls in purgatory, and especially that one amongst them all which was the most devout to her; that it may soon attain unto Thy glory, there to praise Thee in her, and her in Thee, world without end. Amen. *Pater*, *Ave*, *De profundis*.

Indulgence of 100 days, once a day.—Leo XII, Nov. 18, 1826.

Indulgences for the Month of November

i. Seven years and seven quarantines, each day. ii. Plenary, once during the month. Any daily devotions for the holy souls, public or private, will suffice.—Leo XIII, Jan. 17, 1888.

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Devotion to the Five Wounds on Behalf of the Poor Souls in Purgatory

GO BEFORE our actions, we beseech Thee, O Lord, with Thy inspiration, and follow after them with Thy help, that every prayer and work of ours may begin from Thee and through Thee be likewise ended. Through Christ our Lord. Amen.

Eternal rest give unto them, O Lord, and let perpetual light shine upon them.

I. WE OFFER unto Thee, O eternal Father, Father of mercies, for those souls so dear to Thee in purgatory, the most precious blood shed on Calvary from the wound in the left foot of Jesus Thy Son, our Saviour, and the sorrow of Mary, his most loving Mother, in beholding it. *Pater*, *Ave*, *Requiem æternam* (Eternal rest, etc.).

II. WE OFFER unto Thee, O eternal Father, Father of mercies, for those souls so dear to Thee in purgatory, the most precious blood shed on Calvary from the wound in the right foot of Jesus Thy Son, our Saviour, and the sorrow of Mary, His most loving Mother, in beholding it. *Pater*, *Ave*, *Requiem æternam*.

III. WE OFFER unto Thee, O eternal Father, Father of mercies, for those souls so dear to Thee in purgatory, the most precious blood shed on Calvary from the wound in the left hand of Jesus Thy Son, our Saviour, and the sorrow of Mary, His most loving Mother, in beholding it. *Pater*, *Ave*, *Requiem æternam*.

IV. WE OFFER unto Thee, O eternal Father, Father of mercies, for those souls so dear to Thee in purgatory, the most precious blood shed on Calvary from the wound in the right hand of Jesus Thy Son, our Saviour, and the sorrow of Mary, His most loving Mother, in beholding it. *Pater*, *Ave*, *Requiem æternam*.

V. WE OFFER unto Thee, O eternal Father, Father of mercies, for those souls so dear to Thee in purgatory, the most precious blood

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and water flowing on Calvary from the pierced side of Jesus Thy Son, our Saviour, and the sorrow of Mary, His most loving Mother, in beholding it. *Pater, Ave, Requiem æternam.*

Let us pray

AND now to give greater value to our feeble prayers, turning to Thee, most loving Jesus, we humbly pray Thee Thyself to offer to the eternal Father the sacred wounds of Thy feet, hands, and side, together with Thy most precious blood, and Thy agony and death; and do thou also, Mary, Virgin of sorrows, present, together with the most sorrowful passion of thy well-beloved Son, the sighs, tears, and all the sorrows suffered by thee through His sufferings, so that through their merits the souls who suffer in the most ardent flames of purgatory may obtain refreshment, and, freed from this prison of torment, may be clothed with glory in heaven, there to sing the mercies of God for ever. Amen.

Absolve, O Lord, the souls of all the faithful departed from every bond of sin, so that by Thy aid they may deserve to escape the judgment of wrath, and come to the enjoyment of beatitude in eternal light.

V. Eternal rest give unto them, O Lord.

R. And let perpetual light shine upon them.

V. From the gate of hell.

R. Deliver their souls, O Lord.

V. May they rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray

O GOD, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed the remission of all their sins, that through pious supplications they may obtain the pardon they have always desired. Who livest and reignest world without end. Amen.

Eternal rest, etc.

Indulgence of 200 days, once a day.—Leo XIII, Sept 15, 1888.

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O my Jesus, by that copious sweat of blood with which Thou didst bedew the ground in the garden, have mercy on the souls of my nearest relations who are suffering in purgatory. *Pater, Ave, Requiem æternam.*

O my Jesus, by that cruel scourging which Thou didst suffer, bound to the column, have pity on the souls of my other relations and friends who are suffering in purgatory. *Pater, Ave, Requiem æternam.*

O my Jesus, by that crown of sharpest thorns which pierced Thy sacred temples, have mercy on that soul which is most neglected and least prayed for, and on that soul which is furthest from being released from the pains of purgatory. *Pater, Ave, Requiem æternam.*

O my Jesus, by those sorrowful steps which Thou didst take with the cross on Thy shoulders, have mercy on that soul which is nearest to its departure from purgatory; and by the pains which Thou didst suffer together with Thy most holy Mother Mary, when Thou didst meet her on the road to Calvary, deliver from the pains of purgatory those souls who were devout to this beloved Mother. *Pater, Ave, Requiem æternam.*

O my Jesus, by Thy most holy body stretched on the cross, by Thy most holy hands and feet pierced with hard nails, by Thy most cruel death, and by Thy most holy side laid open with a lance, have pity and mercy on those poor souls; free them from the awful pains they suffer, call and admit them to Thy most sweet embrace in paradise. *Pater, Ave, Requiem æternam.*

O holy souls, tormented in most cruel pains, as one truly devoted to you I promise never to forget you, and continually to pray to the Most High for your release. I beseech you to respond to this offering which I make to you, and obtain for

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me from God, with Whom you are so powerful on behalf of the living, that I may be freed from all dangers of soul and body; I beg both for myself and for my relations and benefactors, friends and enemies, pardon for our sins, and the grace of perseverance in good, whereby we may save our souls. Set us free from all misfortunes, miseries, sicknesses, trials, and labors. Obtain for us peace of heart; assist us in all our actions; succor us promptly in all our spiritual and temporal needs; console and defend us in our dangers. Pray for the supreme Pontiff, for the exaltation of holy Church, for peace between nations, for Christian princes, and for tranquillity among peoples; and obtain that we may one day all rejoice together in paradise. Amen.

Indulgence of 100 days, once a day.—Leo XIII, Dec. 14, 1889.

I

All Souls' Day

A PLENARY indulgence, *toties quoties*. This indulgence, like that of the Portiuncula, may be gained as often as a person visits a church or public chapel of the Benedictines, whether monks or nuns, between first Vespers on Nov. 1 and sunset on Nov. 2. Communities and those dwelling with them may use a semipublic chapel.

Those who wear a duly blessed medal of St. Benedict and are hindered from visiting a church or public chapel of the Benedictines by infirmity, enclosure, or distance (more than a mile), may gain the same indulgence by visiting any church or public chapel.—Pius X, Feb. 27, 1907; Sept. 2 and 11, 1907.

II

Prayer for the Dead

REQUIEM æternam dona eis, Domine.

R. Et lux perpetua luceat eis.

ETERNAL rest give unto them, O Lord.

R. And let perpetual light shine upon them.

Indulgence of fifty days, each time.—Leo XIII, March 22, 1902.

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Versicle and Responses for the Dead

REQUIEM æternam dona eis, Domine.
R. Et lux perpetua luceat eis.
V. Requiescant in pace.
R. Amen.

ETERNAL rest give unto them, O Lord.
R. And let perpetual light shine upon them.
V. May they rest in peace.
R. Amen.

Indulgence of 300 days, each time, applicable only to the dead.—Pius X, Feb. 13, 1908.

OH! YE who mourn some beloved dead,
Remember well what only can avail
The souls departed to the shadow land;
Let sacrifice for such be duly made:
Let pious offerings to high heaven plead;
Let prayers and alms your faithfulness attest;
'Tis thus your love will soar above the tomb,
And weave a wreath to crown your holy dead.
—"Forget-Me-Nots."

To Our Blessed Lady for the Souls in Purgatory

O TURN to Jesus, Mother! turn,
And call Him by His tenderest names;
Pray for the holy souls that burn
This hour amid the cleansing flames.

Ah! they have fought a gallant fight,
In death's cold arms they persevered;
And after life's uncheery night,
The harbor of their rest is neared.

In pains beyond all earthly pains,
Favorites of Jesus, there they lie,
Letting the fire wear out their stains,
And worshipping God's purity.

Spouses of Christ they are, for He
Was wedded to them by His blood
And angels o'er their destiny
In wondering adoration brood.

They are the children of thy tears;
Then hasten, Mother! to their aid;

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In pity think each hour appears
An age while glory is delayed.

Pray, then, as thou hast ever prayed;
Angels and souls all look to thee;
God waits thy prayers; for He hath made
Those prayers His law of charity.

—Father Faber.

St. Philip Neri and the Poor Souls

ST. PHILIP NERI had a very tender devotion for the souls in purgatory. His great attraction was to pray for those whose consciences he had directed during life. In his opinion, a father's charity ought to follow them to eternity, because real charity, says St. Paul, never falleth away. He avowed that many of his spiritual children appeared to him after their death, to request his prayers or to thank him for those he had said in their favor.

We are also assured by him that he obtained by the aid of these poor souls very many graces. He himself appeared to a holy Religious, crowned with glory in the midst of a beautiful procession. The Religious, encouraged by the friendly and meek air with which the saint regarded him, asked who were the happy beings that surrounded him. St. Philip answered they were the souls whom he had helped during his life in this world, and who had been delivered from purgatory by his prayers. He added that they had met him at his death and introduced him into the kingdom of the blessed.—"Forget-Me-Nots."

The Holy Souls

JESU! by that shuddering dread which fell on Thee;
Jesu! by that cold dismay which sickened Thee;
Jesu! by that pang of heart which thrilled in Thee;
Jesu! by that mount of sins which crippled Thee;
Jesu! by that sense of guilt which stifled Thee;
Jesu! by that innocence which girdled Thee;
Jesu! by that sanctity which reigned in Thee;
Jesu! by that Godhead which was one with Thee;
Jesu! spare those souls which are so dear to Thee;
Who in prison, calm and patient, wait for Thee;
Hasten, Lord, their hour,

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and bid them come to Thee,
To that glorious home, where they shall ever gaze on Thee.

—Cardinal Newman.

Litany of the Faithful Departed [1]

LORD, have mercy.
Christ, have mercy.
Lord, have mercy.

Ancient of days, Thy servants meet
To bow before Thy mercy seat,
Thou Father, Son, and Paraclete.
Miserere, Domine.

Have mercy, Lord, on all who wait
In place forlorn and lonely state,
Outside Thy peaceful palace gate.
Miserere, Domine.

These were the work of Thine own hands,
Thy promise sure forever stands;
Release them, Lord, from pain and bands.
Miserere, Domine.

Lord Jesus, by Thy sacred name,
By Thy meek suffering and shame,
Preserve these souls from cruel flame.
Miserere, Domine.

By sweat of blood and crown of thorn,
By cross to Calvary meekly borne,
Be Thou to them salvation's horn.
Miserere, Domine.

By Thy five wounds and seven cries,
By pierced Heart and glazing eyes,
By Thy dread, awful sacrifice,
Miserere, Domine.

When here below are lifted up
The sacred Host and blessed cup,
Soon with Thee, Lord, may each one sup.
Miserere, Domine.

By Raphael's powers and Michael's might,
By all the ordered ranks of light,
Battalions of the infinite,
Miserere, Domine.

By martyrs' pangs and triumph-palm,
By saints' strong faith, confessors' psalm,
By Mary's name, like Gilead's balm,
Miserere, Domine.

These souls forlorn, Redeemer blest,

[1] By the Rev. Frederick George Lee, D.D.

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Never denied Thee, but confest,
Grant them at last eternal rest.
Miserere, Domine.

On earth they failed from day to day,
Oft stumbling on the narrow way,
Yet put their trust in Thee for aye.
Miserere, Domine.

Let their chill desolation cease,
Thy mercy shed and give release,
Then grant them everlasting peace.
Miserere, Domine.

Here months and years now come and go,
With summer gleam and winter snow;
Let fall Thy dew and grace below.
Miserere, Domine.

Flowers fade and wither; such their doom,
Men fail and find the gaping tomb:
With Thee Thy gardens ever bloom.
Miserere, Domine.

Vision of peace so calm and bright,
After a long and darksome night,
Clothe them with everlasting light.
Miserere, Domine.

For these poor souls who may not pray—
For gone is their probation day—
We plead Thy cross and humbly say,
Miserere, Domine.

Jesus, for Thee they keenly long,
To company with saintly throng,
And, ransomed, sing the new glad song.
Miserere, Domine.

May they with saints in glory shine,
Joined with angelic orders nine;
Link them with Thee in joys divine.
Miserere, Domine.

Enter may they through heaven's door,
To walk in white on yonder shore,
Forever, Lord, for evermore!
Miserere, Domine.

Remember all their sighs and tears,
One day with Thee a thousand years;
Give peace, O Lord, and calm their fears!
Miserere, Domine.

As pants the hart for cooling spring,
As bird flies home with wearied wing,
Homeward they turn, Lord, homeward bring.
Miserere, Domine.

—From "Ave Maria," Notre Dame, Ind.

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Intercession for the Departed

YE souls of the faithful,
Who sleep in the Lord,
But as yet are shut out
From your final reward!
Oh! would I could lend you
Assistance to fly
From your prison below,
To your palace on high!

O Father of mercies!
Thine anger withhold;
These works of Thine hand
In Thy mercy behold;
Too oft from Thy path
They have wandered aside;
But Thee, their creator,
They never denied.

O tender Redeemer!
Their misery see;
Deliver the souls
That were ransomed by Thee;
Behold how they love Thee,
Despite of their pain;
Restore them, restore them
To favor again.

O spirit of grace!
O Consoler divine!
See how for Thy presence
They longingly pine;
Ah then, to enliven
Their sadness, descend!
And fill them with peace,
And with joy in the end.

O Mother of mercy!
Dear Mother in grief!
Lend thou to their torments
A balmy relief;
Attemper the rigor
Of justice severe;
And soften their flame
With a pitying tear.

Ye patrons! who watched
O'er their safety below;
Oh! think how they need
Your fidelity now;
And stir all the angels
And saints of the sky
To plead for the souls
That upon you rely.

Ye friends, who once sharing
Their pleasures and pain,
Now haply already
In paradise reign!
Oh, comfort their hearts
With a whisper of love;
And call them to share
In your pleasures above!

O fountain of goodness!
Accept our sighs;
Let Thy mercy bestow
What Thy justice denies;
So may Thy poor captives,
Released from their woes,
Thy praises proclaim
While eternity flows.

All ye, who would honor
The saints and their Head,
Remember, remember,
To pray for the dead;
And they, in return,
From their misery freed,
To you will be friends
In the hour of need.

—*Anon.*

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Litany and other Prayers for a Happy Death

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven. Have mercy on us.
God, the Son, Redeemer of the world. Have mercy on us.
God, the Holy Ghost. Have mercy on us.
Holy Trinity, one God. Have mercy on us.
Holy Mary,[1]
All ye holy angels and archangels,
Holy Abraham,
St. John the Baptist,
St. Joseph,
All ye holy patriarchs and prophets,
St. Peter,
St. Paul,
St. Andrew,
St. John,
St. Jude,
All ye holy apostles and evangelists,
All ye holy disciples of Our Lord,
All ye holy innocents,
St. Stephen,
St. Lawrence,
All ye holy martyrs,
St. Sylvester,
St. Gregory,
St. Augustine,
St. Basil,
St. Ambrose,
St. Francis de Sales,
St. Vincent de Paul,
St. Aloysius,
St. Stanislaus,
All ye holy bishops and confessors,
St. Benedict,
St. Dominic,
St. Francis of Assisi,
St. Ignatius,
St. Philip Neri,
St. Camillus de Lellis,
St. John of God,
All ye holy monks, hermits, and founders of Religious Orders,
St. Mary Magdalen,
St. Lucy,
St. Scholastica,
St. Teresa,
St. Catharine,
St. Clara,
St. Ursula,
St. Angela Merici,
St. Jane Frances de Chantal,
St. Barbara,
All ye holy virgins and widows,
All ye saints of God, intercede for us.
Be merciful unto us. Spare us, O Lord.
Be merciful unto us. Hear us, O Lord.
From Thine anger,[2]
From an evil death,
From the pains of hell,
From all evil,
From the power of the devil,

[1] Pray for us.

[2] O Lord, deliver us.

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By Thy nativity,[1]
By Thy cross and passion,
By Thy death and burial,
By Thy glorious resurrection,
By the grace of the Holy Ghost the Comforter,
In the day of judgment,
We sinners, beseech Thee, hear us.
That Thou wouldst spare us,[2]
That Thou wouldst vouchsafe to bring us unto true repentance,
That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed,
Lamb of God, Who takest away the sins of the world, *Spare us, O Lord.*
Lamb of God, Who takest away the sins of the world, *Graciously hear us, O Lord.*
Lamb of God, Who takest away the sins of the world, *Have mercy on us.*
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

Let us pray

DIVINE Jesus, incarnate Son of God, Who for our salvation didst vouchsafe to be born in a stable, to pass Thy life in poverty, trials, and misery, and to die amid the sufferings of the cross, I entreat Thee in the hour of my death, say to Thy divine Father: "*Father, forgive him;*" say to Thy beloved Mother: "*Behold thy son;*" say to my soul: "*This day thou shalt be with me in paradise.*" My God, my God, forsake me not in that hour. "*I thirst;*" truly, my God, my soul thirsts after Thee, Who art the fountain of living waters. My life passes like a shadow; yet a little while and all will be consummated. Wherefore, O my adorable Saviour, from this moment, for all eternity, "*into Thy hands I commend my spirit.*" Lord Jesus, receive my soul. Amen.

O Jesus, Who during Thy prayer to the Father in the garden of Gethsemani wast so filled with sorrow and anguish that there came forth from Thee a bloody sweat; have mercy on us.

Have mercy on us, O Lord; have mercy on us.

O Jesus, Who wast be-

[1] O Lord, deliver us.

[2] We beseech Thee, hear us.

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trayed by the kiss of a traitor into the hands of the wicked, seized and bound like a thief, and forsaken by Thy disciples; have mercy on us.

Have mercy on us, O Lord; have mercy on us.

O Jesus, Who, by the unjust council of the Jews was sentenced to death, led like a malefactor before Pilate, scorned and derided by impious Herod; have mercy on us.

Have mercy on us, O Lord; have mercy on us.

O Jesus, Who wast stripped of Thy garments and most cruelly scourged at the pillar, have mercy on us.

Have mercy on us, O Lord; have mercy on us.

O Jesus, Who wast crowned with thorns, buffeted, struck with a reed, blindfolded, clothed with a purple garment, in many ways derided, and overwhelmed with reproaches; have mercy on us.

Have mercy on us, O Lord; have mercy on us.

O Jesus, Who wast less esteemed than the murderer Barabbas, rejected by the Jews, and unjustly condemned to the death of the cross; have mercy on us.

Have mercy on us, O Lord; have mercy on us.

O Jesus, Who wast loaded with a cross, and led to the place of execution as a lamb to the slaughter; have mercy on us.

Have mercy on us, O Lord; have mercy on us.

O Jesus, who wast numbered among thieves, blasphemed and derided, made to drink of gall and vinegar, and crucified in dreadful torment from the sixth to the ninth hour; have mercy on us.

Have mercy on us, O Lord; have mercy on us.

O Jesus, Who didst expire on the cross, Who wast pierced with a lance in presence of Thy holy Mother, and from Whose side poured forth blood and water; have mercy on us.

Have mercy on us, O Lord; have mercy on us.

O Jesus, Who wast taken down from the cross and bathed in the tears of Thy most sorrowing Virgin Mother; have mercy on us.

Have mercy on us, O Lord; have mercy on us.

O Jesus, Who wast covered with bruises, marked with the five wounds, embalmed with spices, and laid in the sepulcher; have mercy on us.

Have mercy on us, O Lord; have mercy on us.

V. He hath truly borne our infirmities.

R. And He hath carried our sorrows.

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Let us pray

Indulgenced Prayer

O God, Who to redeem the world didst vouchsafe to be born amongst men, to be circumcised, rejected by the Jews, betrayed by the traitor Judas with a kiss, to be bound with cords, and as an innocent lamb to be led to the slaughter; Who didst suffer Thyself to be shamelessly exposed to the gaze of Annas, Caiphas, Pilate, and Herod; to be accused by false witnesses, tormented by scourges and insults, crowned with thorns, smitten with blows, defiled with spittings, to have Thy divine countenance covered, to be struck with a reed, to be stripped of Thy clothes, nailed to and raised high upon a cross between two thieves, to be given gall and vinegar to drink, and then pierced with a lance; do Thou, O Lord, by these most sacred sufferings, which I, unworthy as I am, yet dare to contemplate, by Thy holy cross and by Thy bitter death, free me from the pains of hell, and vouchsafe to bring me to paradise, whither Thou didst lead the thief who was crucified with Thee, my Jesus, Who with the Father and the Holy Ghost livest and reignest God for ever and ever. Amen. *Pater, Ave, and Gloria five times.*

Indulgence of 300 days, once a day.—Pius VII, Aug. 25, 1820.

Prayer for a Sick Person

Most merciful Jesus, Who art the consolation and salvation of all who put their trust in Thee, we humbly beseech Thee, by Thy most bitter passion, grant the recovery of his (or her) health to Thy servant N.N., that with us he (or she) may praise and magnify Thy holy name.

O Mary! Mother of our Saviour,
Virgin most powerful,
Virgin, most merciful,
Health of the sick,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians; pray for him (or her).
St. Joseph, pray for him (or her).
Our Father, Hail Mary, Glory be to the Father.

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Prayer for the Faithful in Their Agony

O most merciful Jesus, lover of souls! I pray Thee, by the agony of Thy most sacred Heart, and by the sorrows of Thy immaculate Mother, cleanse in Thine own blood the sinners of the whole world who are now in their agony and to die this day. Amen.

Heart of Jesus, once in agony, pity the dying.

Prayer for Those in Their Agony

Pater noster thrice in memory of the passion of Christ, and *Ave Maria* thrice in memory of the sorrows of Mary assisting at the same. They are to be said kneeling unless physical infirmity makes it impossible.

Indulgence of 300 days, every time.—Pius VII, April 18, 1809.

Ejaculation of Resignation to the Will of God

Fiat, laudetur, atque in æternum superexaltetur justissima, altissima, et amabilissima voluntas Dei in omnibus.

May the most just, most high, and most adorable will of God be in all things done, praised, and magnified forever.

Indulgences: I. One hundred days, once a day. II. Plenary, *in articulo mortis* (at the point of death), to those who, during life, shall have frequently recited this ejaculation, provided that, worthily disposed, they accept death with resignation from the hands of God.

Prayer for Grace to do the Will of God

Grant me, most kind Jesus, Thy grace, that it may abide with me, labor with me, and persevere with me to the end.

Grant me ever to desire and to will that which is the more acceptable to Thee, and pleases Thee best.

May Thy will be mine, and my will ever follow Thine, and be in closest accord with it.

May it be my one care to will and to be unwilling in union with Thee, and may I be unable to will or not will anything but what Thou willest or willest not.

Indulgence of 200 days, once a day; from the "Imitation of Christ," iii. 15; v. 3. —Leo XIII, Feb. 27, 1886.

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Act of Conformity to God's Will

O MY heavenly Father! I adore Thy eternal designs; I submit to them with all my heart. I offer to Thee the entire sacrifice of my own will; and I unite this sacrifice to that of Thy dear Son, my Saviour; and I beseech Thee, through His infinite merits, to grant me, in all my trials and afflictions, unalterable patience and perfect submission to all Thou dost will, or permit.

Into Thy hands I commend my body, my soul, my life, and my death. I love Thee, O my God, whether it pleaseth Thee to send me consolations or afflictions, and I desire to love Thee always.

Will of my God, Thou art my love.

Hymn for the Confraternity of the Bona Mors

Jesus! Ever-Loving Saviour

JESUS! ever-loving Saviour,
Thou didst live and die for me;
Living, I will live to love Thee,
Dying, I will die for Thee.
Jesus! Jesus!
By Thy life and death of sorrow,
Help me in my agony.

When the last dread hour approaching
Fills my guilty soul with fear,
All my sins rise up before me,
All my virtues disappear.
Jesus! Jesus!
Turn not Thou in anger from me;
Mary! Joseph! then be near.

Kindest Jesus! Thou wert standing
By Thy foster-father's bed,
While Thy mother, softly praying,
Held her dying Joseph's head.
Jesus! Jesus!
By that death so calm and holy,
Soothe me in that hour of dread.

Mary! Thou canst not forsake me,
Virgin Mother undefiled!
Thou didst not abandon Jesus,
Dying, tortured, and reviled.
Jesus! Jesus!
Send Thy Mother to console me;
Mary! Help thy guilty child.

Jesus! When in cruel anguish,

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Dying on the shameful tree,
All abandoned by Thy Father,
Thou didst writhe in agony,
Jesus! Jesus!
By those three long hours of sorrow
Thou didst purchase hope for me.

When the priest, with holy unction,
Prays for mercy and for grace,
May the tears of deep compunction
All my guilty stains efface.
Jesus! Jesus!
Let me find in Thee a refuge,
In Thy heart a resting-place.

If my eyes have sinned by seeing,
And my hands are stained with blood,
If I sinned by taste or hearing,
If my feet in vice have stood,
Jesus! Jesus!
Thy most pure and guiltless senses
All have suffered for my good.

Then by all that Thou didst suffer,
Grant me mercy in that day!
Help me, Mary, my sweet Mother,
Holy Joseph, near me stay!
Jesus! Jesus!
Let me die, my lips repeating,
Jesus, mercy! Mary, pray! Amen.

Cardinal Newman's Prayer

O my Lord and Saviour, support me in my last hour by the strong arms of Thy sacraments and the fragrance of Thy consolations. Let Thy absolving words be said over me, and the holy oil sign and seal me; and let Thine own body be my food, and Thy blood my sprinkling; and let Thy Mother Mary come to me, and my angel whisper peace to me, and Thy glorious saints and my own dear patrons smile on me, that in and through them all I may die as I desire to live, in Thy Church, in Thy faith, and in Thy love.

Amen.

Ejaculation

My Jesus, mercy.

Indulgence of 100 days, each time.—Pius IX, Sept. 24, 1846.

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To Jesus

O JESUS, while adoring Thy last breath, I pray Thee to receive mine. In the uncertainty whether I shall have the command of my senses, when I shall depart out of this world, I offer Thee from this moment my agony and all the pains of my passing away. Thou art my Father and my Saviour, and I give back my soul into Thy hands. I desire that my last moment may be united to the moment of Thy death, and that the last beat of my heart may be an act of pure love of Thee. Amen.

Indulgence of 100 days, once a day.—Leo XIII, July 16, 1902.

Ejaculation

JESUS, Mary, and good Joseph, bless us, now and in the agony of death.

Indulgence of fifty days.—Pius X, June 9, 1906.

NOTE.—*Those who wish to make sure of dying well should frequently pray for the grace of perseverance and make use of indulgenced invocations, many of which are contained in this book. As for those persons who are in attendance on the sick, their duty is from time to time to suggest or recite the Christian acts, short prayers, etc., but always with great sweetness and discretion.*

Praying for the Dying

THIS may be gained by priests saying Mass, or the laity assisting thereat, who commend to God all the sinners of the world who are "at that moment in their agony, or who are to die that day."

Indulgence of 100 days, Pius X, Dec. 10, 1907.

Offering of Masses for the Dying

MY GOD, I offer Thee all the Masses which are being celebrated to-day throughout the whole world, for sinners who are in their agony and who are to die this day. May the precious blood of Jesus, their Redeemer, obtain mercy for them.

Indulgence of 300 days, every time.—Pius X, Dec. 18, 1907.

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Plenary Indulgence in Articulo Mortis

To all who, with sincere love towards God, after confession and communion made on any day they may choose, say the following prayer:

O LORD my God, I now, at this moment, readily and willingly accept at Thy hand whatever kind of death it may please Thee to send me, with all its pains, penalties, and sorrows.

—Pius X, March 9, 1904.

Ejaculation

ALL for Thee, most sacred Heart of Jesus!

Indulgence of 300 days, every time.—Pius X, Nov. 26, 1908.

Ejaculation to Our Lady of the Sacred Heart

OUR Lady of the Sacred Heart, pray for us.

Indulgence of 100 days, each time.—Pius X, July 9, 1904.

Prayer to Our Lord on the Cross

JESU mi crucifixe, suscipe benignus precem quam nunc pro meæ mortis articulo tibi fundo, quando illa jam appetente, omnes mei sensus deficient.

O MY CRUCIFIED Jesus, mercifully accept the prayer which I now make to Thee for help in the moment of my death, when at its approach all my senses shall fail me.

Indulgence of 300 days, once a day.—Pius X, Sept. 4, 1903.

Beati Mortui

BEATI mortui, qui in Domino moriuntur.

O mi Deus, moriendum mihi est certo, sed nescio quando, quomodo, ubi moriar; hoc unum scio, me in æternum periturum,

BLESSED are the dead who die in the Lord

O my God, I have certainly to die, but I know not when, how, or where I shall die; this only I know: that if I die in

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si in peccato lethali expirem.

Beatissima virgo Maria Mater Dei sancta, ora pro me, peccatore, nunc et in hora mortis meæ. Amen.

mortal sin, I shall be lost for ever.

Most blessed Virgin Mary, holy Mother of God, pray for me a sinner, now and at the hour of my death. Amen.

Indulgence of 300 days, every time.—Pius X, Jan. 12, 1906.

Prayer to Mary, Refuge of Sinners, for a Good Death

O MARY, conceived without stain, pray for us who fly to thee. Refuge of sinners, Mother of those who are in their agony, leave us not in the hour of our death, but obtain for us perfect sorrow, sincere contrition, remission of our sins, a worthy reception of the most holy Viaticum, the strengthening of the sacrament of Extreme Unction, so that we may be able to stand with safety before the throne of the just but merciful Judge, our God and our Redeemer. Amen.

Indulgence of 100 days, once a day.—Pius IX, March 11, 1856.

Ejaculation to the Mother of Mercy

MARY, Mother of God and mother of mercy, pray for us and for the departed.

Indulgence of 100 days, once a day.—Leo XIII, Dec. 15, 1883.

Ejaculation for a Happy Death To Jesus, Mary and Joseph

JESUS, Mary, Joseph, I give you my heart and my soul.

Jesus, Mary, Joseph, assist me in my last agony.

Jesus, Mary, Joseph, may I breathe forth my soul in peace with you.

Indulgence of 300 days, each time.—Pius VII, Aug. 26, 1814.

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Reflections on the End of Man

's is the will of God your sanctification (*Thess.* iv. 3).

. things a man shall those also shall he (*Gal.* vi. 8).

The fashion of this world passeth away (1 *Cor.* vii. 31).

What shall it profit a man, if he gain the whole world, and suffer the loss of his soul? Or what shall a man give in exchange for his soul? (*Mark* vii. 36.)

In all thy works remember thy last end, and thou shalt never sin (*Eccles.* vii. 40).

My son, forget not My law, and let thy heart keep My commandments; for they shall add to thee length of days, and years of life and peace (*Prov.* iii. 1).

The path of the just, as a shining light, goeth forward and increaseth even to perfect day (*Prov.* iv. 18).

Therefore, my beloved brethren, be ye steadfast and unmovable: always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord (1 *Cor.* xv. 58).

He that shall persevere to the end, he shall be saved (*Matt.* xxiv. 13).

Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile (*Ps.* xxxi. 2).

Blessed are the undefiled in the way, who walk in the law of the Lord (*Ps.* cxviii. 1).

For venerable old age is not that of long time, nor counted by the number of years; but the understanding of a man is gray hairs. And a spotless life is old age (*Wis.* iv. 8, 9).

With the holy thou wilt be holy; and with the innocent man, thou wilt be innocent (*Ps.* xvii. 26).

Lord, who shall dwell in Thy tabernacle? Or who shall rest in Thy holy hill? He that walketh without blemish, and worketh justice; He that speaketh truth in his heart; who hath not used deceit in his tongue: Nor hath done evil to his neighbor (*Ps. xiv.* 1–4).

We have not here a lasting city, but we seek one that is to come (*Heb.* xiii. 14).

Lay up to yourselves treasures in heaven! (*Matt.* vi. 20.)

Fight the good fight of faith; lay hold on eternal life, whereunto Thou art called (1 *Tim.* vi. 12).

Eye hath not seen, nor ear heard, neither hath it entered into the heart of

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man what things God hath prepared for them that love Him (1 *Cor.* ii. 9).

Unto the King, eternal, immortal and invisible, the only God, be honor and glory forever and ever. Amen (1 *Tim.* i. 17).

OUR life here on earth is lived in the twilight —a twilight made up of mingled beams from heaven and from hell. In eternity we shall know no twilight, but only the full brightness of a cloudless noonday, or else the utter darkness of a starless night; that is to say, either the day of supremest happiness, which men call heaven, or the deep night of quenchless woe, which they call hell. These are the two permanent states, and there is no other; so one of these must be ours when life at last is done.

—Bishop John Vaughan.

I DO not tell you to forget hell. . . . But for once you think of hell, think ten times of the bright heaven which your Father has prepared for you.

—Father Faber.

ANOTHER day begins for me.
What day shall be my last?
Grant, Lord, that each new day may see
My heart more pure, more dear to Thee;
And oh! forgive the past!

—Fr. Matthew Russell, S.J.

HAPPY is he who night and day entertains no other care and anxiety, but how he may be able to render a satisfactory account of his life, when he stands before the Judge.—St. Basil.

KNOWING the time: that it is now the hour for us to awake from sleep. For now our salvation is nearer than when we first believed. The night is far spent, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armor of light. As in the day let us walk becomingly (*Rom.* xiii. 11–13).

WE DO not know when the world will end, but our business is to live as if it might end to-morrow.

—Dr. Brownson.

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OH, THAT we could take that simple view of things, as to feel that the one thing which lies before us is to please God! What gain is it to please the world, to please the great, nay, even to please those whom we love, compared with this?

—Cardinal Newman.

"This Is the Will of God: Your Sanctification"

IF YOU wish to become a saint, imitate the saints; nay, rather imitate Christ—the saint of saints, the king of saints, and the crown of all the saints—Who has said: "*Be ye perfect as your heavenly Father is perfect;*" "*Follow Me; I am the way, the truth, and the life; no man cometh unto the Father, but by Me.*"

1. "HE THAT followeth Me, walketh not in darkness," saith Our Lord (*John* viii. 12). These are the words of Christ, by which we are admonished that we must imitate His life and manners, if we would be truly enlightened, and delivered from all blindness of heart.

Let it, then, be our chief study to meditate on the life of Jesus Christ.

2. The doctrine of Christ surpasseth all the doctrines of the saints; and whosoever hath the spirit will find therein a hidden manna (*Apoc.* ii. 17).

But it happeneth that many, by frequent hearing of the Gospel, are very little affected: because they have not the spirit of Christ.

He, however, who would fully and feelingly understand the words of Christ, must study to make his whole life conformable to His life.

What avails it thee to discourse deeply of the Trinity, if thou be void of humility and therefore displeasing to the Trinity?

In truth, it is not deep talk that makes a man holy and just; but a virtuous life that makes him dear to God.

I had rather feel compunction than know its definition.

If thou didst know the whole Bible by heart and the sayings of all the philosophers, what would it all profit thee without the love of God and grace?

Vanity of vanities, and

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all is vanity, beside loving God and serving Him alone.

This is the highest wisdom; by despising the world to strive after heavenly kingdoms.

It is vanity, therefore, to seek after riches which must perish, and to trust in them.

It is vanity, also to lay one's self out for honors, and to raise one's self to a high station.

It is vanity to follow the desires of the flesh, and to covet that for which we must afterwards be grievously punished.

It is vanity to wish for long life, and to take little care of leading a good life.

It is vanity to mind only this present life, and not look forward to those things which are to come.

It is vanity to love that which passes with all speed, and not to hasten thither where everlasting joy abides.

Study therefore to withdraw thy heart from the love of visible things, and to turn thyself to things invisible. For they who follow their own lust defile their conscience and lose the grace of God.

—"The Imitation."

Follow Christ

IN THE following of Christ we shall find peace and happiness on earth and eternal beatitude in heaven. The Son of God descended from heaven to earth not only to redeem us, but also to be our model, to teach us the Christian life by His example, as He Himself says: "*I have given you an example that as I have done to you, so you do also*" (*John* xiii. 15).

St. Basil tells us that Christianity is nothing more than the imitation of Jesus Christ; St. Gregory of Nyssa, that he alone deserves the name of Christian who shows forth in his life the life of Jesus Christ; St. Augustine, that Jesus Christ came upon earth there to be an example of a perfect life; St. Lawrence Justinian, that the life of Jesus is the type of a good life and the expression of all the virtues.

"Have we, up to the present time," asks Father Hamon, "understood this fundamental truth, and striven to rule our life according to that of Jesus Christ, or do we live according to the maxims of the world? Jesus led a simple and ordinary life; He ate, slept, labored like us; He suffered, wept,

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passed through all our trials, in order to serve us as an example in everything. Do we strive to copy so admirable a model, and say to ourselves: "Is it thus that Jesus Christ would act, would speak, would think? Is this His religion, His charity, His meekness, His modesty, His recollection, His spirit of sacrifice?"

When I shall have been formed upon Jesus Christ, then am I declared by God to be one of His predestined: *for whom He foreknew, He also predestined to be made conformable to the image of His Son.*

If we do not imitate Jesus Christ, we are none of His—"*He who followeth Me not can not be My disciple.*"

Here, then, is the study, the occupation of our life; —to meditate upon the life of Jesus Christ, to reproduce in *our* lives the life of Jesus Christ. To follow Christ we must be ruled and guided by the *spirit* of Christ.

"THE object of the Christian religion is to produce in each of us the life of Christ, so that in all our thoughts, words, and actions, we shall live as He would have us live, and our whole being move in harmony with His mind and will. The perfect Christian is indeed one in whose life the life of Christ Himself may be said to be reflected; nay more, through whose life the light of Christ's life may be said to shine, so that what you see is not merely the mind or action of the disciple, but of the Master in the disciple."

—"De Torrente."

Meditation and Spiritual Reading

LET not a single day pass by without some *spiritual reading*, and at least a short *meditation* on the life and passion and death of Christ; on the destiny of man; on death, judgment, heaven, and hell; in a word, on the great truths of salvation.

"To meditate means in general nothing else than to reflect seriously on some subject. Meditation, as mental prayer, is a serious reflection on some religious truth or event, united with reference and application to ourselves, in order thereby to excite in us certain pious sentiments, such as contrition, humility, faith,

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hope, charity, etc., and to move our will to form good resolutions conformable to these pious sentiments. Such an exercise has naturally a beneficial influence on our soul and greatly conduces to enlighten our mind and to move our will to practise virtue.

"Meditation is a great means to salvation. It aids us powerfully in the pursuit of our destiny, to know God, to love Him, to serve Him, that we may be happy with Him forever; it helps us to know ourselves and to discover the means of avoiding and correcting our vices, our faults, and weaknesses; it reveals to us the dangers to which our salvation is exposed and leads us to pray with a contrite and humble heart for the necessary graces to cope with temptations, to control our passions, and to lead a holy life. Mental prayer inflames our hearts with the love of God and strengthens us to do His holy will with zeal and perseverance."—Leaflet.

As regards the *place of meditation*, St. Alphonsus says:

"We can meditate in every place, at home or elsewhere, even in walking and at our work. How many are there who, not having any better opportunity, raise their hearts to God and apply their minds to mental prayer, without leaving their occupations, their work, or who meditate even while traveling. He who seeks God will find Him, everywhere and at all times. The most appropriate place for meditation, however, is the Church, in the presence of Jesus Christ in the Blessed Sacrament."

"Not a few pious persons," says Father Girardey in his "Popular Instructions on Prayer," "before setting out for their daily occupations, go to Mass in the early hours of the morning, make their meditation during the Holy Sacrifice, and thus draw on themselves the divine blessing for the whole day."

The Efficacy of Prayer

"The Holy Scriptures are full of examples of the efficacy of prayer as a means of obtaining whatever we need to secure our salvation. It

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was by his prayer that the publican was justified, by her prayer that the Samaritan woman was converted; it was by his prayer that David obtained the forgiveness of his sin, and that the good thief on the cross was converted and received the promise of paradise. We find in Holy Writ also many examples of prayer as an efficacious means of obtaining even temporal favors. It was by prayer that Moses obtained the victory over the Amalekites; Elias obtained rain after a three-years' drought, Manassas, his deliverance from prison and his restoration to his kingdom; Ezechias, the prolongation of his life; Solomon, wisdom; Susanna, the proof of her innocence; Daniel, his deliverance from the lions; the blind man, his sight; and the Church, St. Peter's deliverance from prison and death.

"He who prays," says St. Alphonsus, "is certainly saved; he who prays not is certainly lost. All the blessed (except infants) have been saved by prayer. All the damned have been lost by not praying; had they prayed, they would not have been lost. And this is and will be their greatest torment in hell, to think how easily they might have been saved, had they only prayed to God for His grace; but the time of prayer is now over for them." St. Augustine is, then, right in calling prayer "the key of heaven."

"SINCE prayer is the sufficient grace for salvation, it is evident that our prayers should have reference, either directly or indirectly, to our salvation. If their object is directly connected with it, they will surely be heard, for our divine Saviour, as we have seen, has solemnly promised that His Father would grant us whatsoever we should ask in His name, because He, as our Redeemer, purchased for us all the graces of salvation with His most precious blood. St. Alphonsus repeatedly insists that in all our prayers, at all the Masses we hear, at all our holy communions, and in all our visits to the Blessed Sacrament, we should pray for these four graces, viz., the forgiveness of our sins, the love of God, the love of prayer, and final perseverance. If we obtain these, our salvation will be assured."

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"WHEN our prayers for temporal favors, either for ourselves or in behalf of others, are not granted, we should consider God's refusal a real benefit rather than a misfortune. In beseeching God for temporals we should be indifferent as to the result of our prayers, being equally ready to accept a refusal as a favorable hearing from Him. If such should be our dispositions, God, when refusing our request, will not fail to compensate us by bestowing on us more excellent favors which we do not think of asking. We have no reason to hope that God will hear our prayers for those temporal favors that may prove hurtful to our salvation, or that He will exempt us from certain corporeal pains and trials, if such an exemption would lead us to sin or endanger our salvation. The granting of such prayers would be, not a favor, but a terrible punishment. We should, then, ask for temporal favors conditionally—that is, under the condition that they may promote our salvation, or at least not hinder it. We ought never to lose sight of this saying of our loving Redeemer: "What doth it profit a man, if he gain the whole world, and suffer the loss of his own soul?" (*Matt.* xvi. 26.)

—Father Girardey, C.SS.R., in "Popular Instructions on Prayer."

"Jesus Always Living to Make Intercession for Us" (*Heb.* vii. 25).[1]

WE KNOW on the testimony of St. Paul, that Jesus is continually interceding for us. He is always pleading for our salvation with His Father. To move Him in our favor and to obtain benefits for us He shows Him the marks of His wounds and His open side, and offers Him even the very last drop of His Heart's blood. Prayer fills every instant of the captivity of Jesus on the altar, which has lasted for nineteen centuries; but does He not more especially pray for those who surround His eucharistic throne, and unite their prayers with His? Let us not leave Jesus on the altar to pray alone. Let us unite with the great intercessor. Let

[1] From "Visits to Jesus."

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us pray for the intentions of His sacred Heart. Let us ask what Jesus asks. He prays His Father to bless, exalt, and extend His Church, and to defend her against her enemies. Let us, therefore, pray before the tabernacle for the Holy Church, for the Vicar of Jesus Christ, for the clergy, for Religious Orders, for the afflicted, for tempted souls, and for all the faithful. In our special requests for the needs of our own souls and those of our relatives, let us include an earnest prayer for all poor sinners, for heretics, and for the souls in purgatory so dear to the Heart of Jesus.

Let us be generous in our prayer and unite sacrifice to it. We cannot shed our blood as Jesus did, but we can offer our will. Jesus by His immense benefits has given us innumerable proofs of His love for us; let us give Him some little proof of ours, and show our desire to do all that we can to glorify Him. In his magnificent book on the love of Jesus Christ, St. Alphonsus Liguori makes Christian love to consist in the perfect conformity of our will with the will of God. Love is, as it were, the mainspring of the will. Let us continually ask of Jesus on the altar to inspire us with the love which inflames His Heart; for if we pray and act with love our prayers will assuredly be heard.

HEART of Jesus, inflamed with love of us, inflame our hearts with love of Thee. Give me the strength to resist my evil inclinations, and above all the grace of loving Thee with all my heart. The mere hope of my salvation does not satisfy me; I wish to attain to a high degree of love, as the degree to which I attain now will be that which I shall possess for all eternity.

O my Saviour, Who hast made Thyself our intercessor with Thy Father, I thank Thee for having obtained His mercy for my poor soul, whose needs Thou so well knowest. May I show myself eager to practise charity, through gratitude for Thy benefits! I thank Thee for giving me occasions of conquering myself; and when, through weakness, I am overcome in the difficult struggle with my passions, raise me up again by a true repentance. O Jesus, I have recourse to Thy Heart that is never besought in vain. Make Thyself to be known, make

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Thyself to be loved. . . . I pray Thee to extend Thy reign throughout the earth, and to fill all hearts with Thy love. Let me not leave the tabernacle till Thou hast granted my prayer. Pour Thy blessings on my family; protect their spiritual and temporal interests and those of my friends; and finally assist all those who have recommended themselves to my prayers. Grant us an increase of sanctifying grace, the gifts of the Holy Spirit, final perseverance, and fidelity in asking for it every day of our life. Lord Jesus, grant that in every occupation I may offer Thee a little mark of love.

Affections

O my Jesus, make me rejoice more in an opportunity for practising virtue, or of suffering something for Thy love, than in any consolation or satisfaction whatsoever.

Jesus, grant me the grace of always yielding promptly to the loving inspirations of Thy Heart.

O Jesus, grant that in all the vicissitudes of life my heart and my mind may ever turn toward the tabernacle.

O my Jesus, grant me the grace of not passing a single hour without thinking of Thee, without turning my heart toward the tabernacle.

Lord Jesus, grant me the grace of dying with a love as disinterested as the love of Thy Heart for me in Thy last hour on the cross.

Ave Verum

Hail to Thee, true body sprung
From the Virgin Mary's womb!
The same that on the cross was hung,
And bore for man the bitter doom!
Thou, whose side was pierced, and flowed
Both with water and with blood;
Suffer us to taste of Thee,
In our life's last agony.
O kind, O loving One!
O sweet Jesus, Mary's Son!

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ALL praise, honor, and glory to the divine Heart of Jesus.

MAY the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved, with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

ALL for Thee, most sacred Heart of Jesus!

O KING of angels! Who can tell Thy worth? The angels round Thy tabernacle know how far too short eternity will prove to exhaust the hymns that should enumerate the wonders of Thy sacrament of love!—Father Faber.

O JESUS! King most wonderful!
Thou conqueror renowned!
Thou sweetness most ineffable!
In Whom all joys are found!

When once Thou visitest the heart,
Then truth begins to shine;
Then earthly vanities depart;
Then kindles love divine.

O Jesus, light of all below!
Thou fount of life and fire!
Surpassing all the joys we know,
All that we can desire!

May every heart confess Thy name,
And ever Thee adore;
And seeking Thee, itself inflame
To seek Thee more and more.

Thee may our tongues forever bless;
Thee may we love alone;
And ever in our lives express
The image of Thine own.

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Act of Reparation of Honor

To Our Lord Jesus Christ

In the Most Adorable Sacrament of the Altar [1]

(Official Act for Members of the Tabernacle Society)

IN the name of the Father, etc.

Most adorable Saviour, by the most wonderful prodigy of Thy love for us, Thou dost remain hidden in the most blessed Sacrament of the Altar, in order to be the perpetual sacrifice of the New Law, the innocent victim for our sins, the celestial food of our souls, our kind physician, our good master, our powerful mediator, and our loving father. But, alas, with what ingratitude, on our part, Thine infinite kindness is repaid!

Prostrate before Thine altar, where Thou art as really present as in the highest heavens, we come to make reparation for all the injuries and for all the ingratitude inflicted on Thy loving Heart in this sacrament.

O divine Jesus, grant us to make a fitting reparation for all blasphemies, all profanations, and all sacrileges ever committed, for the want of devotion and neglect of preparation for holy communion, for the little fruit we have drawn from it.

Pardon, O Lord, pardon, for so many Christians, who know Thee not and who offend Thee; for so many heretics who insult Thee, for so many impious men and apostates who persecute Thee. By the fervor of our love we would wish to make amends to Thee for all

[1] Our Holy Father, Pope Leo XIII, by a rescript of the S. Cong. of Indulgences, Dec. 20, 1879, has vouchsafed to grant once a day to associates of the Arch-Association of Perpetual Adoration of the Blessed Sacrament and Work for Poor Churches, who recite with contrite heart the act of reparation, an indulgence of 100 days, applicable to the souls in purgatory.

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their contempt and for all their sacrileges.

How happy should we be, O Jesus, could we but make reparation to Thy glory by our respect, by our zeal, aye even by the shedding of our blood. At least, most adorable Saviour, grant us the grace to love Thee in the most holy Sacrament of the Altar, with the most tender, the most generous, the most perfect, the most constant love.

Virgin most holy, by thy holy and immaculate heart, make us enter into the adorable Heart of thy divine Son, Jesus Christ.

From "Rules of the Arch-Association of Perpetual Adoration of the Blessed Sacrament and Work for Poor Churches," established at Rome, Via Nomentana, No. 4.

Sacred Heart of Jesus, Thy Kingdom Come!

Adoremus in Aeternum Sanctissimum Sacramentum!

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[1] For various hymns for matins, etc., see the Little Office of the Holy Name (756), of the Sacred Heart (761), of the Immaculate Conception (771), of the Holy Angels (788), and of the Passion (794)

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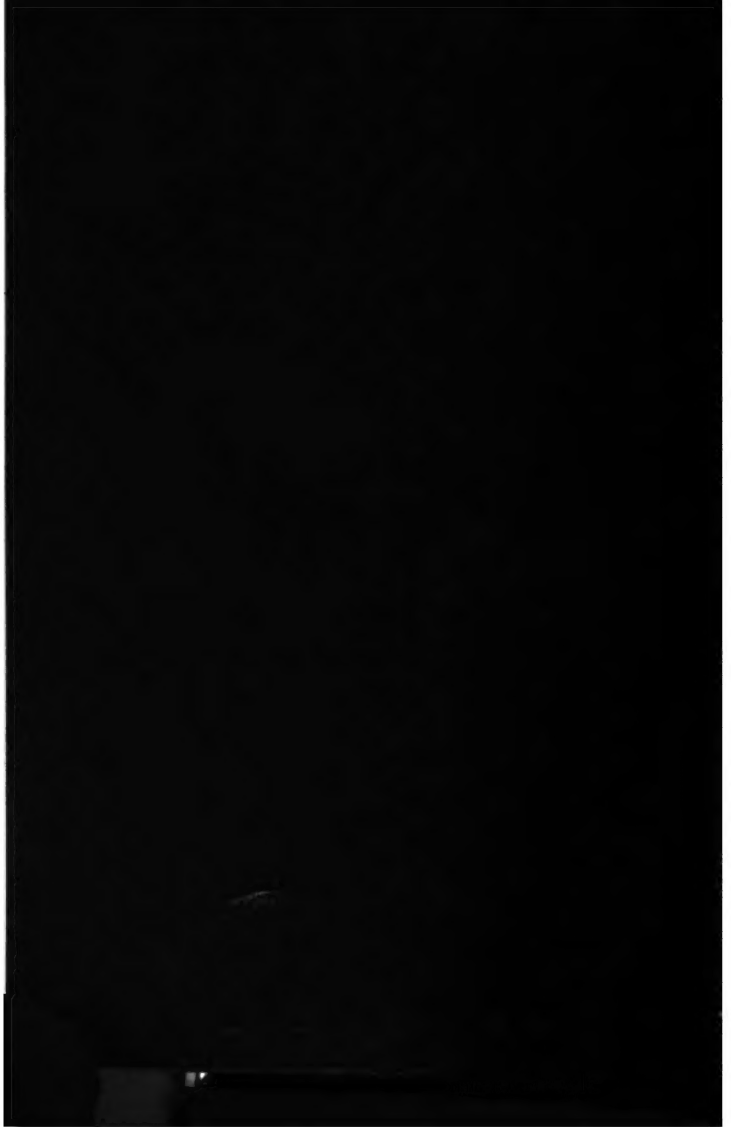

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